

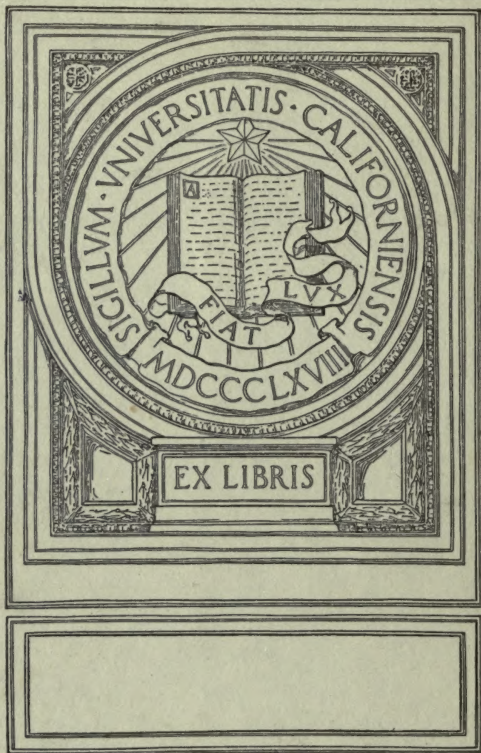
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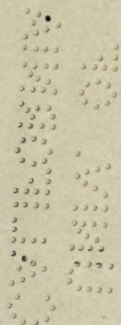


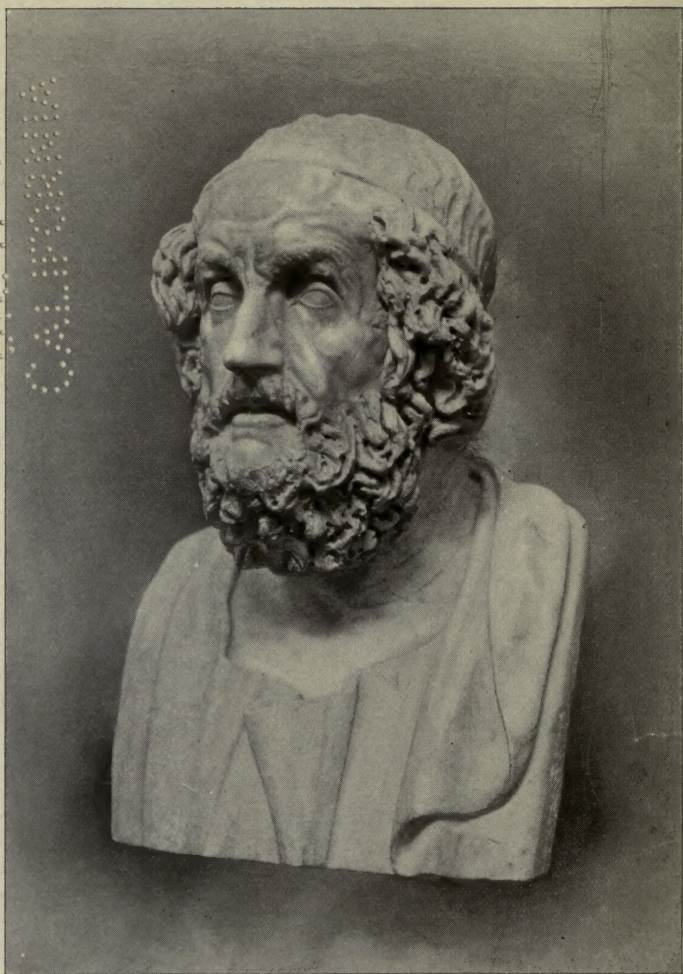
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HOMER

From the bust in the National Museum, Naples

THE
FIRST SIX BOOKS OF
HOMER'S ILIAD

WITH

INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY

THOMAS D. SEYMOUR

HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE

REVISED EDITION

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1903

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PREFACE

THE Text of this edition of the First Books of Homer's *Iliad* is substantially that of *Dindorf-Hentze*, as used in the College Series of Greek Authors, issued by the same publishers.

The Commentary has been adapted to the use of schools from that of *Homer's Iliad, Books I-III, IV-VI*, in the same series.

The Introduction has been adapted to the use of schools from the Editor's *Introduction to the Language and Verse of Homer*, also in the College Series of Greek Authors. Sections 22 and 57 are most immediately necessary for the beginner.

The Introduction, Commentary, and Vocabulary of the edition of 1889 have been carefully revised for this edition. For criticisms and suggestions, the editor is indebted in particular to Professor H. Z. McLain of Wabash College, Mr. R. A. Minckwitz of Kansas City, Professor Mustard of Haverford College, Professor G. F. Nicolassen of the Southwestern Presbyterian University, Mr. C. B. Goold of the Albany Academy, Dr. A. S. Cooley of Auburndale, Mass., and Principal A. E. Peterson of South Manchester, Conn.

Reference is made to Books of the *Iliad* by the capital letters of the Greek alphabet, A, B, Γ, κτλ. ; to Books of the *Odyssey*, by the small letters, α, β, γ, κτλ. References preceded by the symbol [§] are to the Introduction. *H.* stands for the Greek Grammar of Hadley-Allen; *G.* stands for Goodwin's Greek Grammar. Other abbreviations are intended to be self-interpreting. Translations are in *italics*; paraphrases are inclosed in double inverted commas; quotations are inclosed in single inverted commas.

YALE COLLEGE, March 4, 1901.

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INTRODUCTION

EPIC POETRY.

1. a. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges before it has narrative poems. Those earliest songs of the Greeks are all lost, although traces of them remain in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Iliad*, and to whom its unity is due) in the composition of the *Iliad*; and again, after him, additions were made by other bards. The poem thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts short enough to be recited at a single sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work

with the plan of composing a poem of 15,693 verses (like the *Iliad*), or of 12,110 verses (like the *Odyssey*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the whole poem; but Books II–VI (and still more, Books VII–X) may have been composed after Book XI, in order to fill up the details of the story. So in the *Odyssey*, the First Book is the general introduction to the rest of the poem, although scholars are not agreed in believing that it is now in its original form; but Books II–IV (the *Telemachia*), which contain an account of the journey of Odysseus' son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The reciter of five or six hundred lines might prefix or affix a few verses which would make his recitation seem more complete in itself, or he might insert what would make this more suitable to the special occasion. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book, and critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Iliad*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric poems, — not to analyze them.¹

¹ The famous 'Homeric Question,' as to the composition of the Homeric poems, — whether they were merely the remnants of the songs of many bards, or the creations of a single poetic genius, — was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, in 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one

poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now — holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application to literary purposes was much later. Just when poets began to write their lays, is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.* on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* (§ 2 d), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer *nowhere else recalls his statement*, — οὐδαμῇ ἄλλῃ ἀνεπὸδισε ἑωυτόν. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a 'fortuitous concurrence of atoms'; they have abandoned the search for independent lays, and seek rather for the *sources* of the different parts of the poem, being disposed to favor the idea of a natural and organic development, — such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Νόστος of Odysseus (with some omissions, — 1200 lines in all) α 1-87, ε 43-η 297, λ 333-353, and ν 7-184. According to Kirchhoff, 3561 verses formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition. 'Many brave men lived before Agamemnon,' and many poets preceded Homer, who used freely the poetic material which was the inheritance of his generation. No one has stated the case more clearly than Rudyard Kipling:

W'en 'Omer smote 'is bloomin' lyre,
 'E'd 'eard men sing by land and sea,
 And wot 'e thought 'e might require,
 'E went and took, the same as me.

We may compare also Cicero's words (*Brutus* xviii. 71): *Nihil est simul et inventum et perfectum; nec dubitari debet quin fuerint ante Homerum poetae*

b. Scholars now do not ask where Homer was born,¹ but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' 'Ολύμπια δώματ' ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

c. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C. Herodotus (ii. 53) believed the poems to have been composed four hundred years before his time, or about 850 B.C., and this date may serve as well as another.

d. Bards (ἀοιδοί, cf. αἰίδω) are mentioned in the Homeric poems as singing on themes connected with the Trojan War. The poems (ἀοιδαί, Attic ᾠδαί, English *Odes*) were recited by rhapsodists (ῥαψωδοί),² who were at first themselves poets, but in later times

¹ The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. That we know nothing of Homer's life does not prove that he never existed. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

ἐπτά πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὀμήρου·
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πέλος, Ἄργος, Ἀθήναι.

'Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.'

The story of Homer's blindness rests on an expression in a so-called Homeric Hymn. See § 2 f.

² The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode, Ὀμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί, *singers of stitched songs*. Perhaps this means no more than *carefully contrived songs*; cf. μύθους ὑφαινον Γ 212 *wove (i.e. put together) words*. Hesiod (Frag. ccxxvii) speaks of himself and Homer as ῥάψαντες ἀοιδήν, *stitching a song*.

were merely reciters. We read of a guild of these Homeridae on the island of Chios. Nearly six hundred years B.C., Solon introduced regulations for the contests of rhapsodists at the Panathenaic festival at Athens. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced, who had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. This Ion is said to have had audiences of 20,000 people. He must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when epic recitations were an important part of the chief festival of the city, and regulations were adopted in order to insure the presentation of the poems in due form and order.

e. The Homeric poems were enjoyed and studied by the Greeks through all their national life. They were learned by the children (the distinguished Athenian general Nicias caused his son Niceratus to learn both *Iliad* and *Odyssey* by heart), they were repeated by the people, and they were carefully examined by scholars. The beginning of literary criticism and of linguistic study were based on Homer. For the judgment of the Romans, quotations follow from Cicero and Horace :

Traditum est Homerum caecum fuisse ; at eius picturam, non poesin videmus. Quae regio, quae ora, qui locus Graeciae, quae species formaque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut quae ipse non viderit, nos ut videremus efficerit ? — Cicero, Tusc. Disp. v. 39, 114.

*Troiani belli scriptorem, maxime Lolli,
dum tu declamas Romae, Praeneste relegi :
qui quid sit pulchrum, quid turpe, quid utile, quid non,
planius ac melius Chrysippo et Crantore dicit. . . .
fabula, qua Paridis propter narratur amorem
Graecia barbariae lento collisa duello,
stultorum regum et populorum continet aestus.
Antenor censet belli praecidere causam ;
quid Paris ? ut salvus regnet vivatque beatus
cogi posse negat. Nestor componere litis
inter Peliden festinat et inter Atriden :
hunc amor, ira quidem communiter urit utrumque.*

*quidquid delirant reges, plectuntur Achivi.
seditione, dolis, scelere atque libidine et ira
Iliacos intra muros peccatur et extra.* — Horace, *Epist.* i. 2. 1 ff.

*quanto rectius hic qui nil molitur inepte? . . .
semper ad eventum festinat et in medias res
non secus ac notas auditorem rapit et quae
desperat tractata nitescere posse, relinquit.
atque ita mentitur, sic veris falsa remiscet,
primo ne medium, medio ne discrepet imum.* — Horace, *Art of Poetry*,
140, 148 ff.

2. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself, a device which not only was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven, but has been adopted by many modern novelists.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*; but men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell to Queen Dido the story of his wanderings and sufferings, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his

poem with *arma virumque cano*, — the *arma* being for the *Iliad*, and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*; — he remembers that he is the court poet of Augustus, and borrows the word ‘sing,’ although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ᾄδει θεά, Sing, goddess!*

In the epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. ‘The capital distinction of Homeric poetry,’ as Professor Jebb has well said, ‘is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the “childhood of the world”; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.’

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (τὰ Κύπρια, sc. ἔπη, — assigned to Stasinus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (Αἰθιοπίς, sc. ποίησις, — assigned to Arctinus of Miletus) told of the events which followed the action of the *Iliad*. The *Iliupersis* (Ἰλίου Πέρσις, — assigned to Arctinus) and the *Little Iliad* (Ἰλιάς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The *Nóστροι* (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and *Odyssey*; probably all together were not much longer than the *Iliad* alone. According to Aristotle, they had less poetic unity and less dramatic dialogue than the Homeric poems.

e. The *Batrachomachia*, or *Batrachomyomachia* (‘Battle of the Frogs and Mice’), a burlesque ‘epyl,’ which was once thought to be one of Homer’s Minor Poems, was composed probably not far

from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It contains only 303 verses.

f. The *Homeric Hymns* (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. They are epic rather than lyric in form and manner. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer's blindness, for the poet of that 'hymn' says that he is a blind bard of Chios. The shorter 'hymns' are a kind of 'grace before meat,' being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

3. a. Homer's story of the siege of Troy certainly was not intended to be a history of an actual war. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justify the Homeric epithets of Ilios (as ἐν ναϊόμενον πολίεθρον I 402, πολύχρυσον, πολύχαλκον Σ 289) and Mycenae (ἐνκτίμενον πολίεθρον B 569, πολυχρύσοιο Μυκῆνης γ 304) and make probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. The king of Mycenae may have been the central power of Peloponnesus at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered at Hissarlik, about three miles from the sea, must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. The agreement between the ruined city which has been found and the situation assumed in the *Iliad* is too exact to



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MYCENAE
From a photograph



be the work of chance, but certainly most of the incidents and names of heroes were invented. The traditional date of the fall of Troy, 1184 B.C., is not historical, but will answer as well as another. At that time the Mycenaean civilization was at its height, but nearing its close.

LIFE IN THE HOMERIC AGE.

4. a. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaäns.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorians and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The king of Mycenae, Agamemnon, brother of Menelaus, is the chief monarch of Greece. The Greek colonies in the west and on the Black Sea, and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest; as head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, *institutions* (θέμωρες). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Demeter ('Ceres') is named but six times. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual

men. The oracle of Delphi is hardly mentioned. Temples are uncommon, and doubtless are simple in structure.

c. The Homeric warriors roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

d. The brunt of battle was borne by the heavy-armed warriors. Of these the large shield was the main arm of defense. This was so heavy that it rendered the chariot necessary for speedy and easy transportation from one part of the field to another. The battles were decided for the most part by informal single combats. No art of war, in the modern sense, was known; the commander-in-chief had no plan of battle. The army had no 'military organization' into brigades, regiments, companies, or the like, though on the advice of Nestor (B 362) members of the same clan or tribe were to fight together. Ajax was not always with his Salaminians, nor Odysseus with his Ithacans. The light-armed troops for the most part stood in the rear of the spearmen, but occasionally an archer took his place in the front rank, perhaps partly protected by a friend's shield. Cavalry were unknown.

THE STORY OF THE TROJAN WAR.

5. a. *Before the Action of the Iliad.* The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor of 'sandy Pylus' and Odysseus of Ithaca



SPARTA
From a photograph

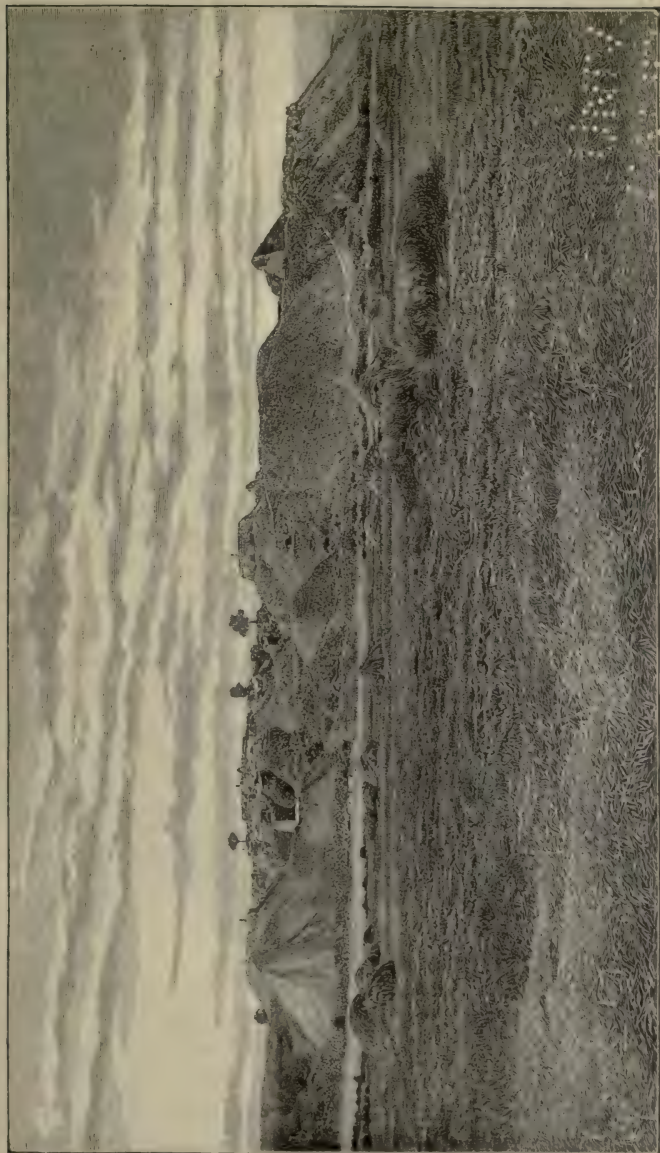
visited Thessaly and enlisted Achilles (son of Peleus and the sea goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies. The Achaean ships were drawn up on land, sterns foremost, and supported by props or shores. By the side of the ships were built barracks (κλισίαι) for the men.

b. The siege was not very close. The Greek camp was at a considerable distance from the city, and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the women were often brought to the Greek camp before Troy. When the action of the *Iliad* opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favored the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favored the Trojans. The reasons for this division of sentiment are not made clear. The 'Judgment of Paris' with regard to the beauty of the goddesses, and the award of the prize to Aphrodite, seem to be unknown to the author of the *Iliad* (except, possibly, Ω 25 ff.).

6. a. The action of the *Iliad* begins early in the tenth year of the war. Chrysēis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some prophet be questioned of the cause of the god's anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarreled. At last Agamemnon sent Chrysēis home to her father, but took from Achilles his prize of honor, Brisēis. Achilles refused to fight any longer for the Achaeans, and begged his mother, the sea goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son's might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis, — in the evening of the twenty-first day.

b. At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem's action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena. A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces, — the 'Catalogue of the Ships,' — which is followed by a less elaborate enumeration of the Trojans and their allies.



SITE OF ILIOS—VIEW FROM THE WEST

From a photograph

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from the city of Troy, and a truce was struck: If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes; if Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Lycian archer, a Trojan ally, Pandarus, to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus, of Argos. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with Athena's aid. Diomed wounded Aeneas also — the incident to which Vergil makes Aeneas allude in *Aeneid* i. 96 f.

f. In the Sixth Book, the Trojans were hard pressed, and Priam's bravest son, Hector, returned to the city in order to bid the matrons supplicate Athena's mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night put a stop to a single combat between Hector and Telamonian Ajax,

of Salamis. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp,—a wall which was not needed while Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus often interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*,—a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus, who also were disabled.

l. The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

m. At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

n. The previous action continues through the Fourteenth Book.

o. At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.

p. At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take his comrades in arms, the Myrmidons, and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp,—hard pressed by the enemy.

r. In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector,—stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

s. In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge on account of the quarrel of the First Book.

t. The fourth of the battles of the *Iliad* begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

u. At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

v. On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or had fled within the walls of the city. But Hector did not yield to the entreaties of his father and

mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

w. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

x. In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achaean camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.

7. a. *Concise Analysis of the Iliad.*

a. INTRODUCTION. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the twenty-first day.

β. THE FOUR BATTLES BEFORE TROY.

I. B-H 380. First great battle, on the twenty-second day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the twenty-third and twenty-fourth days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. A-Σ. Third great battle, on the twenty-sixth day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T-X. Fourth battle, on the twenty-seventh day. Achilles killed Hector.

γ. CONCLUSION. Ψ, Ω. Achilles abused the body of Hector on days 27-38 (twelve days; see a, above). Lament for Hector in Troy on days 39-47 (nine days). Burial of Hector and erection of a mound over his body, on the forty-eighth and forty-ninth days.

This scheme shows that the action of the *Iliad* covers but seven weeks. Three of these are occupied by the action of the First Book, and three by that of the last two Books; only four days are spent in fighting. The burial of Hector and the building of his tomb in the last Book correspond to the burial of the dead and the building of the wall about the Achaean camp, after the first day of battle.

b. *Contents of the Iliad in Greek Hexameters.**

1. Ἄλφα· λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.
4. Δέλτα· θεῶν ἀγορή, ὄρκων χύσις, Ἄρεος ἀρχή.
5. Εἰ· βάλλει Κυθήρειαν Ἀργά τε Τυδέος υἱός.
6. Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ἀριστὺς.
7. Ἥτα δ'· Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.
8. Θῆτα· θεῶν ἀγορή, Τρώων κράτος, Ἑκτορος εὐχος.
9. Ἐξেসίη δ' Ἀχιλλῆος ἀπειθέος ἐστὶν Ἰῶτα.
10. Κάππα δέ· Ῥήσου τὴν κεφαλὴν ἔλε Τυδέος υἱός.
11. Λάμβδα δ'· ἀριστήας Δαναῶν βάλλον Ἑκτορος ἄνδρες.
12. Μῦ· Τρώων παλάμῃσι κατήριπε τείχος Ἀχαιῶν.
13. Νῦ δέ· Ποσειδάων Δαναοῖς κράτος ὥπασε λάθρῃ.
14. Ξεῖ· Κρονίδην λεχέεσσι καὶ ὕπνῳ ἤπαφεν Ἥρῃ.
15. Οὗ· Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ.
16. Πεῖ· Πάτροκλον ἔπεφνεν Ἀρήϊον Ἑκτορος αἰχμή.
17. Ῥῶ· Δαναοὶ Τρώες τε νέκυν πέρι χεῖρας ἔμισγον.
18. Σίγμα· Θέτις Ἀχιλλῇ παρ' Ἥφαιστου φέρει ὅπλα.
19. Ταῦ δ'· ἀπέληγε χόλοιο καὶ ἔκθορε δίος Ἀχιλλεύς.
20. Ῥ· μακάρων ἔρις ὦρτο, φέρει δ' ἐπὶ κάρτος Ἀχαιοῖς.
21. Φεῖ· μόγος Αἰακίδαο παρ' ἡίονας ποταμοῖο.
22. Χεῖ δ'· ἄρα τρεῖς περὶ τείχος ἄγων κτάνεν Ἑκτορ' Ἀχιλλεύς.
23. Ψεῖ· Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσσεν Ἀχιλλεύς.
24. Ὡ· Πρίαμος νέκυν υἷα λαβὼν γέρα δῶκεν Ἀχιλλεῖ.

* Ascribed to Stephanus Grammaticus in the *Palatine Anthology*, ix. 385.

c. *Arrangement of the Action according to Days.*

The action of the *Iliad*, which covers only seven weeks, or forty-nine days, may be divided as follows :—

Days.

1. Visit of Chryses to the Greek camp, A 12.
- 1-9. Pestilence, A 53.
10. Assembly of the Achaeans, A 54.
- 10-21. Visit of the gods to the Aethiopians, A 423.
21. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
22. The Achaeans prepare for battle. Single combat between Menelaus and Paris. The battle begins. Brave deeds of Diomed. Hector's meeting with Andromache. Single combat between Hector and Ajax. B 1-H 380.
23. Burial of the dead, H 381-432.
24. Building of a wall for the Achaean camp, H 433-482.
25. Second day of battle, Θ.
- Embassy to Achilles, I.
- Odysseus and Diomed enter the Trojan camp, K.
26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1-Ξ 617.
27. Reconciliation of Achilles and Agamemnon. Fourth great day of battle. Death of Hector. T 1-Ψ 61.
28. Burial of Patroclus, Ψ 62-225.
29. Funeral games in honor of Patroclus, Ψ 226-897.
- 27-38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1-30.
- Priam visits the tent of Achilles and ransoms Hector's body, Ω 31-676, on the evening of the thirty-eighth day.
39. Priam brings Hector's body to Troy, Ω 677-775.
- 39-47. Lament for Hector in Troy, Ω 784.
48. Burial of Hector, Ω 785-787.
49. Erection of a mound over Hector's ashes, Ω 788-804.

d. *The Greek Forces.* (See B 494 ff.)

MAINLAND OF GREECE.

Order of mention.	Nations and Commanders.		No. of ships.
1.	Boeotians	(Peneleüs)	B 494-510. 50
2.	Orchomenians	(Ascalaphus)	B 511-516. 30
3.	Phocians	(Schedius)	B 517-526. 40
4.	Locrians	(Ajax, son of Oïleus)	B 527-535. 40
5.	Euboeans	(Elephēnor)	B 536-545. 40
6.	Athenians	(Menestheus)	B 546-556. 50
7.	Salaminians	(Telamonian Ajax)	B 557, 558. 12
8.	Argives	(Diomed)	B 559-568. 80
9.	Myceneans	(Agamemnon)	B 569-580. 100
10.	Spartans	(Menelaus)	B 581-590. 60
11.	Pyliaus	(Nestor)	B 591-602. 90
12.	Arcadians	(Agapēnor)	B 603-614. 60
13.	Epēans	(Amphimachus)	B 615-624. 40
14.	Dulichians	(Meges)	B 625-630. 40
15.	Cephalenians	(Odysseus)	B 631-637. 12
16.	Aetolians	(Thoas)	B 638-644. 40

INSULAR GREECE.

17.	Cretans	(Idomeneus)	B 645-652. 80
18.	Rhodians	(Tlepolemus)	B 653-670. 9
19.	From Syme	(Nireus)	B 671-675. 3
20.	From the Sporades	(Phidippus)	B 676-680. 30

THESSALIAN GREECE.

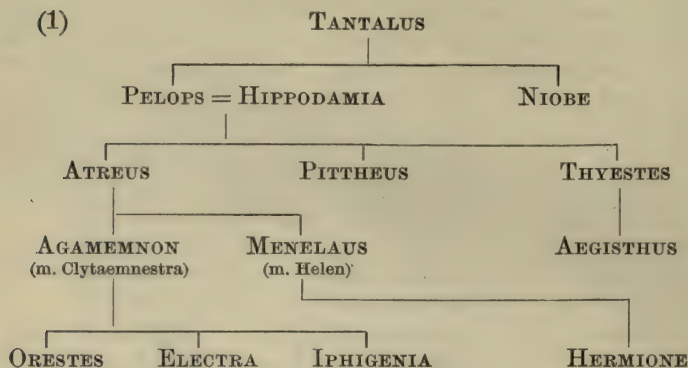
21.	Myrmidons	(Achilles)	B 681-694. 50
22.	From Phylace	(Protesilaus)	B 695-710. 40
23.	Pheraeans	(Eumelus)	B 711-715. 11
24.	Methonians	(Philoctetes)	B 716-728. 7
25.	Oechalians	(Podalirius)	B 729-733. 30
26.	From Ormenium	(Eurypylus)	B 734-737. 40
27.	From Argissa	(Polypoetes)	B 738-747. 40
28.	Enianians	(Guneus)	B 748-755. 22
29.	Magnesians	(Prothoüs)	B 756-759. 40

Total

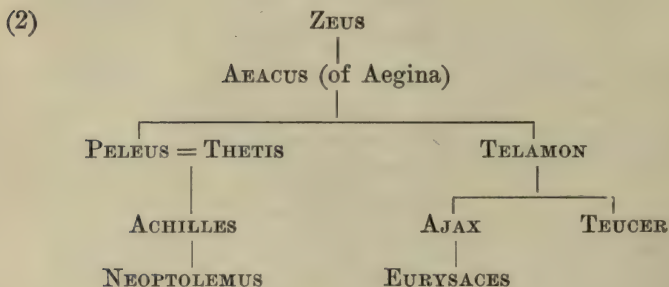
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e. *Trees of Noted Families.*

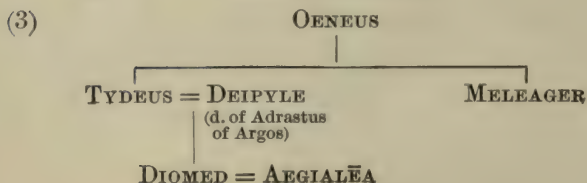
THE PELOPIDS.



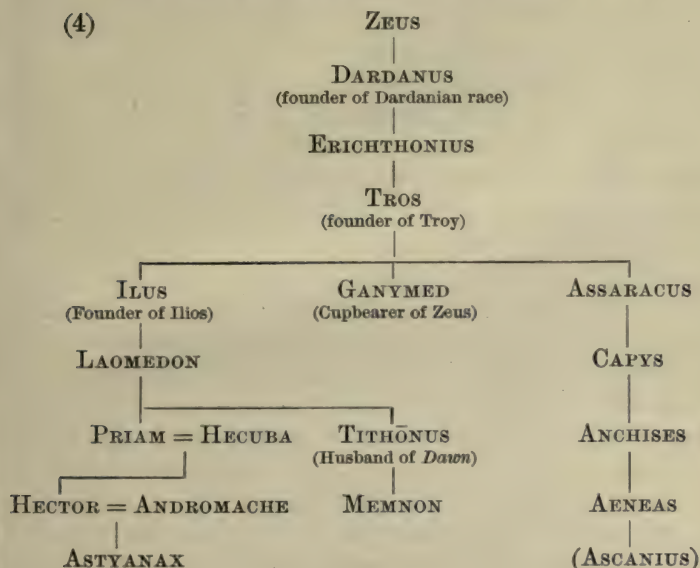
THE AĒACIDS.



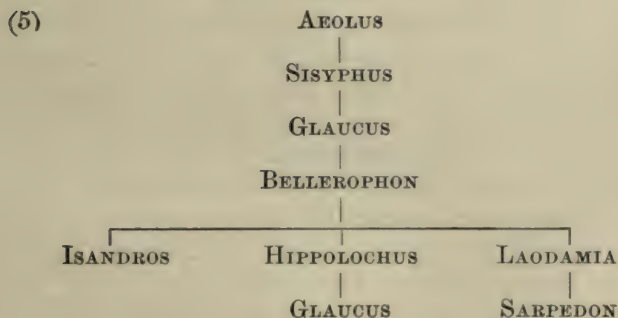
THE OENEIDS.



THE ROYAL FAMILY OF TROY, γ 215 ff.



LYCIANS, ζ 153 ff.



8. *After the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets, especially by those of the *Aethiopis*, the *Iliupersis*, and the *Little Iliad* (§ 2 d).

a. After the death of Hector, the Amazons came to the help of the Trojans. Their queen, Penthesilēa, was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithōnus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deïphobus. Philoctētes, the bearer of the bow of Heracles, was brought from Lemnos, where he had been left (§ 5 a, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Seyrus. Odysseus entered the city of Troy as a spy, in the guise of a beggar, and was recognized, and helped out of the city, by Helen. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned, and Troy was sacked.

b. Agamemnon reached home in safety, but was treacherously murdered by his wife and his cousin, her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Egypt, and wandered for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of Oïleus, was wrecked and drowned.

d. Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete; see b, above) to the

land of the Lotus-eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (κ). Then they went to Hades (λ) to consult the old seer Tiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offense against the Sun. He was borne to the island of Calypso (μ), where he remained for eight years. Then he returned to his home on Ithaca, enduring many sufferings on the way, but receiving kindly hospitality and aid from the Phaeacians (ξ - μ ; see § 9 f - m). He found his faithful wife, Penelope, surrounded by a large company of young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

THE STORY OF THE ODYSSEY.

9. The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus' only son. But just as the widow of the elder Hamlet carried the scepter of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

a. Early in the First Book, Odysseus' patron saint, the goddess Athena, took occasion of the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods

of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus' son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus' release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentès, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achæan chieftains, at Pylus, and Menelaus, who had recently returned to Sparta from an eight years' wandering. These might advise him with regard to his father's return. The poet devises this journey in order to bring Telemachus into connection with some of his father's friends, thus affording an opportunity to tell of some events which had happened since the action of the *Iliad*.

b. In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus, in order to consult Nestor. This boat, with Telemachus and a few companions, set out at evening.

c. As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus' valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea god

Proteus in Egypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

e. With the Fifth Book begins the *Odyssey* proper, the Νόστος Ὀδυσσῆος. This Book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea goddess Leucothea.

f. In the Sixth Book, Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

g. The story of Odysseus' reception in the palace of Alcinoüs — in the evening of the thirty-second day — occupies the Seventh Book.

h. In the Eighth Book, Odysseus was introduced to the Phaeacian nobles, — on the thirty-third day of the action of the poem.

i. In the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,' — the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (a) at Ismarus with the Ciconians (39-61), (b) with the Lotus-eaters (62-104), and (c) in the cave of Polyphemus (105-555). This last adventure alone is designated by the Greek caption of the Book, Κυκλώπεια.

j. In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

k. The Eleventh Book is occupied by Odysseus' story of his journey to the land of Hades, in order to consult the soul of the Theban seer Tiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles. The consultation of Tiresias seems to have been devised as an occasion for the interviews with his mother and the chieftains of the Achaeans.

l. In the Twelfth Book, Odysseus tells of his adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' slaughter of one of the cattle of the Sun, — in return for which their ship was wrecked, and Odysseus alone was carried by the waves in safety to Calypso's island.

m. In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca, — in the night following the thirty-fourth day, resuming the action of the Seventh Book.

n. In the Fourteenth Book, at the suggestion of Pallas Athena, Odysseus sought the remote dwelling of his faithful swineherd Eumaeus, — in the morning of the thirty-fifth day.

o. In the Fifteenth Book, Odysseus remained with Eumaeus; and Telemachus, returning from Sparta, proceeded at once to the swineherd's hut, — on the thirty-seventh day.

p. In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

q. In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors, — on the thirty-eighth day.

r. In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus illtreated.

s. In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope, — in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclea,

who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

t. In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

u. In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumæus the swineherd and to Philoetius the neatherd), to whom the bow was borne by Eumæus against the suitors' will, bent the bow, and proved his skill in archery.

v. In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumæus, and Philoetius.

w. In the Twenty-third Book, Odysseus was recognized by Penelope, — at the close of the thirty-ninth day.

x. In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle, — even Laërtes arming for the fray, — but peace was made by Athena. Thus the story ends.

10. a. *Concise Analysis of the Odyssey.*

A. α-μ. *What happened before the return of Odysseus to Ithaca.*

I. α-δ. Adventures of Telemachus.

II. ε-θ. Adventures of Odysseus on leaving Calypso's island.

III. ι-μ. Previous adventures of Odysseus, on leaving Troy.

B. ν-ω. *What happened after the return of Odysseus to Ithaca.*

IV. ν-π. Odysseus at the hut of Eumæus.

V. ρ-v. Return of Odysseus to his palace.

VI. φ-ω. Odysseus slays the suitors and regains his kingdom.

This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact; but no one should suppose that the Greek poet had such a division in his mind.

b. The division of the *Iliad* and *Odyssey* each into twenty-four books was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered*, not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*. The 'books' vary in length, from 909 verses (Ε) to 331 (Ζ).

c The Greek titles prefixed to the several books of the poems are of no definite authority. Some of them were the titles by which the lays were known before the division into 'books,' as the 'Bravery of Diomed,' the 'Catalogue of Ships,' the 'View from the Wall.' Others may have been prefixed by editors in the Middle Ages.

HOMERIC STYLE.

11. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἄμα πάντα δυνήσεται αὐτὸς εἰλόθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in the preface to his translation: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers.

To preserve in the more active or more descriptive parts a warmth and elevation ; in the more sedate or narrative, a plainness and solemnity ; in the speeches, a fulness and perspicuity ; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.'

c. Cowper says in the preface to his translation : 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye,

with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

d. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his scepter. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the scepter, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσείois ἥλοισι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief

that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the scepter. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this scepter better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse*. Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's Commentaries. He passes quickly from indirect to direct discourse. Contrast ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν | . . . καὶ λίσσεται πάντας Ἀχαιοὺς | . . . ἱμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι · | παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι, | ἀζόμενοι Διὸς νιόν, ἐκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase which uses indirect discourse, ἐλθὼν ὁ ἱερεὺς εὗχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας κτλ. in Plato *Rep.* iii. 393 E. Cf. also A 398 ff., Γ 87 ff., and *Acts of the Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, which ye have heard of me.'

f. *Principal Clauses*. Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὃς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί A 78 f. *who rules with might over all the Argives and him (for whom) the Achaeans obey*, ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν A 162. Cf. Xen. *An.* i. 1. 2. This change is most frequent at a caesural pause or at the close of a verse.

g. Thus the poet deserts the participial for a finite construction, as *ἰοῖσιν τε τιτυσκόμενοι* *λάεσσί τ' ἔβαλλον* Γ 80, where *τέ . . . τέ* mark the imperfect as correlative with the participle. Cf. E 594.

h. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand, as ῥήχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος, | τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα. | . . . ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον κτλ. A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the meter compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next. The pause in the third foot also frequently indicates the construction of a word, by separating it from the preceding or connecting it with the following.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, and frequently serves to form a closer connection with a following amplifying clause, as μῆνιν αἶειδε θεά . . . | οὐλομένην ἧ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκεν A 1 f., where the relative clause explains οὐλομένην: the *wrath* was *mortal, deadly*, because it brought ten thousand woes upon the Achaeans. So a few verses later, νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί A 10, the position of the adjective κακὴν (following the pause in the third foot) is explained by its connection with the thought of the following clause; cf. νῦν αὐτέ μιν νῆες Ἀχαιῶν | ἐν παλάμῃς φορέουσι δικασπόλοι οἳ τε θέμιστας | πρὸς Διὸς εἰρύαται A 237 ff., where δικασπόλοι is explained by the following clause. αὐτόν thus often contrasts a man with his companions or possessions, as ἀπὸ μὲν φίλα εἶματα δύσω, | αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω B 261 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom is allowed as at the end of the verse, § 59 a 3.

1. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as *σαώτερος ὥς κε νέηται* A 32. This is specially frequent when the subordinate clause precedes the principal sentence, as *Ἐκτωρ δ' ὥς Σκαίᾳς τε πύλας . . . ἵκανε, | ἀμφ' ἄρα μιν . . . θέον κτλ.* Z 237.

m. Adnominal genitives and adjectives generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a pause in the third foot is generally to be regarded as in apposition with the noun, as *κακὴν* A 10, *φίλην* A 20 (*cf. j*, above). A preposition likes to stand near its noun, and so often stands between the adjective and its noun, as *χρυσέῳ ἀνὰ σκήπτρῳ* A 15, *θοᾶς ἐπὶ νῆας* A 12, *ἡμετέρῳ ἐνὶ οἴκῳ* A 30, *νῆας ἐπι γλαφυράς* Γ 119.

n. The infinitive generally follows the verb on which it depends.

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as *θοῇ παρὰ νηὶ μελαίνῃ* A 300. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.'

12. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (*θοαί*) even when they are drawn up on land (A 300 and *passim*). The heaven is *starry* even in broad daylight (Z 108). Homer calls milk *λευκόν* (Δ 434), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of meter or rhythm (see § 22 b f.)

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet *κορυθαίολος*.' No one but Athena is *γλαυκῶπις*, and the adjective becomes virtually a proper name. She bears this epithet ninety times, generally in the phrase *θεὰ γλαυκῶπις Ἀθήνη*. She is *Παλλὰς Ἀθήνη* forty-one times. The Achaeans are *ἐνκνήμιδες Ἀχαιοί* thirty-six times, *κάρη κομόωντες* twenty-nine times, in the genitive *Ἀχαιῶν χαλκοχιτώνων* twenty-four times, *νῆες Ἀχαιῶν* sixty-four times, *λαὸς Ἀχαιῶν* twenty-two times, *κοῦροι Ἀχαιῶν* nine times. Agamemnon is *ἄναξ ἀνδρῶν* forty-five times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is *ποδάρκης διός Ἀχιλλεύς* twenty-one times, *πόδας ὠκὺς Ἀχιλλεύς* thirty times, *ποδώκεος Αἰακίδαο* ten times, *ποδώκεα Πηλεΐωνα* ten times. Menelaus is 'good at the war cry' (*βοὴν ἀγαθός*) twenty-five times. Hector is *κορυθαίολος* thirty-seven times, *φαίδιμος Ἑκτωρ* thirty times. Cf. pious Aeneas, fidus Achates, and Longfellow's 'gentle Evangeline,' 'Basil the blacksmith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.' 'In our own national songs,' says Macaulay, 'Douglas is almost always *the doughty Douglas*, England is *merry England*, all the gold is *red*, and all the ladies are *gay*.' Cf. § 22 a, b, e, f.

c. The situation of the moment seems sometimes to contradict the epithet, as *τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης* E 596 *at sight of him Diomed good at the war cry shuddered*.

d. *Synonymous Expressions*. The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as *φωνήσας προσηΐδα* A 201 *lifted up his voice and addressed her*, *ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν* A 361 *spoke a word and called upon him*, *ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο* A 88, *ἀπριάτην ἀνάποινον* A 99, *τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις* A 160, *πόλεμοί τε μάχαι τε* A 177, *πάντων μὲν κρατέειν ἐθέλει πάντεσσι δ' ἀνάσσειν*, | *πᾶσι δὲ σημαίνειν* A 288 f., *οὐτ' εἶρομαι οὔτε μεταλλῶ* A 553, *ὄψμαι εἴ κ' ἐθέλῃσθα καὶ εἴ κέν τοι τὰ μεμήλη* Δ 353, *ἡγήτορες ἥδὲ μέδοντες* B 79. Sometimes the same stem is repeated for emphasis, in a different form, as *ὄψιμον ὄπιτέλεστον* B 325.

e. *Epexegetis*. A clause is often added epexegetically, to explain a preceding clause or word, as *μήνιν . . . οὐλομένην ἣ μνρί* 'Αχαιοῖς ἄλγε' ἔθηκεν A 1 f., *τά τε δῶρ* 'Αφροδίτης, | *ἣ τε κόμη τό τε εἶδος* Γ 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as *κύματα μακρὰ θαλάσσης* | *πόντου* 'Ικαρίοιο B 144 f., *ὀρνίθων*, | *χηνῶν* B 459 f., *βοῦς* | *ταῦρος* B 480 f. Cf. the explanatory use of the infinitive, as *ἔριδι ξυνέηκε μάχεσθαι* A 8 *brought together in a strife, to contend*.

g. Thus also the part of the mind or body which is employed or specially affected is mentioned, as *οὐκ* 'Αγαμέμνονι *ἦνδαν θυμῷ* A 24, *χωόμενος κῆρ* A 44, *κεχαροῖατο θυμῷ* A 256, *ἐν ὀφθαλμοῖσιν ὀραῖσθαι* Γ 306.

h. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Such formulae were convenient for the bard, and did not distract the attention of the hearer from more important matters. Speeches are introduced and followed by set verses, as *καί μιν* (or *σφας*) *φωνήσας ἔπεα πτερόεντα προσηύδα* A 201, and in fifty other places; *ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν* A 73 and in fourteen other places, while the second hemistich is found several times in other combinations; *ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη* A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of *Job*, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

13. a. *Parechesis*, *Onomatopoeia*, etc. The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in *ικέσθαι*, *δέχεσθαι* A 19 f., *δώσει*, *ἀπώσει* A 96 f., *χέουσα*, *τεκούσα* A 413 f.,

ἔρυσσαν, τάνυσσαν A 485 f., or between the two hemistichs of a verse, as ἔσπετε νῦν μοι Μοῦσαι 'Ολύμπια δώματ' ἔχουσαι B 484.

Most examples of parechesis (παρήχησις) and alliteration are probably accidental, as πολλέων ἐκ πολίων B 131, ἐς πόλεμον πωλήσεται E 350, πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ Γ 50.

b. Occasionally an onomatopoeic (ὀνοματοποιία), imitative expression is used, giving a kind of echo in the sound, as τριχθά τε καὶ τετραχθά Γ 363, of the breaking of the sword of Menelaus; ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο A 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; αὐτὶς ἔπειτα πέδονδε κυλίνδετο λαῶς ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Cf. Vergil's quadrupedante putrem sonitu quatit ungula campum (*Aen.* viii. 596).

c. The poet plays occasionally on the names of his heroes, as Πρόθοος θοὸς ἡγεμόνευεν B 758 ("swift by nature as well as by name"), Τληπόλεμον . . . τλήμονα θυμὸν ἔχων E 668 ff., Ἔκτορ . . . φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν E 472 f., where ἐξέμεν seems to be selected with reference to the assumed etymology of Ἔκτωρ.

14. a. *Comparisons* or *Similes*. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated, especially some change in the situation; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative, as is done in the parables of Scripture, and the similarity of details must not be pressed.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snow-storm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special

favorite, and appears in comparisons thirty times in the *Iliad*. These comparisons afford a wider view of life in the Homeric age than is presented by the events themselves.

c. Homer, like Milton, could not think of an army in motion without thinking of its resemblance to something else. Just before the Catalogue of the Ships, the movements of the Achaean armies are described by six detailed comparisons (B 455–483): the splendor of their armor is compared with the gleam of fire upon the mountains (455–458); their noisy tumult, with the clamor of cranes or swans on the Asian plain (459–466); in multitude, they are as the innumerable leaves and flowers of springtime (467 f.); they are impetuous and bold as the eager flies around the farm buildings (469–473); they are marshaled by their leaders as flocks of goats by their herds (474–479); their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon,—he is preëminent among the heroes as a bull in a herd of cattle (480–483).

d. The *Iliad* has 182 detailed comparisons, seventeen briefer (as *παισὶν ἐοικότες ἡγοράασθε* | *νηπιάρχους οἷς οὗ τι μέλει πολεμῆια ἔργα* B 337 f.), and twenty-eight of the briefest sort. The *Odyssey* has thirty-nine detailed comparisons, six briefer, and thirteen very brief. The first book of the *Iliad* has only two comparisons, and those of the briefest, *ὁ δ' ἦε νυκτὶ ἐοικώς* A 47, *ἥντ' ὀμίχλη* A 359, in addition to *ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην* A 104. Books B–Z have forty detailed comparisons.

e. Comparisons are introduced by *ὥς τε*, *ὥς εἰ*, *ὥς ὅτε*, *ὥς περ* κτλ.

Prepositive *ὥς* is not used in comparisons (except in *μ* 433). In the briefest comparisons, postpositive *ὥς* is often used, generally lengthening the preceding syllable (§ 59 j).

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons, as *Γ* 4, 10, 23, 33.

15. a. *Asyndeton*. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. *asyndeton* (H. 1039) was allowed more freely. Ornamental epithets are not connected by *καί*, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as *ἀπριάτην ἀνάποιον* A 99.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form : ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον· | βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι A 116 f., ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει· | ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες A 254 f., ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, | πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν A 287 f. In B 299, τλῆτε φίλοι καὶ μείνατ' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as B 703, E 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αἶψα, as εἰ δ' ἄγε μὴν πείρησαι . . . αἶψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρί A 302 f., αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα A 539; cf. B 442.

16. a. *Chiasmus*.¹ For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative with or contrasted with each other, as παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ' ἱερὴν ἐκατόμβην A 443, where παῖδα and ἐκατόμβην, σοὶ and Φοῖβω respectively are contrasted. Cf. ὥς Ἀχιλλῆα | τιμῆσῃς ὀλέσῃς δὲ πολέας A 558 f., δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ Γ 51, ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, | Γῆ τε καὶ Ἥελίω Γ 103 f., where the black lamb was for Γῆ and the white for Ἥελιος, — βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής Γ 179, where the adjectives are brought together, Δ 450 f. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* iv. 641,

¹ The name is given from the Greek letter X, there being a crossing of ideas, as:

$$\begin{array}{ccc} \text{βασιλεὺς} & \tau' & \text{ἀγαθός} \\ & \times & \\ \text{κρατερός} & \tau' & \text{αἰχμητής} \end{array} \quad \Gamma \ 179.$$

It should be noticed that this chiastic arrangement is often the most simple and natural, as in the first example above, where σοὶ at once suggests the other person interested, Φοῖβος.

‘Adam the goodliest man of men since born | His sons, the fairest of her daughters Eve,’ *Par. Lost* iv. 323 f., and Shakspeare’s ‘Malice domestic, foreign levy,’ *Macbeth* iii. 2. 25.

b. *Epanalepsis*. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton’s *Lycidas* 37 f. ‘But O the heavy change, now thou art gone, | Now thou art gone and never must return,’ 58 f. ‘What could the muse herself that Orpheus bore, | The muse herself for her enchanting son?’ The name is repeated at the beginning of three successive verses (Νιρεύς . . . Νιρεύς . . . Νιρεύς), B 671 ff. Cf. also B 838, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in ‘Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, | Ἡετίων ὃς ἔβαιεν ὑπὸ Πλάκῳ ἰληέσση Z 395 f. *Andromache, daughter of the great-souled Eetion, Eetion who dwelt at the foot of woody Placus*.

c. *Litôtes* (λιτότης or μείωσις), a *simplicity* of language, or *understatement of the truth* (usually a strong affirmation by denial of the contrary), is common to all languages. Milton’s ‘unblest feet’ is stronger than *cursed feet*. Homeric examples abound, as οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ A 24 *it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.*; ἄψ δ’ ἐς κουλεὼν ὥσε μέγα ξίφος οὐδ’ ἀπίθησεν | μύθη Ἀθηναίης A 220 f. *back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed*; Ἔκτωρ δ’ οὐ τι θεᾶς ἔπος ἠγνοίησεν B 807.

d. a. *Periphrasis*. Certain periphrases occur frequently, as ἄξετε δὲ Πριάμοιο βίην Γ 105 *bring the might of Priam, i.e. the mighty Priam*, Παφλαγόνων δ’ ἠγέιτο Πυλαιμένεος λάσιον κῆρ B 851, ἣ ἔπει ὦνησας κραδίην Διὸς ἥε καὶ ἔργῳ A 395, πολεμῖα ἔργα B 338, *works of war, i.e. war*, μένος ἀνδρῶν B 387, *i.e. brave men*. Cf. *odora canum vis* Verg. *Aen.* iv. 132, *horrentia centum terga suum ib.* i. 634 f.; ‘First, noble friend, let me embrace thine age,’ Shakspeare *Tempest* v. i; ‘The majesty of buried Denmark,’ *Hamlet* init.; Milton’s ‘Meanwhile . . . where the might of Gabriel fought,’ *Par. Lost* vi. 355; ‘The violence | Of Ramiel, scorcht and blasted, overthrew,’ *ib.* vi. 371 f.; ‘By them stood the dreaded name | Of Demogorgon,’ *ib.* ii. 965.

β. Some of these periphrases were used simply for metrical convenience. *E.g.* βίη Ἡρακλεΐη is equivalent to Ἡρακλῆς, which is not suited to the Homeric verse.

γ. δούλιον ἦμαρ Z 463 is simply a poetic expression for *slavery*, ἐλεύθερον ἦμαρ Z 455 for *freedom*.

ε. *Zeugma*. Sometimes two connected subjects or objects are construed with a verb which is appropriate to but one of them, as ἡ μὲν ἔπειτα | εἰς ἅλα ἄλτο . . . | Ζεὺς δὲ ἐὼν πρὸς δῶμα (*sc.* ἔβη) A 531 ff. *she then leaped into the sea, but Zeus went to his own house*, ἦχι ἐκάστῳ | ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο Γ 326 f. *where the high-stepping horses of each were standing, and the bright armor was lying*. Cf. Shakspeare, *Sonnet* 55, 7, 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

ι. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ἅμα τράφεν ἠδὲ γένοντο A 251 *were bred and born with him*. Cf. Shakspeare, *Twelfth Night* i. ii. 'For I was bred and born | Not three hours' travel from this very place' and Vergil's *moriāmur et in media arma ruamus Aen.* ii. 353. In some phrases metrical convenience may have determined the order of expression.

γ. *Apostrophe*. At times the poet addresses directly one of his characters, as οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο Δ 127 *nor did the gods forget thee, Menelaus*, ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή Π 787 *then, Patroclus, appeared for thee the end of life*. Fifteen times in the *Odyssey* the poet thus addresses the 'godlike swineherd' Eumaeus, — which may be there chiefly a metrical convenience. Cf. Milton's apostrophe to Eve, 'O much deceiv'd, much failing, hapless Eve, | Of thy presum'd return,' *Par. Lost* ix. 404 f.

17. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an *assembly, gathering*, not of *market* and *contest*. 'Αΐδης is always the name of a person, not of a place. αἰδός, αἰδή are used for the Attic ποιητής, ὕμνος, — ἔπος and μῦθος are used for λόγος, κοσμέω for τάσσω. βλάπτω is to *injure by detaining, detain*.

δεινός means *terrible*, not *skilful*. δεῖπνον is the principal meal of the day, whenever it is taken. ἔγχος means *spear*, never *sword*. ἔμπης is used for the Attic ὅμως, *nevertheless*. ἥρως is used of all the warriors; it does not mean a *hero* in the English sense. θεραπείων was nearly the Spartan θηράπων, — not a menial servant. ἡγέομαι is to *lead*, not to *think*. κρίνω is to *select*, *discriminate*, rather than to *judge*. λαός [λεώς] is often used of *soldiery*. λίσσομαι is used only once of entreaty addressed to gods. μέλλω never means *delay*. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), *perceive*, and φράζομαι is to *consider*. νόμος is not used for *law*. ὀνομαί is not to *blame* in a general way, but to *think insufficient*, *despise*. οὐτάζω is *wound with a weapon held in the hand*, not with a missile. πέμπω is *escort*, *attend*, as well as *send*; cf. πομπή, *convoy*. πόλεμος is often *battle* rather than *war*. πρήσσω is to *carry through* rather than to *do*, as in Attic. σχεδόν is *near*, of place, not *almost*. σῶμα is used only of a *dead body*, δέμας being used of the living form, and αὐτός and περὶ χροῖ taking some of the Attic uses of σῶμα. τάχα always means *quickly*, never *perhaps*, as in later Greek. τίθημι is often used like ποιέω, *make*. τλήμων is *bold*, or *enduring*, rather than *wretched*, as in later Greek. φιλέω is often to *entertain hospitably* (i.e. as a friend, φίλος). φόβος is not *fright* but *flight*; φοβέομαι is not *fear* but *flee*. ὥς does not mean *since*. κίνδυνος, ὀργή, ὀπλίτης, στρατόπεδον, and στρατηγός are not used.

With these changes the student may compare the changes in meaning of many words between Shakspeare's time and our own, as in *honest*, *charity*, *convenient*, *prevent*, *homely*, *painful*.

HOMERIC SYNTAX.

18. a. In syntax, as in forms, where the Homeric dialect differs from the Attic it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period.

Intermediate in force between the simple future and the potential optative with *ἄν* were:—

α. The future with *κέ*, as *ὁ δέ κεν κεχολώσεται* A 139; cf. A 175, 523, B 229.

β. The subjunctive as a less vivid future, as *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι* A 262 *I never yet saw such men nor shall I see them.* (H. 868; G. 1321.)

γ. The subjunctive with *κέν* or *ἄν*, as a potential mode, as *εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they will not give it, I myself will then take, etc.* *οὐκ ἄν τοι χραίσμη κίθαρις* Γ 54 *the cithara would not in that case avail thee.*

δ. The potential optative without *ἄν*, as B 687, Δ 18.

ε. The subjunctive is used more freely in Homer than in later Greek.

δ. α. Homer prefers *εἰ* with the subjunctive to *εἴ κεν* (*αἴ κεν*) or *εἰ ἄν* with the subjunctive. *εἰ ἄν* is not used in general conditions.

β. *εἴ κεν* is rarely used with the optative (twenty-nine times in all); never in the expression of a wish. *εἰ ἄν* is used with the optative but once, *εἴ περ ἄν αὐταὶ | μούσαι ἀείδοιεν* B 597 f.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions.

δ. In a few passages the optative with *κέν* is used in the apodosis, where Homeric and Attic usage alike lead us to expect *ἄν* with a past tense of the indicative, as B 81, Γ 220, E 85, *καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη* E 311 f. "Aeneas would have perished if Aphrodite had not perceived."

ε. α. The infinitive is often (in about two hundred cases, — nearly twice as frequently in the *Odyssey* as in the *Iliad*) used as an imperative, as A 20.

β. The 'explanatory' or 'epexegetical' use of the infinitive is frequent, as A 8, 107, 338, B 108. Often, as in these instances, this is a survival of the old datival origin of the mood.

φ. *κέν* is used four times as frequently as *ἄν*.

γ. The 'historical present' is not used.

η. The imperfect is much used, even associated with the aorist.

i. *ἐστί* is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence; cf. *ἐπεὶ νύ τοι αἶσα μίννυθ' ἀπερ, οὗ τι μάλα δὴν* A 416 *since thy appointed time of life is brief, etc.*, and *μίννυθα δέ οἱ γένεθ' ὁρμή* Δ 466 *but brief was his onset*.

19. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in *ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο* A 284 *is a bulwark for the Achaeans from (to keep off) evil war*, *καρπαλίμως ἀνέδ' ὀλιγὸς ἁλὸς ἥν' ὀμίχλη* A 359 *swiftly she rose as a mist out of the hoary sea*. The dative of place is often found without a preposition, as *τόξ' ὤμοισιν ἔχων* A 45 *having his bow upon his shoulder*.

b. The accusative without a preposition often expresses the 'limit of motion,' as A 254, 497. This construction is frequent with *ἵκω*, *ικάνω*, *ικνέομαι*, but rare with *εἶμι*, *ἔρχομαι*, *βαίνω*. Cf. Milton's 'Arrive the happy isle,' *Par. Lost* ii. 409; Tennyson's 'Arrive at last the happy goal,' *In Mem.* lxxxiii.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. Many cognate accusatives are on their way to become adverbs.

e. The prepositions still retain much of their adverbial nature, and have not become fixedly attached to the verbs which they modify (§ 55). It was once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tnesis*. The student may think of the freedom of the prepositions of some German compound verbs.

f. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

g. a. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive which is implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὑπὸ δὲ Τρῶες κεχάδοντο | ἀνδρὸς ἀκοντίσσαντος Δ 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, *the Trojans drew back from the man as he hurled his javelin*; cf. ἐκλαγξάν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωρόμενοι | αὐτοῦ κινήθεντος Α 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν Β 333 f.

h. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινὸν δὲ οἱ ὅσσε φάανθεν Α 200 *terribly did her (lit. for her the) eyes gleam*; or is used instead of an ablative genitive with a preposition, as Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει Α 97 *will ward off ignominious destruction from (lit. for) the Danaï*; or instead of a genitive with verbs of ruling and leading, as πάντεσσι δ' ἀνάσσειν Α 288 *to reign over (lit. be the king for) all*; or instead of an adverbial expression, as τοῖσι δ' ἀνέστη Α 68 *for them rose (not to be taken as a local dative, among them)*.

i. ὑπό is used with the dative in almost the same sense as with the genitive in Attic, as ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο Β 860 *he was slain by the hands of the swift-footed Aeacides*, with perhaps more of the original local force of the preposition.

j. The use of ἤ after a comparative is rare; only nineteen instances are found in Homer.

k. Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θεῇ πεδίῳ Ζ 507 *runs over the plain*, λούεσθαι ποταμῷ Ζ 508 *bathe in the river*. For the genitive of the place to which the action belongs, see H. 760; G. 1137.

l. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic.

20. a. *Particles.* a. The beginner in reading Homer is perplexed by a large number of particles that are not easy to render by English words. Their force can often be given best by the

order of the words in the translation or by the tone of voice in reading. To translate *ῥά* as *was natural* (or even *you see* or *you know*) or *γέ* at *least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. *τέ* is used far more freely than in Attic prose. A single *τέ* is often used to connect single notions, as *κύνεσσιν | οἰωνοῖσι τε* A 4 f.

γ. *ὄφρα* is the usual particle to introduce a final clause.

b. *Interrogative Particles.* a. The general interrogative particle in Homer is *ῆ*, but in a double question (where the Attic Greek uses *πότερον . . . ῆ*) *ῆ* or *ἥέ* stands in the first member, *ῆ* or *ῆε* in the second; cf. A 190 ff.

β. When *ῆ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as A 133, 203.

21. a. *Parataxis.* The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, *coördination* or *parataxis* (*παράταξις*) was the rule, — not *subordination* or *hypotaxis* (*ὑπόταξις*). Originally the relatives were demonstratives, and relative sentences have been called ‘parenthetic demonstrative sentences.’ Thus *δέ* was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as *εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they shall not give it, (but) then I myself shall take, etc.*, *εἰς ὃ ταῦθ’ ὤρμαινε . . . ἦλθε δ’ Ἀθήνη* A 193 f. *while he was pondering this . . . (but) then Athena*

came, οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν Z 146 *as is the race of leaves, (but) even such is also the race of men.* So αὐτάρ and ἀλλά are used with stronger emphasis than δέ, as εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, | ἀλλ' ὅδε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει A 280 f. *but if thou art mighty and a goddess is thy mother, (but) yet, etc.,* where the apodosis is really contrasted with the protasis; cf. A 81, quoted in the next paragraph.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. Thus also τέ was freely used in subordinate clauses, as ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ A 218 *whoever obeys the gods, (and) himself the gods readily hear;* and τέ . . . τέ is found in both protasis and apodosis, marking their correlation, as εἴ περ γάρ τε χόλον . . . καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον A 81 f. *for even if he should restrain his wrath, (but) yet even hereafter, etc.*

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, Ἑκτορ ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ, | ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖμν' ἐπὶ πύργῳ Z 429 ff. *but thou, Hector, art my father, etc.,* which implies "Hector, since thou art my all."

d. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for, although, when, while, or since*, is more frequent in these poems than in later Greek, as ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο A 259, φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἀλλὰ δέ θ' ὕλη | τηλεθώσῃ φύει, ἔαρος δ' ἐπιγίγνεται ὥρη Z 147 f. . . . *when the season of spring comes on, ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξάμενοι . . . ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ* A 453 ff. *as thou didst hear my former prayer so now also fulfill this my desire.*

e. αὐτάρ also is used where a causal particle would be used in English, as ὀδύνῃσι πεπαρμένος, αὐτὰρ οἰστὸς | ὦμῳ ἐνὶ στιβαρῷ ἡλήλατο E 399 f. *thrilled with pains since the arrow was fixed in his stout shoulder.*

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μέν. And καὶ τότε and ἄρα (ῥά, ἄρ) are used as well as δέ to mark the apodosis.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as τριπλῇ τετραπλῇ τε A 128 *threefold or (and) fourfold*, in which prominence is given to the second member. Cf. ἓνα καὶ δύο B 346, χθιζά τε καὶ πρωιζά B 303, τριχθά τε καὶ τετραχθά Γ 363, *O terque quaterque beati Verg. Aen. i. 94.*

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ δ' ἤρῃσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον Γ 318 *the people prayed to the gods with uplifted hands* (lit. *and lifted their hands*); for χεῖρας ἀνασχόντες, cf. μεγάλ' εὔχετο, χεῖρας ἀνασχών A 450; (Ζεὺς μερμήριζε ὥς Ἀχιλῆα) τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν B 4 *was pondering how he might honor Achilles by destroying* (lit. *and destroy*), etc.; cf. ἦλθε φέρων, ἔχων A 12 f.; ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ A 565 for ἐμῷ πειθομένη μύθῳ.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατένευσεν | Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι B 113 *promised that I should sack Ilios, and return*, but in the very next verse is the English idiom, νῦν δὲ κακὴν ἀπάτην βουλευέσαιο, καί με κελεύει | δυσκλέα Ἄργος ἰκέσθαι B 114 f. *planned an evil deceit and bids me go, etc., for ἀπάτην βουλεύσας.*

THE HOMERIC DIALECT.

22. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets retained many old words and forms which had disappeared from the spoken language (cf. *hath, lovéd, I ween, etc.*, in English verse), and unconsciously excluded all that was not adapted to dactylic verse; but they did no violence to their language; they did not wantonly change metrical quantities, nor did they introduce new grammatical terminations, nor violate syntactic usage.

b. The student must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms. Thus Homer uses the longer forms of the dative plural, as *κοιλησιν* [*κοί-λαις*] A 26, *οἰωνοῖσι* [*οἰωνοῖς*, § 35 *d*] A 5; of the genitive singular of the second declension, as *Πριάμοιο* [*Πριάμον*, § 35 *a*] A 19; and of the infinitive endings, as *χολωσέμεν* [*χολώσειν*, § 44 *f*] A 78, *δόμεναι* [*δοῦναι*] A 98; and uncontracted forms generally, as *ἄλγεα* [*ἄλγη*, § 24] A 2, *ἐτελείετο* [*ἐτελείτο*] A 5, *Ἀτρεΐδης* A 7. Even where a shorter form is used, as *ἔσταν* [*ἔστησαν*] A 535, *ἐτάρων* [*ἐταίρων*] A 349, this is not to be regarded as *shortened* from the Attic form, but as nearer the original.

c. The Homeric dialect is essentially Ionic and seems to have been developed among the Ionians of Asia Minor, influenced possibly by the speech and certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek epic songs seems to have been Aeolic, but the Ionians brought epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in epic verse and Ionic dialect, and the Dorian Spartans sang about their camp fires the Ionian songs of Tyrtaeus.

d. Some forms seem to be borrowed from other dialects; but the student must remember that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning these.

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use *ἔμμεναι* as dactyl, — ∪ ∪; *ἔμμεναι* as anapaest, ∪ ∪ —; *ἔμμεν* as trochee, — ∪; *ἔμμεν* as pyrrhic, ∪ ∪; *εἶναι* as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. No difference in meaning exists between *Κρονίων*, *son of Cronus*, and *Φοονίδης*. Metrical convenience often or generally decides between the use of *Ἀχαιοί* or *Ἀργεῖοι*. If prominence is to be given to the name of the Greeks, at the beginning of the verse, *Ἀργεῖοι* must be used. On the other hand, the verse can

close with Ἀχαιοί, but not with Δαναοί or Ἀργεῖοι, — with Ἀργεῖοισιν, but not with Ἀχαιοῖσιν, with Ἀχαιῶν, but not with Δαναῶν or Ἀργεῖων. Vergil also uses Argi, Achivi, Danaï, Dorici, and Pelasgi as synonymous.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἄναξ ἀνδρῶν Ἀγαμέμνων is used after the feminine caesura (§ 58 f) of the third foot, but εὐρὺν κρείων Ἀγαμέμνων, Ἀγαμέμνονος Ἀτρεΐδαο, or Ἀγαμέμνονα ποιμένα λαῶν after the masculine caesura of the same foot. Πηληιάδεω Ἀχιλῆος is used after the masculine caesura of the third foot (§ 58 e), πόδας ὠκὺς Ἀχιλλεύς after the masculine caesura of the fourth foot (§ 58 g), but ποδάρκης διὸς Ἀχιλλεύς, ποδώκεος Αἰακίδαο or ἀμύμονος Αἰακίδαο, ποδάρκει Πηλεΐωνι, ποδώκεα Πηλείωνα, ἀμύμονα Πηλείωνα, or Ἀχιλλῆα πτολίπορθον, after the feminine caesura of the third foot, with διὸς Ἀχιλλεύς as a tag when the verse is filled up to the bucolic diaeresis (§ 58 h). Cf. the epithets of Apollo, ἐκάτοιο A 385 ∪ ∪ — ∪, ἐκηβόλου A 14 ∪ — ∪ ∪, ἐκάεργος A 479 ∪ ∪ — ∪, ἐκατηβόλου A 370 ∪ ∪ — ∪ ∪, ἐκατηβελέταο A 75 ∪ ∪ — ∪ ∪ — ∪. See § 12 b.

g. Some anomalies of form (as of verse) are as yet unexplained, but the assumption is justified that all which remain either (1) were supported by the usage of the people and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the meter, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.

VOWELS AND VOWEL CHANGES.

23. a. η is regularly used for ā, as ἀγορή, ὁμοίη, νῆς, except in θεά, goddess, λαός, people, some proper names (as Αἰνείας), and where a consonant has been lost, as βάς, ψυχάς. Occasionally, as B 370,

μάν is found instead of the less frequent μήν (the strong form of μέν). ἄλτο A 532 (from ἄλλομαι) is another instance of \bar{a} , unless it is to be written ἄλτο. \bar{a} remains when it is the product of contraction or 'compensative lengthening,' as ὄρᾱ, πάσας. (H. 30 D.)

b. The final \bar{a} of the stem is retained in the genitive endings -ᾶο and -ᾶων of the first declension, as Ἀτρείδαο A 203.

c. ᾶο and ηο often change to εω, with transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. Cf. βασιλῆος with Attic βασιλέως, ἱερῆα and ἱερέα. But the frequent λαός never has the Attic form λεώς.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξείνος (ξένφος), εἵνεκα (Lesbian ἔννεκα), κούρη (κόρφα), μούνος [μόνος], οὔρος (ὄρφος), δουρός [δόρυ], ἴσος (φισφος).

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεί, αἰετός, ἐτελείετο (§ 47 g), νεικεῖσκε, ὀλοίῃ, πνοιή.

f. But ι is lost before a vowel in ὠκέα (ὠκέϊα) Ἴρις B 786, in -οιο for -οιο as genitive ending of the second declension (§ 35 b), and in ἐμέο for ἐμῖο, etc.; cf. χρυσεῖοις A 246 with χρυσέφ A 15. As in Attic, the penult is sometimes short in νιός (as A 489, Δ 473). In these cases ι has turned into γ. Likewise υ is sometimes dropped between two vowels, — becoming ω. See § 59 k δ.

24. *Contraction.* Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, πᾶις (in nominative and vocative singular), ὄις (ὄφις = *ovis*, *ewe*). Attic εῦ is regularly εὔ before two consonants, and the adjective is always ἐύς or ἡύς. Patronymics from nouns in -εὺς form -εῖδης, -εῖων, as Ἀτρείδης A 7, Πηλείωνα A 197. These uncontracted vowels were originally separated by a consonant. (H. 37 D; G. 846.)

25. *Synizesis.* a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound, for example, — Ἀτρείδεω — υ υ —, θεοειδέα Γ 27, δῆ οὔτως A 131, δῆ αὐτε A 340, πόλιος B 811, Ἰστιάιαν B 537, σχετλῆι Γ 414, in which ι must have had very nearly the pronunciation of its cognate semivowel γ. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ἡμέων did not differ in metrical quantity from ἡμῶν.

26. *Crisis* is not frequent. Note *τούνεκα* (*τοῦ ἔνεκα*) A 291, *ωύτός* E 396, *χήμεῖς* B 238 (*καὶ ἡμεῖς*), *τᾶλλα* A 465 (*τὰ ἄλλα*). (H. 76; G. 42 ff.)

27. *Hiatus* (H. 75 D; G. 34) is allowed :

a. After the vowels *ι* and *υ*, as *ἐγχεῖ ὀξυόεντι* E 50.

b. When the two vowels between which it occurs are separated by a caesura (*καθῆστο ἐπιγνάμψασα* A 569) or by a diaeresis (§ 58 *h*) : seldom after the first foot (*αὐτὰρ ὁ ἔγνω* A 333), more frequently after the fourth foot (*ἐγχεα ὀξυόεντα* E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, — more than two hundred times. This freedom of hiatus emphasizes the prominence of this caesura (§ 58 *d*).

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 *a*), as *τῷ σε κακῇ αἴσῃ* A 418. See § 59 *k ε*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 *k*), as *τῇν δ' ἐγὼ οὐ λύσω* A 29, *μή νύ τοι οὐ χραίσμῃ* A 28. The final and initial vowels may be said to be blended in the first example, while in the second the final letter may have been pronounced as *y*. This is called *weak* or *improper* hiatus ; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν* A 2.

N.B. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

The poet did not avoid two or more concurrent vowels in the same word (§ 24).

28. *Elision*. (H. 79; G. 48.) a. *ā* (in inflectional endings and in *ᾗρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *οι* is elided seven times in *μοί*, three times in *τοί*, once in *σοί* A 170 (unless *οὐδέ σοι οἶω* or *οὗ σοι δῶ* should be read there for *οὐδέ σ' δῶ*).

b. *τό*, *πρό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὄτι* do not suffer elision. *ὄτ'* is for *ὄτε* (either the temporal conjunction or the relative *ὅ* with *τέ* affixed; § 42 *q*), *τ'* for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it may originally have been long.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as τὰ κάκ' [κακά] A 107.

N.B. Elision is not left to the reader, as in Latin poetry.

29. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant the short final vowel of ἄρα and of the prepositions ἀνά, κατά, παρά may be cut off (ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the *ν* of ἀνά and *τ* of κατά follow the usual rules for consonant changes: ἀμπεπαλὼν Γ 355, ἄμ πεδίον Ε 87, κάββαλεν Ε 343 (κατέβαλεν), καὶ δέ (κατὰ δέ) frequently, κάκτανε Ζ 164 (κατάκτανε), καππεσέτην Ε 560, καρρέζουσα Ε 424, κάλλιπε Ζ 223 (κατέλιπε).

c. αἰέρυσαν Α 459 is explained as derived by apocope, assimilation, and vocalization of *φ*, from ἀνά and *φερύω*. Cf. § 32 *h*.

d. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

CONSONANTS AND CONSONANT CHANGES.

30. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older, or justified etymologically, as ποσσί, ποσί (from ποδ-σι); νείκεσσε, νείκεσε (νείκος, νεικέσ-), ὅπως (ὄκφως, cf. Latin *quis*, etc.), ὅττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflection or composition a short vowel is brought before them (see § 59 *h*), as ἐλλίσσεται Ζ 45, ἔλλαβε Γ 34.

c. But sometimes ρ is not doubled where it would be in Attic, as ὠκυρώ Ε 598, κατέρεξεν Α 361.

d. Palatal and lingual mutes often remain unchanged before μ , as ἴδμεν [ἴσμεν], κεκορυθμένος.

e. Lingual mutes are commonly assimilated to a following σ , as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν : ἔμμεναι [εῖναι] for ἔσμεναι, ἀργενός, *white*, for ἀργεσ-νος, as ἀργεννάων Γ 198, ἐννυμι for ρεσνυμι (§ 32 a), ἐρεβεινή E 659 *dark*, cf. Ἐρεβος.

f. σ is frequently retained before σ , as ἔσσομαι from the stem ἔσ-, ἐτέλεσσε (cf. τέλος from the stem τελεσ-), βέλεσσιν, from the stem βελεσ-.

g. Between μ and λ or ρ , β is sometimes developed, as ἄμβροτος from stem μρο or μορ (*murder*, Latin mors, morior), while in βροτός, *mortal*, the μ of the stem is lost; μέμβλωκε Δ 11 from μλο or μολ (cf. ἔμολον); ἡμβροτες, aorist of ἀμαρτάνω. Cf. the δ of ἀνδρός and the *b* in English *chamber* (camera).

h. κάμβαλε E 343 is found occasionally in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 29 b).

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The *rough breathing* (*h*) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε [ήμᾱς], ἡμαρ [ήμέρα], ἄλτο (from ἄλλομαι), ἡέλιος [ήλιος], Ἄϊδης [Ἄιδης], ἡώς [ἔως].

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as βεβλήκειν E 661, ἠνώγειν Z 170; cf. ἥσκειν Γ 388 (ἥσκειν), ἐφόρειν (impf. of φορέω) Δ 137. It is freely used before consonants to make a syllable long by position (§ 59 f).

l. The final σ of adverbs is omitted more often than in prose. Not merely ἐξ and ἐκ, οὕτως and οὕτω, but also πώς and πώ, πολλάκις and πολλάκι, ἀμφίς and ἀμφί (adverbial), are found as collateral forms.

31. *Metathesis* of α and ρ is frequent (H. 64; G. 64): καρδίη B 452, κραδίη α 353; κάρτιστοι A 266, κράτος A 509, Κράπαθος B 676, and Κάρπαθος. Cf. τραπέιόμεν Γ 441 from τέρω, τερπικέραννος from τρέπω.

For the shifting of quantity from -āo and -ηο to -εω, see § 23 c.

32. The Digamma. (H. 72 D.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (consonantal *u*, *vau*, *f*, pronounced as English *w*):—

ἄγνυμι, *break*, ἄλις, *enough*, ἀλῶναι, *am captured*, ἄναξ, *king*, ἀνδάνω, *please*, ἀραιός, *thin*, ἀρνός, *lamb*, ἄστυ, *city*, εἰ, οὐ, οἱ, *him, etc.*, with a possessive pronoun ὅς, ἥ, ὅν (ἐός κτλ.), ἔαρ, *spring*, ἔδνα, *wedding gifts*, ἔθνος, *tribe*, εἴκοσι, *twenty*, εἴκω, *yield*, εἶρω, *say* (future ἐρέω), ἐκάς, *far*, ἕκαστος, *each*, ἔκυρος, *father-in-law*, ἐκών, *willing*, ἔλδομαι, *desire*, ἐλίσσω, *wind*, ἔλπομαι, *hope*, ἐννυμι (φεσ-νυμι), *clothe*, ἐσθής, εἵματα, *clothes*, ἔπος, *word*, ἔργον, ἔρδω, *work*, ἐρύω, *draw*, ἔσπερος (vesper), *evening*, ἕξ, *six*, ἔτος, *year*, ἔτης, *companion*, ἡδύς, *sweet* (ἀνδάνω, *please*), ἦθος, *haunt*, ἦρα, *favor*, ἰάχω, *cry aloud*, ἱεμαι, *desire, strive*, ἰδεῖν, *see* (and οἶδα, εἶδος), ἴκελος, *like*, ἴοικα, *am like*, ἰς, *strength, sinew*, ἱφι, *mightily*, ἴσος, *equal* (cf. ἐφισος), ἴτυς, *felly*, and ἰτέη (withe), *willow*, οἶκος, *house*, οἶνος, *wine*, ὤς, *as*.

b. Probably *Ἰλιος, Ἰρις, and several other words also were pronounced with initial *f*.

c. ἀνδάνω, εἰ, ἔκυρος, ἕξ, ἦθεα, and others seem to have begun originally with two consonants, σ*f*.

d. In more than two thousand cases ‘apparent hiatus’ (§ 27 *f*) is caused by the omission of initial *f*. Less frequently a *f* must be supplied in order to make an apparently short syllable long by ‘position’ (§ 59 *j*).

e. The verse alone affords no sufficient test for the former existence of *f* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *f*, since *σ* and *γ* were also lost. Which consonant originally was present has to be learned in each case from inscriptions of other Greek dialects, from a few notes of ancient grammarians, and from other cognate languages; cf. ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus* and *wich* (in *Norwich*), ἔπος and ὄψ with *vox*.

f. The sound of *f* evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but *f* can be restored in many passages by minor changes. For νῖδον ἐκηβόλον

A 21 it is possible to read *via* *φεκηβόλον*, for *πάντεσσι δ' ἀνάσσειν* A 288 it is easy to read *πᾶσιν δὲ φανάσσειν*, and *χερσὶ φεκηβόλου* for *χερσιν ἐκηβόλου* A 14. Perhaps *κτείνει μὲν ῥ' ἀλείνει* Z 167 may have been *κτείνει μὲν φε κτλ.*

g. That the sound of *φ* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed. But it had disappeared from some words, and was often neglected in others.

h. *φ* sometimes leaves a trace of its existence in its cognate vowel *υ*: *αὔρυσαν* A 459 for *ἀφφέρυσαν* (§ 29 c), *ταλαύρινον* E 289 for *ταλάφρινον*. So doubtless *ἀπούρας* A 356 for *ἀποφράς*.

i. Some irregularities of quantity may be explained by this vocalization of *φ*. Thus *ἀπῶειπών* T 35 may have been *ἀποφειπών*, pronounced nearly as *ἀπουειπών*. *αὔιαχοι* finds its analogy in *γένετῳ* *ιαχή* Δ 456 (*γένετῳ* *ιαχή*).

j. A neighboring vowel sometimes seems lengthened to compensate for the loss of *φ* (§ 59 c).

k. An *ε* sometimes was prefixed to a digammated word and remained after the *φ* was lost, as *ἐέλδωρ*, *ἐείκοσι*, *ἐέργει*, *ἐέ*.

l. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with *σφ*, as *ἀνδάνω κτλ.*; cf. c, above), as *ἐκών*, *ἔσπερος*. Often the same root varies in breathing, as *ἀνδάνω* and *ἡδύς*, but *ἦδος*,—*ἔννυμι*, but *ἔσθῃς*.

m. For the augment and reduplication of digammated verbs, see § 43 d.

n. For *δφείδω*, *δφήν*, see § 59 h.

DECLENSION.

33. *Special Case Endings.* (H. 217; G. 292 ff.) a. The suffix *-φι(ν)*, a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural: *ἀγέληφι*, *in the herd*, *ἱφι*, *with might*, *ναῦφιν*, *from the ships*.

b. The (old locatival) suffix *-θι* is added to the stem to denote *place where*: *οῖθι* [οῦ], *where*, *τηλόθι* [τηλοῦ], *far away*.

c. The (old ablatival) suffix *-θεν* is added to the stem to denote *place whence*: *οἶθεν*, *whence*, **Ἰδηθεν*, *from Ida*, *οὐρανόθεν*, *from*

heaven. Cf. ἐντεῦθεν. It forms a genitive with the pronominal stems, as ἔθεν εἵνεκα Γ 128, πρὸ ἔθεν E 96, σέθεν A 180.

d. The suffix -σε is added to the stem to denote *place whither*: κείσε, *thither*, πάντοσε, *in all directions*, ἐτέρωσε, *to the other side*.

e. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε, *homeward* (also οἴκαδε, especially of the return of the Achaeans to their homes), ὄνδε δόμονδε, *to his own house*, ἄλαδε, *seaward*, κλισίηνδε, *to the tent*, Οὐλυμπόνδε, *to Olympus*, χαμᾶζε, *to the ground*, θύραζε (θύρας-δε), *to the door, out*.

34. *First Declension*. (H. 134 ff.; G. 168 ff.) a. η is found for final α of the stem with the exceptions mentioned in § 23.

b. The nominative singular of some masculines ends in -τᾶ for -της: ἵπποτα, *horseman*, μητίετα, *counselor*. Cf. the Latin poetā, nautā. εὐρύοπα, *far sounding*, is used also as accusative, e.g. A 498.

All of these words are adjectival (*titular*) except Θνέστα B 107.

c. The genitive singular of masculines ends in -ᾱο or (by transfer of quantity, § 23 c) -εω. After a vowel this ending may be contracted to -ω, as Αἰνείω E 534, Βορέω Ψ 692, ἐνμμελίω Δ 47. The ending -εω is always pronounced as one syllable by synizesis (§ 25).

The Attic ending -ον (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in -αων or -εων: θεάων, βουλέων. -εων is regularly pronounced as one syllable.

e. The dative plural ends in -ησι(ν) or rarely in -ης.

35. *Second Declension*. (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending -ιο, which, affixed to the stem-vowel, makes -οιο.

b. The termination -οο (shortened from -οιο, cf. § 23 f) is indicated by the meter in certain places where all the Mss. give a corrupt form, as ὀψιτέλεστον ὅο κλέος οὐ ποτ' ὀλείται B 325. Cf. Ἰφίτου B 518, Ἀσκληπιῶ B 731. It is to be recognized also in Πετῶο B 552 for Πετῶοο, from Πετῶς for Πετῶος.

The -οο was afterwards contracted to ον.

c. The genitive and dative dual end in -οιν: τοῖν, ὧμοιν.

d. The dative plural ends in *-οισι(ν)* or *-οις*. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

36. Third Declension. (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the first syllable of the foot: *Διὶ μῆτιν ἀτάλαντος*, cf. *ὑπερμενῆ φίλον* B 116.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: *πόδεςσι, ποσσί* (§ 30 e), *ποσί*, — *ἄνδρεσσι, ἀνδράσι*, — *κύνεσσι, κυσί*, — *νήεσσι, νηυσί*, — *μιμνόντεσσι, μίμνουσι*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε*, which is sometimes lengthened, as *πόλῃες (πόλεις)*.

d. Nouns in *-ευσ* generally lengthen *ε* to *η* (perhaps in compensation [§ 59 c] for the *υ* which between two vowels becomes *ϕ* and is lost), as *βασιλεῖς, βασιλῆος*.

37. Anomalous Forms. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. *ἴκω, ἰκάνω, ἰκνέομαι*, — *πεύθομαι, πυνθάνομαι*, — *μένω, μίμνω, μιμνάω*, — *ἀχέω, ἀκαχίζω, ἄχνυμαι*), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *ἀλκή* Γ 45, but *ἀλκί* E 299; *ἐρίηρος ἐταῖρος* Δ 266, but *ἐρίηρες ἐταῖροι* Γ 378; cf. *πολιήτας* B 806 with *πολιταί*. *ἔρος* (A 469) and *γέλος* are used for the Attic *ἔρως* and *γέλως*.

c. Of *νίος* three stems are found: (1) *νίός, νίόν, νιέ*. The other forms of this declension are very rare. (2) *νιέος, νιέϊ, νιέα*, as if from *νιύς*. (3) *νιος, νιι, νια*, as from a nominative *νις*.

In this word the first syllable is sometimes short (§ 23 f), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: *Μυκῆνη* Δ 52, *Μυκῆνας* B 569; *Θήβης* Δ 378, *Θήβας* E 804; *Ἀθήνας* B 546, but *Ἀθήνην* η 80. Instead of the later plural *Θεσπιαί, Πλαταιαί*, Homer uses only the singular: *Θέσπειαν* B 498, *Πλάταιαν* B 504.

ADJECTIVES.

38. a. Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: *ἰφθίμους ψυχάς* A 3, *κλυτὸς Ἴπποδάμεια* B 742, *ἡέρα πουλύν* E 776, *Πύλοιο ἡμαθόεντος* B 77.

b. The feminine of adjectives in *-υς* ends in *-ειᾶ* (gen. *-ειης*), *-εᾶ* (§ 23 *f*) or *-εη*: *βαθεῖα*, — *ὠκέα*, — *βαθείης*, *βαθέης*, — *παχείη*, — *βαθέην*.

c. *πολύς* (*πουλὺς*) has in the masculine and neuter both stems *πολυ-* (*πουλυ-*) and *πολλο-* (for *πολυο-*, § 37 *a*), with a nearly complete set of forms for each: *πολλός* and *πολλόν*, *πολέος*, *πολέες*, *πολέων*, *πολέεσσι*, *κτλ.*

PATRONYMICS.

39. (H. 559; G. 846 *f.*) **a.** Suffixes which originally expressed connection or possession are used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (*θεοὶ*) *Οὐρανίωνες* A 570 is a mere adjective of connection, like (*θεοῖσιν*) *ἐπουρανίοισι* Z 129; Homer does not recognize *Οὐρανός* as the ancestor of the gods. *Ὀλυμπιάδες μοῦσαι* B 491 is equivalent to *μοῦσαι Ὀλύμπια δώματ' ἔχουσαι* B 484.

b. Patronymics are frequently used as proper names; *cf.* *Ἀτρεΐδης* A 7, *Μενoitιάδῃ* A 307, before the names *Agamemnon*, *Patroclus* had been mentioned. *Cf.* the English names *Thompson*, *Wilson*, *Richardson*, *Dixon*, *Dix*, *Ricks*, *etc.*

A. c. The patronymic is formed from stems of the first declension by adding *-δα-*: *Ἀγηνιάδαο* B 624, or more frequently by adding *-ιαδα-*, as *Λαερτιάδης* Γ 200.

d. This analogy, giving an ending in *-ιάδης*, is followed by stems in *-ιο* of the second declension: *Μενoitιάδης*. So also by stems of the third declension, as *Πηληιάδew* A 1 (as well as *Πηλείδης* Σ 316, *Πηλείωνα* A 197). See *j*, below.

e. The suffix *-ιδα-* is added to stems in *ο*, and the *ο* is lost as in *d* above, as *Κρονίδης*, — also to stems in *ευ*, which lose their *υ* between two vowels (*cf.* 23 *f*), as *Ἀτρεΐδης* A 7, — also to consonantal stems, as *Ἀγαμεμνονίδης* α 30. *Ἀνθεμίδης* Δ 488 is formed as from *Ἀνθεμος* rather than from *Ἀνθεμίωv* (*Ἀνθεμίωνος υἱόν* Δ 473).

f. Patronymics from stems in *-ευ*, after the loss of the *υ*, do not in Homer suffer contraction of the *ε* of the stem with the *ι* of the suffix. The poet says *Ἀτρείδης*, *Ἀτρείων*, as tetrasyllables not trisyllables. The verse ictus never falls on the *ει*, although Vergil wrote *Atrides* and *Pelides*.

g. Female patronymics are formed by the suffix *-ιδ*, which loses *δ* before the nominative sign, as *Χρυσήδα* (acc. of *Χρυσής*) A 182, *Βρισηίδα* A 184. *Ἀχαιῖδες* B 235 corresponds to *κούροι Ἀχαιῶν* A 473.

B. h. Patronymics are formed also by the suffix *-ιον*, as *Κρονίων* A 528 (with genitive *Κρονίωνος* or *Κρονίονος*), *Ἀτρείων*, *Πηλείων*. In these last forms from nouns in *-εως* the *ι* is always short.

i. The corresponding female patronymic is found in *Ἀδρηστίνη* E 412.

j. *Ταλαϊονίδαο* B 566 is irregular; it seems to be formed by a cumulation of suffixes from *Τάλαος*. So *Λαομεδοντιάδης* (*Λαομεδοντιάδη* Γ 250) is formed from *Λαομεδόντιος*, which itself appears as a patronymic (in the form *Λαομεδόντιος*) in a Boeotian inscription.

k. Some adjectives in *-ιος* are used as patronymics, as *Τελαμώνιος* *Αἴας* B 528, *Νηλῆιος υἱός*, cf. B 20, *Καπηνῆιος υἱός* Δ 367.

l. The patronymics in *-δης* are far more numerous than those in *-ων*.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called *Αἰακίδης* B 860; Priam, *Δαρδανίδης* Γ 303; the two grandsons of Actor, *Ἀκτορίωνε* B 621. Thus in later poetry Heracles is called *Aleides* (*Ἀλκείδης*) from Amphitryo's father *Ἀλκαῖος* or *Ἀλκείος*.

COMPARISON OF ADJECTIVES.

40. a. Comparatives and superlatives end in *-ῖων*, *-ιστος* more frequently than in Attic. (H. 253; G. 357.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἄριστος*), *βέλτερον*, *κρείσσω*, *λῶιον*, *φέρτερος*.

c. In some comparatives in *-τερος* the poet has no thought of a greater or less degree, but of a contrast, as *ἀγρότερος*, *wild*, *ἀρίστερος*, *left*, as opposed to *δεξιτέρος*, *right*. Cf. the use of the same ending in *ἡμέτερος*, *our* (as opposed to all others).

d. ἀγα-, as in ἀγάννιφος, ἀρι-, as in ἀρίζηλος, ἐρι-, as in ἐρίτιμος, ἐριβῶλαξ, δα-, as in δάφεινος, and ζα-, as in ζάθεος, are strengthening prefixes. Cf. πάμπρωτα.

NUMERALS.

41. (H. 288; G. 372 f.) a. ἐνί has a collateral form ἰῶ Z 422; cf. the feminine form ἰᾶ Δ 437.

b. δύω, δύο is indeclinable. It has the collateral forms δοιῶ, δοιοί, κτλ.

PRONOUNS.

42. a.

Personal Pronouns.

SINGULAR.

N. ἐγώ, ἐγών.	σύ, τόνη (E 485).	
G. ἐμεῖο (cf. § 35 a), ἐμεῦ, μεῦ (encl.), ἐμέθεν (§ 33 c) [ἐμοῦ, μοῦ].	σεῖο (cf. § 35 a), σέο (§ 23 f), σεῦ (encl.), σέθεν (§ 33 c) [σοῦ].	εἶο (cf. § 35 a), εἶο (§ 23 f), εῦ (encl.), εἶθεν (§ 33 c) [οῦ].
D. ἐμοί, μοί (encl.).	σοί (encl.), τοί (always encl.).	οἶ (encl.).
A. ἐμέ, μέ (encl.).	σέ (encl.).	ἐ (encl.), ἐέ, μιν (encl.) [αὐτόν].

DUAL.

N. A. νῶι, N. νῶ.	σφῶι, σφῶ.	σφῶέ (encl.).
G. D. νῶιν.	σφῶιν.	σφῶιν (encl.).

PLURAL.

N. ἡμεῖς, ἄμμες.	ὑμεῖς, ὕμμες.	
G. ἡμείων, ἡμέων [ἡμῶν].	ὑμείων, ὑμέων [ὑμῶν].	σφείων, σφέων, σφῶν.
D. ἡμῖν, ἄμμι.	ὑμῖν, ὕμμι(ν).	σφί (encl.), σφίσιν(ν) (encl.).
A. ἡμέας, ἄμμε [ἡμᾶς].	ὑμέας, ὕμμε [ὑμᾶς].	σφέας (encl.), σφᾶς (encl.).

b.

Possessive Pronouns.

ἐμός, my.	τέός, σός, thy.	ἐός or ὅς, ἡ, ὅν, own, his.
νοῖτερος, of us two.	σφωίτερος, of you two.	
ἡμέτερος, ἀμός, our.	ὑμέτερος, ὑμός, your.	σφέτερος, σφός, their.

c.

Demonstrative and Relative Pronouns.

ὁ, ἡ, τό, this; ὅς (in nom.), he; οὗτος, this; ἐκεῖνος, κείνος, that, the [man] there, you; ὅδε, this, the [man] here. Relative, ὅς or ὅ, ἡ, ὅ or τό; Nom. pl. τοί or οἱ, who, which.

Adverbs, οὕτως, ὥς or ὡς, τῶς, ὥδε, thus.

τόσ(σ)ος, τοσόςδε, τοσσοῦτος, *so great.*

Relative, ὅσ(σ)ος, ὁσάτιος, how large, (as large) as.

τοῖος, τοιόσδε, τοιοῦτος, *such.*

Relative, ὅλος, of what sort, (such) as.

d. *Interrogative, Indefinite, and Indefinite Relative Pronouns.*

Interr. N. τίς, τί (τίπτει), Gen. τίς [τίνος], Acc. τίνα, who, which, what? ποῖος, of what sort? πότερος, which of two?

Indef. N. τίς, τι, Gen. τεῦ, Acc. τινά, τι, some one, something.

Indef. Rel. N. ὅς τις or ὅτις, ὅτι or ὅττι, Acc. ὅτινα, ἥτινα, ὅττι, Nom. pl. οἷ τινες, Acc. οὓς τινας, ἃσσα [ἃ τινά].

e. The oblique cases of the third personal pronoun when enclitic are ‘anaphoric,’ like αὐτοῦ κτλ. in Attic; when accented they have their original reflexive use, like Attic ἐαυτοῦ, ἐμυαυτοῦ, σεαυτοῦ, κτλ., which compounds are post-Homeric.

f. μίν, σφωέ, σφωίν, σφί, and σφάς are always enclitic.

g. α. The possessive ὅς, ἧ, ὅν is carefully to be distinguished from the relative ὅς, ἧ, ὅ. This distinction is generally easy, since the possessive once began with a consonant (f, § 32 α).

β. The place of the possessive pronoun is often filled by a dative (of interest) of the personal pronoun.

h. αὐτός regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. Cf. § 11 j fin. The presumption is always strongly in favor of the original use, but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use, as a simple personal pronoun, is particularly common after prepositions.

i. For αὐτως in the sense of ὡσαύτως, see k, below. In this use it has a large variety of meanings, as (ἄφρονά τ') αὐτως Γ 220 *a mere (simpleton)*; *without cause* Α 520, *without a prize* Α 133, *absolutely* Β 138, *vainly* Β 342, *without chariot* Ε 255. Most of these meanings are derived from *in the same way as before*, the connection determining the special sense of each passage.

j. The Attic article ὁ, ἡ, τό generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases,

appears occasionally in its Attic signification. Elsewhere it is found as a personal or a relative pronoun.

In their demonstrative use \acute{o} , $\acute{\eta}$, $\acute{o}\acute{i}$, $\acute{a}\acute{i}$ are written also \acute{o} , $\acute{\eta}$, $\acute{o}\acute{i}$, $\acute{a}\acute{i}$. $\tau\acute{o}\acute{i}$, $\tau\acute{a}\acute{i}$, $\tau\acute{\omega}\varsigma$ are used besides $\acute{o}\acute{i}$, $\acute{a}\acute{i}$, $\acute{\omega}\varsigma$.

k. Thus the absence of the article does not mark a noun as indefinite; cf. $\mu\acute{\eta}\nu\iota\nu$ $\acute{\alpha}\epsilon\iota\delta\epsilon$ $\theta\epsilon\acute{\alpha}$ A 1 with *arma virumque cano*. Frequently $\acute{\alpha}\upsilon\tau\omega\varsigma$ is equivalent to Attic $\acute{\omega}\sigma\acute{\alpha}\upsilon\tau\omega\varsigma$ ($\acute{\omega}\varsigma$ being the adverb of the article; see c, above, and § 56 c), while $\acute{\omega}\varsigma$ δ' $\acute{\alpha}\upsilon\tau\omega\varsigma$ Γ 339 is equivalent to Attic $\acute{o}\upsilon\tau\omega$ δ' $\acute{\omega}\sigma\acute{\alpha}\upsilon\tau\omega\varsigma$.

l. The demonstrative article is often followed by a noun in apposition with it, as $\acute{o}\acute{i}$ δ' $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\sigma\alpha\nu$ $\text{'}\acute{\Lambda}\chi\alpha\iota\acute{o}\iota$ $\tau\epsilon$ $\tau\rho\acute{\omega}\acute{\epsilon}\varsigma$ $\tau\epsilon$ Γ 111 *but these rejoiced, both Achaeans and Trojans*, $\acute{\alpha}\upsilon\tau\grave{\alpha}\rho$ δ $\beta\omicron\upsilon\nu$ $\acute{\iota}\epsilon\rho\epsilon\nu\sigma\epsilon\nu$ $\acute{\alpha}\nu\alpha\zeta$ $\acute{\alpha}\nu\delta\rho\acute{\omega}\nu$ $\text{'}\acute{\Lambda}\gamma\alpha\mu\acute{\epsilon}\mu\nu\omega\nu$ B 402 *but he, Agamemnon, king of men, sacrificed an ox*. Cf. § 13 c, f.

m. The forms of the article with initial τ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 21), as is particularly clear in $\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\tau\grave{\alpha}$ $\mu\acute{\epsilon}\nu$ $\mu\omicron\lambda\acute{\iota}\omega\nu$ $\acute{\epsilon}\xi\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$ $\tau\grave{\alpha}$ $\delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ A 125 *but what we took as spoils from the cities, these have been divided*.

n. $\tau\acute{\omega}$, the dative of the article (sometimes written $\tau\acute{\omega}$), is often used as an inferential conjunction, *then, in that case*.

o. $\acute{o}\upsilon\tau\omicron\varsigma$ is not frequent. It is never used after prepositions.

p. The form $\acute{o}\varsigma$ has also a demonstrative use, especially with $\acute{o}\upsilon\delta\acute{\epsilon}$, $\mu\eta\delta\acute{\epsilon}$, $\kappa\acute{\alpha}\acute{\iota}$, and $\gamma\acute{\alpha}\rho$.

q. The neuter \acute{o} is frequently used as a conjunction, like *quod*. So also $\acute{o}\tau\iota$ and \acute{o} $\tau\epsilon$.

r. *No one* is $\acute{o}\upsilon$ $\tau\iota\varsigma$ or $\mu\acute{\eta}$ $\tau\iota\varsigma$, — not $\acute{o}\upsilon\delta\epsilon\acute{\iota}\varsigma$ or $\mu\eta\delta\epsilon\acute{\iota}\varsigma$. $\acute{o}\upsilon\delta\acute{\epsilon}\nu$ is rare.

CONJUGATION.

43. *Augment and Reduplication*. (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential; whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as $\tau\epsilon\upsilon\chi\epsilon$ A 4, $\acute{o}\lambda\acute{\epsilon}\kappa\omicron\nu\tau\omicron$ A 10, $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$ A 25; cf. $\kappa\acute{\alpha}\pi\pi\epsilon\sigma\omicron\nu$

[κατέπεσον] A 593, ἔμβαλε [ἐνέβαλε] Γ 139. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and has never been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη, φῆ for ἔφη, φῦ for ἔφυ.

c. Sometimes initial ρ is not doubled after the augment, as ἔρεξε B 400; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε Γ 34.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἔηκε, — ἔοικα, ἔοργα.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἀμπεπαλόν, ἔτετμε, τετύκοντο, πεπίθοιμεν, τεταγόν, κεχαροίατο.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἤγαγον), as ἤραρε, ὥρορε, ἠρύκακε, and the peculiar form ἠνίπαπε B 245 from ἐνίπτω, in which the final consonant of the theme is reduplicated with α as a connective.

g. δειδοικα and δειδία have irregular reduplication; probably these are to be explained as for δεδφοικα, δεδφια. *Cf.* § 59 h.

h. ἔμμορα (from μείρομαι) and ἔσσομαι (from σεύω) double the initial consonant and prefix ε as if they began with two consonants.

44. *Endings.* (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings -μι, -σθα, -σι occur more frequently than in Attic; especially -μι and -σι in the subjunctive, as ἴδωμι [ἴδω], ἀγάγωμι, ἐθέλῃσι [ἐθέλῃ], βάλῃσι. These endings are rare in the subjunctive of the contracted μι-forms, as δῶσι [δῶ] A 129.

b. In the pluperfect, the older endings -εα κτλ. are preserved. The third person singular ends in -εε(ν) or -ειν (§ 30 k), as βεβήκειν A 221, ᾗδεε B 409.

c. The second and third persons singular of the first aorist optative active end in -εας, -ειε(ν), as μείνεας, καλέσειεν. The second person in -αις occurs very rarely. The third person in -αι is more common, as γηθήσαι A 255. The third person plural ends in -ειαν, as τίσειαν A 42, ἀκούσειαν B 282.

d. The third person plural optative active of μ -verbs ends in $-\iotaεν$, as $\epsilon\iotaεν$, $\deltaαμείεν$, $\deltaοίεν$.

e. The third person plural imperative ends in $-\των$, $-\σθων$ (never $-\τωσαν$, $-\σθωσαν$).

f. a. Active infinitives (except in the first aorist) frequently end in $-\μεναι$, which is sometimes shortened after a short vowel to $-\μεν$, as $\epsilon\muμεναι$, $\epsilon\muμεν$ [$\epsilon\iotaναι$], $\epsilonλθέμεν(αι)$ [$\epsilonλθε\acute{\iota}ν$], $τεθνάμεν(αι)$.

β. The shortening of $-\μεναι$ to $-\μεν$ occurs generally before a vowel, where it may be called elision.

γ. The ending $-\ναι$ is found only after a long vowel, as $\deltaο\acute{\upsilon}ναι$.

δ. The second aorist active infinitive sometimes ends in $-\σειν$, as $\phiυγέειν$ B 393, $\piεσέειν$ Z 82. (Perhaps these were once $\phiυγέμεν$, $\piεσέμεν$.)

g. Aorist passive infinitives end in $-\μεναι$ or $-\ναι$.

h. The second person singular of the middle generally remains uncontracted (§ 24), as $\delta\acute{o}\delta\upsilon\rho\epsilon\alpha\iota$, $\acute{\iota}\delta\eta\alpha\iota$ Γ 130, $\beta\acute{\alpha}\lambda\lambda\epsilon\omicron$ A 297. Contracted forms are used occasionally, as $\mu\epsilon\tauα\tau\rho\acute{\epsilon}\pi\eta$ A 160, $\gamma\acute{\nu}\omega\sigma\eta$ B 365, $\kappa\epsilon\kappa\lambda\acute{\eta}\sigma\eta$ Γ 138.

i. In the perfect middle, $-\σαι$ regularly loses its σ .

j. $-\σο$ retains its σ only in the imperative, as $\epsilon\sigma\sigma\omicron$, $\acute{\iota}\sigma\tau\alpha\sigma\omicron$.

k. The first person plural middle often ends in $-\μεσθα$.

l. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in $-\αται$, $-\ατο$ for $-\νται$, $-\ντο$. Before these endings smooth labial and palatal mutes are aspirated, as $\epsilon\pi\iota\tau\epsilon\tau\rho\acute{\alpha}\phi\alpha\tau\alpha\iota$ (perfect passive of $\epsilon\pi\iota\tau\rho\acute{\epsilon}\omega$).

m. The third person plural indicative of the aorist passive generally ends in $-\εν$ instead of $-\ησαν$, as $\eta\gamma\epsilon\rho\theta\epsilon\nu$ A 57, $\phi\acute{\alpha}\alpha\nu\theta\epsilon\nu$ A 200, $\tau\rho\acute{\alpha}\phi\epsilon\nu$ A 251 $\delta\acute{\iota}\epsilon\tau\mu\alpha\gamma\epsilon\nu$ A 531. Cf. the active $\epsilon\lambda\nu\text{-}\sigma\alpha\text{-}\nu$, $\epsilon\lambda\nu\omicron\text{-}\nu$.

n. Similarly, ν is used for the later $-\σαν$ in the imperfect and second aorist of μ -verbs, as $\xi\acute{\nu}\nu\iota\epsilon\nu$ [$\xi\nu\acute{\nu}\eta\sigma\alpha\nu$] A 273, $\epsilon\sigma\tau\acute{\alpha}\nu$, $\sigma\tau\acute{\alpha}\nu$ [$\epsilon\sigma\tau\eta\sigma\alpha\nu$], $\epsilon\beta\acute{\alpha}\nu$ [$\epsilon\beta\eta\sigma\alpha\nu$] (§ 22 b).

o. For the optative ending of μ -verbs, in $-\iotaεν$, not $-\ιησαν$, see d, above.

45. *Subjunctive Mode.* a. The variable vowel ('connecting vowel') of the subjunctive is generally short in the present of verbs in $-\mu$, the first aorist, second aorist of μ -forms, second aorist

passive, second perfect of primitive formation, as βήσομεν, ἀγείρομεν, ἴομεν, θείομεν [θῶμεν], τραπέομεν, δαμείετε, εἶδομεν [εἰδῶμεν], πεποιθόμεν. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present, as δηλήσεται Γ 107.

c. There are no certain examples of the short mode-vowel in the present of verbs in -ω. (For βούλεται ἀντιάσας Α 67, βούλητ' ἀντιάσας may be substituted, etc.)

N.B. The forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

46. *Optative Mode.* For the optative endings, see 44 c, d.

47. *Contract Verbs.* (H. 409 D; G. 784 ff.) a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely, as πεινάων Γ 25. (οὔτα Δ 525 and often, is a second aorist; see § 53.) Probably such forms were more frequent in the earliest form of the poems.

c. The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage (§ 22 g).

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμένος (where contraction occurs to prevent a too frequent recurrence of short syllables; § 59 e). εω is never contracted, but is often pronounced as one syllable by synizesis (§ 25).

f. Sometimes the variable vowel ϵ is contracted with ϵ of the stem instead of with the termination. One of these vowels is sometimes dropped, as ἀποαίρεο A 275.

g. The older form of these verbs, in -ειω, is sometimes preserved, as ἐτελείετο A 5, νεικείησι A 579. See § 23 e.

h. φορέω forms φορέειν Δ 144, φορῆναι B 107.

i. Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as ἐστρατόωντο Γ 187 (which might be written ἐστρατόοντο), with which may be compared φώς [φάος, φῶς] B 49.

TENSES.

48. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses often have σσ in the future and first aorist, active and middle.

b. In the future the σ of the before-mentioned verbs often disappears, as δαμά A 61, καλέουσα Γ 383, ὀλεῖται B 325.

c. Stems in δ often show σσ in the aorist.

d. Most of these forms with σσ may be explained as original or assimilated, as νείκεσσε, from the theme νεικεσ (cf. νείκος), κομίσσατο for κομίδσατο (cf. κομιδή), as ποσσί [ποσί] for ποδοσι. Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as ἔλσαι A 409, κύρσας Γ 23, ὤρσε A 10.

f. The so-called Doric future with tense-sign σε is found in ἐσσεῖται [ἔσται] B 393.

g. Some verbs have a future without tense-sign, as εἶμι, κακκέοντες, to lie down, ἔδομαι, πίομαι, ἐρύω. Most of these verbs are old presents which acquired a future signification. εἶμι is not often future in Homer; cf. B 87.

h. Some verbs form the first aorist active and middle without σ, as ἔχεεν Z 419 (from ἔχεα for ἔχεα), ἔσσενα E 208 (from σεύω), ἔκηα A 40 (from καίω).

i. The first aorist often has the variable vowel of the second aorist $ο/ε$, as *ἔχον, δύνετο*. So in the imperative, as *βήσεο* E 109, *ὄρσεο* Γ 250, *ἄξετε* Γ 105, *οἴσετε* Γ 103; infinitive, *οἰσόμεναι* Γ 120; participle, *ἐπιβησόμενον* E 46.

j. Verbs in $-ζω$ often have themes in $γ$, and thus futures and first aorists in $-ξω$ and $-ξα$, as *ἐξαλαπάξαι* A 129, *πτολεμίζομεν* B 328.

49. *Perfect*. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in $-κα$ is formed from only twenty vowel-stems. It is almost as rare as the first aorist in $-κα$ (*ἔδωκα, ἔηκα, ἔθηκα*). Forms without $κ$ are derived even from vowel-stems, especially participial forms, as *κέκμηκας* Z 262, but *κεκμηῶτι* Z 261; *ἐμπεφυῖα* A 513, but *πεφύκει* Δ 109.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in *βεβάασι, γεγαῶτας, δεῖδιθι, ἐίκτην, ἴδμεν, κεκμηῶς, ἐπέπιθμεν, τέτλαθι*.

d. *ἐρρίγησι* Γ 353 and *ὀλώλη* Δ 164 have the force of present subjunctives.

e. *ἀκαχήμενος* and *ἑσσύμενος* are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as *ὄρωρεν* B 797, *ῶρορε* B 146.

g. In the feminine participle the short form of the stem appears, as *ἀρηρῶς*, but *ἀραρνῖα*; hence *εἰκνῖα* (*φεφικνῖα*), not *εἰκνῖα*, Γ 386.

VOICES.

50. *Middle*. a. The active and middle forms *ὀρᾶν* (about forty times) and *ὀρᾶσθαι* (about twenty times), *ιδεῖν* (more than two hundred times) and *ιδεσθαι* (ninety times), are used often without appreciable difference of meaning; cf. A 56, 203, 262, 587, B 237, Γ 163. Cf. *ἔφατο* B 807, *ἔφη* A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as *βήσετο* Γ 262, *ἔβη* A 311; *ἑδύνετο* Γ 328, *ἔδυν* Γ 36.

c. The future middle is sometimes used as passive, as *τελέεσθαι* B 36. Cf. 51 e.

d. The aorist middle is often used as passive. Cf. *χολωσαμένη* Γ 413 with *χολωθείς* A 9, *χάρη* Γ 76 with *κεχαροίατο* A 256, *ἀγέροντο* B 94 with *ἤγερθεν* A 57, *ἀμφέχυντο* B 41, *λίποιτο* Γ 160, *καταμένοιο* Γ 375. Cf. *ἐλελίχθησαν* E 497 *they rallied*, *θωρηχθῆναι* A 226 *arm himself*.

51. *Passive*. a. For the ending of the aorist passive infinitive, see § 44 g./

b. For the ending of the third person plural indicative, see § 44 m.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of *μι*-verbs (§ 52 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode-vowel short in the dual and in the first or second person plural; § 45 a), as *δαμήης* Γ 436 (*δάμνημι*), *τραπέομεν* Γ 441 (*τέρπω*, § 31), but *μυγέωσιν* B 475 (*μίσγω*).

e. Homer has only two futures from passive stems. Cf. 50 c.

f. Some verbs have both first and second aorists passive, as *ἐμίχθη* E 134, *ἐμίγην* Γ 445.

g. The 'verbal adjective' is not always passive.

N.B. The passive formation in Greek is comparatively late, and infrequent in Homer. The so-called second aorist passive is closely related to the intransitive aorist active, like *ἔβη*, *ἔστη*. Cf. *ἐδάην*, *learned* or *was taught*.

52. *Verbs in -MI*. (H. 476 ff.; G. 787 ff.) a. Some verbs in *-μι* have forms in the present and imperfect indicative which follow the analogy of contract verbs: *τιθεῖ*, *διδοῖ*, *διδόουσι*, *ἀφίει*, *προθέουσι* A 291.

b. For the ending *-ν* for *-σαν*, see § 44 n.

c. The second aorist subjunctive active generally remains uncontracted. The stem-vowel often appears in its long form with short mode-vowel in the dual and in the first and second persons plural (cf. §§ 45 a, 51 d), as *δώησιν* A 324, *δώωσιν* [δῶσιν] A 137, *θείομεν* A 143 (better *θήομεν*, Attic *θῶμεν*), *γνώωσι* A 302, *ἐφείω* [ἐφῶ] A 567, *ἀνήη* [ἀνή] B 34, *ἐρείομεν* A 62 (better *ἐρήομεν*, as from an *ἐρημι*). The short form of the stem is seen in *βάτην* [ἐβήτην] A 327.

53. Second Aorists without Variable Vowel. (H. 489; G. 798 f.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as ἄλτο A 532 (ἄλλομαι), δέχθαι A 23, δέκτο B 420 (δέχομαι), βλήτο Δ 518 (βάλλω), κλύθι A 37, κλύτε B 56 (κλύω), οὔτα Z 64, ἔσσντο B 809 (σεύω).

54. Iterative Forms. (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action, as φιλέεσκε Γ 388. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is occasionally wanting, as in ἔσκε [ῆν] Γ 180.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκε, εἴπεσκε, ἴδεσκε.

PREPOSITIONS.

55. a. Prepositions often retain their original adverbial force (as ἐν δέ, *but therein*, ὑπό, *below, beneath*, παρὰ δέ, *and beside him*), especially with reference to place. They may be placed after the verbs or nouns with which they are connected. See § 19 e. (H. 785; G. 1222 ff.) Frequently an editor must be in doubt whether to print the preposition as part of the verb or separately.

b. The preposition is often separated from the verb which it modifies, as παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί | ἔστασαν Δ 330 f., where παρ modifies ἔστασαν.

c. *Anastrophe.* (H. 109; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά. ἀνα Z 331 stands for ἀνάστηθι. ἐνι is used for ἐνεиси or ἐνεστι, ἐπι for ἔπεστι, μέτα for μέεστι, πάρα for πάρεστι E 603 f.

β. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied, as ἐπ' Γ 45 for ἔπεστι, — or by way of exception, in order to avoid ambiguity, as ἐφ' A 350, to show that the preposition is to be connected with the preceding word.

d. a. ἐν has the parallel forms εἰν, ἐνί. εἰν stands only in the part of the foot which receives the stress of voice, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀῖδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί (B 824), παρά and παραι (B 711), ὑπέρ and ὑπείρ (B 426).

e. ἀμφί, ἀνά, and μετά are used also with the dative.

f. For the short forms of ἀνά, κατά, παρά, see § 29.

ADVERBS.

56. (H. 257 ff.; G. 365 ff.). a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἔβη A 424 *went yesterday*, ἡερίη A 497 *early in the morning*, πανημέριοι A 472 *all day long*, πρηνής E 58 (pronus) *on his face*, καίοντο θαμειαί A 52 *burned thickly*, μεταμάζιον E 19 *between the breasts*.

β. πρόφρων, *willing*, is used only as a predicate, where the English idiom uses *willingly*.

b. Adverbs ending in -α are common: σάφα (not σαφῶς), τάχα (ταχέως only once), ὥκα (not ὠκέως). These seem to have been originally neuter cognate accusatives, and many are such still; cf. πόλλ' ἐπέελλε, πολλὰ ἤρᾱτο, μέγα νήπιε, μεγάλ' εὔχετο. See on A 78.

c. Adverbs in -ως are not common; they are most frequent from o-stems: οὔτως (οὔτος), ὥς (ὄ), αὐτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63, φίλως only Δ 347.

HOMERIC VERSE.

The beginner should remember that, while both Homer and Vergil use the dactylic hexameter,

- (1) Homer has far more dactyls than Vergil; his verse is much lighter and more tripping (§ 57 d).
- (2) Homer slightly prefers a pause between the two short syllables of the third foot (§ 58 c), while Vergil strongly prefers a pause after the first syllable of that foot.
- (3) Homer freely begins his verse heavily, with one or two spondees, while Vergil prefers a dactylic beginning.
- (4) Homer has a spondee in the fifth foot (§ 57 h) more commonly than Vergil.
- (5) In the Homeric text, elision is already made.

The beginner should remember also, that

(6) The 'rough breathing' has no power to make 'a short vowel long by position,' nor to prevent elision. So, of course, θ , ϕ , and χ are not 'double consonants.'

(7) An enclitic in reading should be connected with the word on which its accent is thrown.

If the beginner has not already made the general rhythm of the verse familiar to himself from Vergil and his followers, he may read to advantage Longfellow's *Evangeline*¹ and Miles Standish, and Clough's *Bothie*. He will do well to commit to memory a few (if not many) verses of the *Iliad*, and repeat them when he is walking at leisure, keeping time, uttering the first syllable of the foot as he sets his left foot down, and the other half of the metrical foot as he plants his right foot.

The exact division of the verse into metrical feet is the foundation of all good scanning, but it is useless in itself. The scholar must read the verse metrically and yet in harmony with the sense, — not allowing his voice to fall mechanically at the close of the verse, nor at the caesural pause, and still less making Vergil's pause after the first syllable of the third foot, whether Homer made the pause there or not.

57. The Heroic Hexameter. (H. 1064 ff., 1100; G. 1668 f.)

a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name *hexameter*. Emphasis or stress of voice (ictus) is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much time though not so much stress as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{3}{4}$ time in modern music. The English hexameter (e.g. in Longfellow's *Evangeline*) is generally read as of $\frac{3}{8}$ time, without much reference to the quantity of the syllables, and so, too, the *Aeneid* is often scanned.

¹ As

'This is the fórest priméval, ^ the múrmuring pínes and the hémlocks
Stánd like Drúids of éld ^ with voices sád and prophétic,
Stánd like hárpers hóar ^ with beárds that rést on their bósoms.'

Evang. init.

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse-ictus and word-accent may coincide (as in *a* 1, quoted in § 58 *c*), but the word-accent had no influence on the formation of the verse.

c. The dactyl¹ (♩ or — ♩), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee² or heavy dactyl (♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil; there are 160 in the first book of the *Iliad* alone, and very nearly three thousand in the entire *Iliad*. Many frequently recurring verses have this rhythm; as τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγύος ἐξ ἔρον ἔντο. Many other verses have but one spondee (generally in the first foot) among the first five feet; as ἦμος δ' ἠέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν. Seven verses, according to the usual text, have each six spondees: B 544, A 130, Ψ 221, ο 334, φ 15, χ 175, 192.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 27 *b*).

g. The bucolic diaeresis (58 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἔπη σπονδειακά). They are more common in Homer than in the Latin poets, — about four per cent of the verses of the *Iliad* being spondaic.

¹ This name is borrowed from δάκτυλος, *finger*, and the fanciful explanation was given that this foot, like the finger, has *one long and two short* elements.

² This name is derived from the use of this slow, solemn measure in the hymns which accompanied the libation (σπονδή) to the gods.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (*cf.* A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

j. In about half of the cases, a word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a disyllabic word.

k. The last foot in each verse is a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 59 *a*, *l*). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

l. Though the student need not concern himself about elision, as in Latin poetry, yet he must be watchful for synizesis (§ 25).

CAESURAL PAUSES.

58. (H. 1081; G. 1642.) a. Each verse has one or more caesural pauses (*caesura* = *τομή*, *cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, which is often indicated by punctuation, but occasionally commas are found where no pause is necessary, and at times the poet indicates by the rhythm a pause where not even a comma could stand, as A 152, 154.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is found almost always in the third foot; only 185 verses of the *Iliad* and seventy-one of the *Odyssey* have no pause there. It occurs either after the first syllable (as *μῆνιν ἄειδε θεὰ Ἀθηναίᾳ* A 1 — ∪ ∪ | — ∪ ∪ | — ^ — | — ∪ ∪ | — ∪ ∪ | — — |) or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα Ἀπολλύροπον* ὃς μάλα πολλά a 1, — ∪ ∪ | — ∪ ∪ | — ∪ ^ ∪ | — ∪ ∪ | — ∪ ∪ | — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The pause after the first syllable of a foot is called a *masculine caesura*, because of the vigorous movement which it gives to the verse. *Cf.* also

Arma virumque cano \wedge Troiae qui primus ab oris, Verg. *Aen.* i. 1,
and

'Sat by some nameless grave \wedge and thought that perhaps in its bosom
He was already at rest \wedge and she longed to slumber beside him.'

Longfellow, *Evang.*

The pause between two unaccented syllables is called a *feminine caesura*. *Cf.* also

'This is the forest primeval. \wedge The murmuring pines and the hemlocks.'

Longfellow, *Evang.*

e. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατήρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδῆς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐν-κνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφίλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότης Νέστωρ κτλ., — all of which must be preceded by the feminine caesura (see d) of the third foot; while Ἀγαμέμνονος Ἀτρεΐδαι, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἧδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ. must be preceded by the masculine caesura of the third foot. See § 22 e, f.

f. The pause after the first syllable of the third foot is called the *penthemimeral caesura* (πέντε, ἡμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{3}{4} + 3\frac{1}{4}$ feet.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral caesura* (ἑπτά, ἡμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *δῖος Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεύς, ἰσθόεος φῶς*. See § 22 f. Hiatus is allowed here occasionally. See § 27 b.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —; hence *οὔτε τέλεσσας* A 108, not *οὔτ' ἐτέλεσσας*, and *ἄλγε' ἔθηκεν* A 2, not *ἄλγεα θῆκεν*. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη, Φοῖβος Ἀπόλλων, δῖος Ὀδυσσεύς, Ἀχιλλεύς, Ἀχαιοί κτλ.*

k. The principal pause of the verse is found seldom at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but this is accompanied by a more prominent caesura in the third or fourth foot; as *ἔνθα ἶδον πλείστον Φρύγας ἄνδρας* Γ 185, where the last two words are so closely connected that no caesura is felt between them.

l. Even a slight pause is rare between the two short syllables of the fourth foot. In *καὶ ἐπείθετο μύθῳ* A 33, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse give perfect freedom from monotony without detracting from the grace and dignity of the measure.¹

QUANTITY.²

59. (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 22 *a, e, f*). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of apocope (§ 29), synizesis (§ 25), or elision (§ 28).

Most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j*, below); or

¹ Coleridge's lines with regard to the Homeric verse are worth remembering:

‘Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.’

² The beginner will find it convenient to remember with regard to *a, ι, υ*, the vowels whose quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as μάχησι, ἦρωα, τρέπονσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἡμαρ, μέλι, δάκρυ, — in suffixes, except where *ν* has been lost before *σ*, as φύσις, δολίης, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἄρα, ἔτι, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as ἐτίμα from ἐτίμαε, ἱρόν, from ἱερόν, and as the final vowel of the stem of nouns of the first declension.

(3) that the pause (musical *rest*) at a caesura or diaeresis fills out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 57 *k*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the *ι* of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all; as *ὑπεροπλήσι* A 205, *προθυμίησι* B 588.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j*, below), seem to be explained best by the loss of a consonant, *e.g.* *Ἄϊδος* Γ 322 but *Ἄϊδι* A 3, from *α-φιδ* (§ 32), *μέμασαν* B 863 but *μεμαῶτες* B 818 (*μεμαφοτες*).

d. α. A syllable which contains a long vowel or a diphthong is long by *nature*. Final *αι* and *οι* are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as *Ἀπόλλωνος* A 14, *Ἀπόλλων* A 380; *Ἄρες*, *Ἄρες* E 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric *ἴσος*, *κᾶλός*, and *φᾶρος* became *ἴσος*, *κᾶλός*, and *φάρος* in Attic poetry. *φειαρινός* (*cf.* *ὦρη εἰαρινῇ* B 471), Attic *ἐαρινός*, is found in a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated as either long or short, *i.e.* its quantity was variable.

δ. For the length of final *ι* in the dative singular of the third declension, see § 36 *a*. *πρὶν* in *πρὶν αὐτ'* Z 81 retains its original length, as a contracted comparative.

ε. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as *Ἀχιλλεύς* A 54, *Ἀχιλεύς* A 199; *Ὀδυσσεύς* A 430, *Ὀδυσεύς* Δ 494; *Τρίκκην* B 729, *Τρίκης* Δ 202; *ὅππως* A 344, *ὅπως* A 136; *μέσσον* Γ 266, *μέσον* A 481 *κτλ.*, many of which doubled consonants are known to be justified etymologically.

e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of *ο* or *ω* in the comparison of adjectives (*σοφώτερος* but *κουφότερος*), and by the words which have a vowel similarly lengthened in the Attic dialect (as *ἄθάνατος*, *προσήμερος*, *ὑπέρητος*). We find *ἄνῆρ* but *ἄνέρες*, *Πρίαμος* but *Πριαμίδης*, *θυγάτηρ* but *θυγατέρα*.

f. a. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (*ζ*, *ξ*, *ψ*) or by two or more consonants, whether these are in the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding.

g. a. Sometimes a vowel remains short before a mute followed by *λ* or *ρ*, as *Ἀφροδίτη* Γ 380, *ἀμφιβρότης* B 389, *ἀμφιδρυφής* B 700, *πρότραπέσθαι* Z 336, *νεῦσέ* Κρονίων A 528, *βάλῃ* Πριαμίδαο Γ 356, *γάρ* ῥᾷ Κλυταιμνήστρης A 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and a liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant *ζ* and two with the two consonants *σκ* (not a mute and a liquid), the preceding vowel remains short: *οἷ τε Ζάκυνθον* B 634, *οἱ δὲ Ζέλειαν* B 824, *προχέοντῳ Σκαμάνδριον* B 465, *ἔπειτ᾽ σκέπαρνον* ε 237.

h. a. A single *λ*, *μ*, *ν*, *ρ*, *σ* at the beginning of certain words may 'make position' (cf. § 30 b): *ἔπεα νιφάδεσσι* Γ 222 (cf. *ἀγάννιφον* A 420 and English *snow*), *ἔῶ μέγα* B 239, B 43, B 196, *Διῷ* λίσαι A 394, *ἐνὶ μεγάρῳ* B 661.

β. So also δ ‘makes position’ in the stem δφι- (δέσσαι, *fear*) and always in δήν, *long*, as ἔδεισεν δ’ ὁ γέρων A 33, οὐ τι μάλα δήν A 416, ἐπι δέος A 515.

i. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to ‘make position’ in Homeric verse.

β. Of the instances of lengthening before μ, many are only physiologically explained, — the μ-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially before μέγας and its kin), — not before μάχεσθαι, μένιν, μοῦνος.

j. One of the consonants which ‘made position’ has often been lost, as γρηὶ δέ μιν φείκυῖα Γ 386, βέλος ἐχέπευκές A 51, θεὸς ὥς Γ 230 (for θεὸς φῶς), cf. κακὸν ὥς B 190, ὄρνιθες ὥς Γ 2, πέλεκυς ὥς Γ 60, οἱ δ’ ἄρ’ ἴσαν ὥς εἴ τε B 780. (φ has been lost more frequently than any other initial consonant. See § 32.)

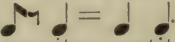
k. α. A long final vowel or diphthong in the arsis of the foot is generally, but not always, shortened before a following vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί A 17, τὴν δ’ ἐγὼ οὐ λύσω A 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

β. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

γ. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those which end in ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate y (j) or w (φ) sound and disappear (cf. § 23 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the y or w was spoken.

ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse; see § 57 *k*), a short vowel may be used in place of a long vowel: ἐκπέρσαι Πριάμοιο πόλιν A 19 — — | — ∪ ∪ | — ∪ ∪ | ∪ ∨. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ὦ νῆ Πετεῶο Δ 338; in such cases the nominative form generally could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι A 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as ἐρίσαντε | Ἀτρεΐδης A 6 f.

m. A few verses seem to begin with a short syllable, as ὄς ἤδη τὰ τ' ἐόντα A 70 (for ὄς φείδη, § 32).

BIBLIOGRAPHICAL NOTE

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. In all, more than one hundred are known and described. In the last century about fifty portions of the *Iliad* were found written on papyrus in Egypt, — some of them written before the beginning of our era, — and others are found almost every year. The most valuable of all Mss. for the Homeric text, and far the most valuable for the old Greek Commentary (*Σχόλια*), is known as *Venetus A*, in the library of San Marco at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 325 leaves of parchment in large folio, 15 × 11 inches. It was written not later than the eleventh century of our era.

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The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in antiquity, (*d*) the Homeric question, is *Homer: An Introduction to the Iliad and the Odyssey*, by Professor Jebb, Boston, 1887.

Monro's *Grammar of the Homeric Dialect*, 2d ed., Oxford, 1891, is the best work on the subject in any language.



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α

“Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

Alpha preces Chrysaë, pesti mala, iurgia regum.

‘Alpha the prayer of Chryses sings:
The army’s plague: the strife of kings.’

λοιμός. μῆνις.

Invocation of the Muse. Theme of the Iliad.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὖλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε’ ἔθηκεν,
πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἶωνοῖσί τε δαῖτα, Διὸς δ’ ἐτελείετο βουλή,
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

The Injured Priest. The Avenging Apollo.

τίς τ’ ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς νιός. ὃ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὔνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὃ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,
στέμματ’ ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσῆν ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ικέσθαι.

20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
 αἰζόμενοι Διὸς υἱόν, ἐκηβόλον Ἀπόλλωνα."

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα.
 ἀλλ' οὐκ Ἀτρεΐδῃ ἰγαμέμνονι ἦνδανε θυμῷ,
 25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

"μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δαήνουντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω. πρὶν μιν καὶ γῆρας ἔπεισιν
 30 (ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ) τηλόθι πάτρης,
 ἰστὸν ἐποιομένην καὶ ἐμὸν λέχος ἀντιώσαν.
 ἀλλ' ἔθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

Prayer of the Old Priest and its Answer.

ὥς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέθετο μῦθον.
 βῆ δ' ἀκέων παρὰ θίγα πολυφλοίσβοιο θαλάσσης,
 35 πολλὰ δ' ἔπειτ' ἀπᾶνευθε κιῶν ἡρᾶθ' ὁ γεραίος
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.

"κλυθὶ μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκῃα
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ.
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,
 45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
 ἐκλαγξάν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωόμενοι,



APOLLO BELVEDERE

From the statue in the Vatican Museum, Rome

αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰκώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 50 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πύραι νεκῶν καίοντο θαμειαί.

Assembly of the Achaeans (53-305). Achilles calls an Assembly to consult with Regard to the Plague.

ἐννήμαρ μὲν ἄνδ' στρατὸν ὦχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορῆνδε καλέσσατο λαὸν Ἀχιλλεύς·
 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·
 κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 οἱ δ' ἔπει οὖν ἠγερθεν ὀμηγέρεες τε γέροντο,
 τοῖσι δ' ἀνισταμένος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
 60 ἄψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμος τε δαμᾶ καὶ λοιμὸς Ἀχαιούς·
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν,
 ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 65 εἰ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἰ θ' ἐκατόμβης,
 αἰ κέν πως ἀρῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

Calchas states the Cause of the Plague.

ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 70 ὃς ᾔδῃ τά τ' εἶν' αὖτά τ' ἔσσόμενα πρό τ' εἶν' αὖτα,
 καὶ νῆεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσω
 ἣν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.

- ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 75 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καὶ μοι ὁμοσον
 ἧ μὲν μοι πρόφρων ἐπεσιν καὶ χερσὶν ἀρήξειν.
 ἧ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 80 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη·
 εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέφη,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσση,
 ἐν στήθεσιν ἐοῖσι. σὺ δὲ φράσαι εἷ με σαώσεις.”
 τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 85 “θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 90 συμπάντων Δαναῶν, οὐδ’ ἦν Ἀγαμέμνονα εἵπης,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”
 καὶ τότε δὴ θάρσησε καὶ ἠΰδα μάντις ἀμύμων·
 “οὐτ’ ἄρ’ ὃ γ’ εὐχολῆς ἐπιμέμφεται οὐθ’ ἐκατόμβης,
 ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἠτίμησ’ Ἀγαμέμνων
 95 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα,
 τούνεκ’ ἄρ’ ἄλγε’ ἔδωκεν ἐκηβόλος ἦδ’ ἔτι δώσει.
 οὐδ’ ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἐκατόμβην
 100 ἐς Χρῦσῃν· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν.”

Agamemnon is Ready to give up Chryseis, but demands Recompense

- ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαινα
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
- 105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν·
 “ μάντι κακῶν, οὗ πώ ποτέ μοι τὸ κρήγνυν εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
- 110 ὥς (δὴ τοῦδ' ἐνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὐνέκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,
- 115 οὐδέμας οὐδὲ φυήν, οὐτ' ἄρ' φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
- 120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη·

Immediate Recompense is Impossible.

- τὸν δ' ἡμεῖβετ' ἐπειτα ποδάρκης δῖος Ἀχιλλεύς·
 “ Ἀτρεΐδῃ κῦδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,
- 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγεῖρην.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."

Agamemnon will take the Gift of Honor of one of the Achaean
Princes.

- 130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
" μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελύσεται οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχης γέρας, αὐτὰρ ἔμ' αὐτῶς
ἦσθαι δενόμενον, κέλει δέ με τήνδ' ἀποδοῦναι;
135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, —
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
ἄξω ἐλὼν· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
140 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω
145 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς
ἦέ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἐκάεργον ἱλάσσαι ἱερὰ ῥέξας."

Achilles reproaches Agamemnon with Ingratitude, and threatens to
return to Achaea.

- τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
" ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἦ ὁδὸν ἐλθέμεναι ἦ ἀνδράσιν ἴφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων

- δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
 οὐρεά τε σκιόεντα θάλασσά τε ἠχήμεσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὧ ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 170 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

Agamemnon does not heed Achilles' displeasure, and will take his Prize, Briseis.

- τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητιέτα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 180 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω

οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ᾧδε.
 ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς,
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην."

Achilles is restrained from killing Agamemnon by the Goddess Athena, who promises Satisfaction.

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμηήριξεν,
 190 ἣ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρήτύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 195 οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷω φαινομένη, τῶν δ' ἄλλων οὐ τις ὀράτο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 200 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν.
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 (ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 ἀλλ' (ἐκ) τοι ἔρῃω, τὸ δὲ καὶ τελέεσθαι οἶω.
 205 ἥς ὑπεροπλήσι τάχ' ἄν ποτε θυμόν ὀλέσση."
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 "ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,



ATHENA

From the statue in the National Museum, Naples

- ἄμφω ὁμῶς θυμῷ φιλέονσά τε κηδομένη τε.
 210 ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἄλλ' ἢ τοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἔσεται περ.
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, (πέιθεο δ' ἡμῖν."
 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ."
 ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
 220 αἶψ' δ' ἐς κουλὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκειν
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles swears that Agamemnon will repent his Action.

- Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 225 "οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἄλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναθληθήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεφεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν

ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοι
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

Nestor strives to reconcile the Angry Princes: Agamemnon should
 not take Briseis; Achilles should pay Honor to
 the Commander-in-Chief.

245 ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή.
 250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 255 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες,
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶν τάδε πάντα πυθόιατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι·
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρῳ ἔστων ἐμείο.
 260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθήριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

- 265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν.
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 270 τηλόθεν ἐξ ἀπῆς γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνειν πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.
 275 μῆτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην,
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μῆτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 280 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὃδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.]

Neither of the Angry Men will yield.

- 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,
 τούνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;”
 τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 “ἦ γάρ κεν δειλὸς τέ καὶ οὔτιδανὸς καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπῃς·
 295 ἄλλοισιν δὴ ταύτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε
 [σήμεναι· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 χερσὶ μὲν οὗ τοι ἐγὼ γε μαχήσομαι· εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 300 τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμείο.
 εἰ δ' ἄγε μῆν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί·"

Chryseis is dispatched to her Father. The Camp is purified.

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας
 ἦιε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 310 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' αἰλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.

Heralds of Agamemnon fetch Briseis from the Tent of Achilles.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆι,
 320 ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,

τὼ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼν θεράποντε·

“ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.

εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,

325 ἔλθων σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.”

ὥς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

τὸν δ' εὔρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ

330 ἦμενον· οὐδ' ἄρα τὼ γε ἰδὼν γήθησεν Ἀχιλλεύς.

τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα

στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·

αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.

335 ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαῖτιοι, ἀλλ' Ἀγαμέμνων,

ὁ σφῶι προῖει Βρισηίδος εἵνεκα Κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην

καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων

340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε

χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι

τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοῖσσι φρεσὶ θύει,

οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅπως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί.”

345 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,

ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,

δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,

Achilles appeals to his Mother, the Goddess Thetis.

ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς·

δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς

- 350 θιν' ἔφ' ἄλως πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς·
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.”
- 355 ἦ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
 ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἄλως παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδυσεν πολιῆς ἄλως ἡγυ' ὀμίχλῃ,
- 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαῦδα, μὴ κεύθε νόῳ, ἵνα εἶδομεν ἄμφω.”

● Achilles tells his Story.

- τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
- 365 “οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσσηίδα καλλιπάρηον.
- 370 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
- 375 Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
 ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,

- ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 380 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 390 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆς, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἐήος·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 395 ἦ (ἐπεὶ ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργω)
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέι Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων·
 405 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίῳν·
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ/οὔδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς

- 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

Thetis promises to secure Honor for Achilles from Zeus.

- τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δῆν.
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 420 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γοννάσομαι, καί μιν πείσεσθαι οἶω."

- ὥς ἄρα φωνήσας' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐνζῶνοιο γυναικός,
 430 τὴν ῥα βίῃ ἄεκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς

Chryseis is conducted to her Home and delivered to her Father, who
 prays that the Plague may cease.

- ἐς Χρύσην ἵκανε ἀγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

445 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. ταὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην

ἔξεϊψ' ἔστησαν, εὐδμήτον περὶ βωμόν,

χερνύσαντο δ' ἔπειτα καὶ οὐλοχῦτας ἀνέλοντο.

450 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών·

“κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας

Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·

ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·

455 ἥδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλδωρ·

ἥδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχῦτας προβάλοντο,

αὐένυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρα κἀὴ καὶ σπλάγχχνα πάσαντο,

465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,

ᾧπησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 470 κοῦροι μὲν κρητῆρας ἐπεστέφαντο ποτοῖο,
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰέδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὃ δὲ φρένα τέρπετ' ἀκούων.

Return of Odysseus to the Camp. Achilles 'sulks in his Tent.'

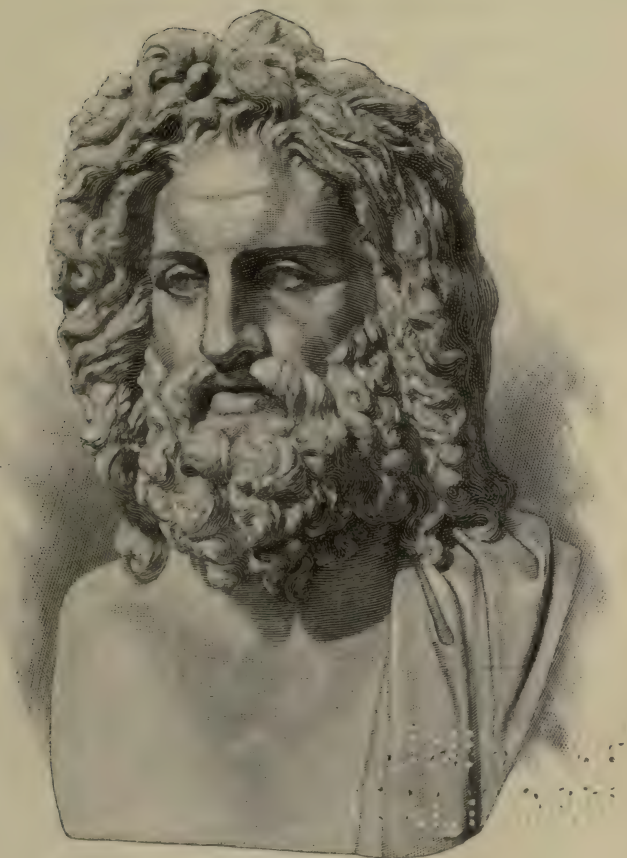
475 ἦμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.
 480 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστίᾳ λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 485 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνιεν νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενῆς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.

490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐτῇ μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Zeus promises Thetis to honor her Son by punishing the Achaeans.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες



ZEUS OF OTRICOLI

From the bust in the Vatican Museum, Rome

THE
UNIVERSITY OF CHICAGO
PRESS

- 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων
 παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσεται κῦμα θαλάσσης,
 ἥριή δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενὸν ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
 σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 “Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
 ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σὺ πέρ μιν τίσῃ, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 510 υἱὸν ἐμὸν τίσωσιν, ὃφέλλωσιν τέ ἐ τιμῇ.”
 ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
 ὡς ἔχειτ' ἐμπεφυῖα, καὶ εἶρετο δευτέρων αὐτῆς·
 “νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
 515 ἣ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ,
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἣ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
 520 ἣ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς·
 525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέωσω.”

ἥ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Strife between Zeus and Hera on Olympus. Hera reproaches Zeus for his Promise to Thetis, but is sternly rebuked.

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἥ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἐδέων, σφοδρὸς πατὴρ ἐναντίον· οὐδέ τις ἔτλη
535 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὥς ὃ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἡγνούησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·
540 “ τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;
αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
545 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ εἰούσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
550 μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετᾴλλα.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,



JUNO

From the statue in the Vatican Palace, Rome

NO. 1111
ANNEX 1111

- ἀλλὰ μάλ' εὖκηλος τὰ φράζσαι, ἄσος' ἐθέλῃσθα·
 555 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μή σε παρείπῃ
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "δαιμονίη, αἰεὶ μὲν οἶεαι/οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὗ τι δυνήσῃαι, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

Hephaestus restores Good Humor at the Feast of the Gods.

- ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρῃ,
 καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
 "ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὅφρα μὴ αὐτε
 νεικεῖησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραξῇ.
 580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς
 ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὥς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
 585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
 "τέτλαθι, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
 χραϊσμεῖν· ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.
 590 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥῦψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,
 595 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥελιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ αἶδον ἀμειβόμεναι ὀπὶ καλῇ.
 605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῃ δῶμα περικλυτὸς ἀμφιγυῖεις
 Ἥφαιστος ποίησεν ἰδυίῃσι πρᾶπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ἀστεροπητής,
 610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

*Zeus's effort take ins. ὅπως
 w/ut indic. in Attic
 ὅπως ἄλλοι ἔασι φύσει
 times may have only!*

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Somnia Beta refert, coetum populique ratesque.

‘Beta the dream and synod cites;
 And catalogues the naval knights.’

ὄνειρος. διάπειρα. Βοιώτεια ἡ κατάλογος νεῶν.

Zeus sends a Deceitful Dream to Agamemnon.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

5 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, οὐλε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο

10 πάντα μάλ' ἀτρεκέως ἀγορευόμεν ὡς ἐπιτέλλω.
 θωρήξαι ἔκ εἰλεν κάρη κομόωντας Ἀχαιοὺς
 πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

15 Ἥρη λισσομένη, Τρώεσσι δὲ κῆδ' ἐφῆπται.”

ὡς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
 καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.

βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

- 20 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦι ἐοικῶς
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.
 τῷ μιν ἐισάμενος προσεφώνεε θεῖος ὄνειρος·
 “εὔδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 25 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγνιαν
 30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὔτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.”
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ῥ' οὐ τελέεσθαι ἔμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ.
 νήπιος, οὐδὲ τὰ ἧδη, ἅ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 40 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἔγρετο δ' ἐξ ὕπνου, θεΐῃ δέ μιν ἀμφέχυντ' ὄμφῃ.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον·
 εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Council of the Achaean Princes.

Ἡὼς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·

50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

βουλὴν δὲ πρῶτον μεγαθύμων ἔξε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλιογενέος βασιλῆος.

55 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν·

“κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖῳ
εἰδὸς τε μέγεθός τε φυὴν τ' ἄγχιστα ἑώκειν.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·

60 ‘εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;

οὐ χρὴ παννύχιον εὐδῖν βουλευφόρον ἄνδρα,

ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἀνενθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.

65 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς

πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται

70 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν·’ ὥς ὁ μὲν εἰπὼν

ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

ἀλλ' ἄγετ', αἱ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,

καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·

75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη

Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ’ ἄγετ’, αἵ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

Assembly of the Achaeans. Agamemnon's Speech.

ὥς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
 85 οἱ δ’ ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν,
 σκηπτούχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ’ ἄνθεσιν εἰαρινοῖσιν·
 90 αἱ μὲν τ’ ἔνθα ἅλῃς πεποτήαται, αἱ δέ τε ἔνθα·
 ὥς τῶν ἔθνεα πολλὰ νέων ἅπο καὶ κλισιάων
 ἡμόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήειν
 ὀτρύνουσ’ ἰέναι, Διὸς ἄγγελος· οἱ δ’ ἀγέροντο.
 95 τετρήχει δ’ ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
 (λαῶν ἰζόντων), ὄμαδος δ’ ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ’ αὐτῆς
 σχοιάτ’, ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ’ ἔζετο λαός, ἐρήτυθεν δὲ καθ’ ἔδρας
 100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 105 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ’ Ἀτρεί, ποιμένι λαῶν·

Ἄτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηΐδα·

110 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδῃσε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαι, ἐντείχεον ἀπονέεσθαι,

115 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.

[οὐτῷ που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

120 μὰψ οὐτῷ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν, ἥδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.

εἴ περ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.

τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν

130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούροι
 πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔνιυσιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' (ἐθέλοντα)

Ἴλιον ἐκπέρσαι, ἐν ναϊόμενον πτολίεθρον.

ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,

135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα

- εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτως ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἰπῶ, πειθώμεθα πάντες.
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν·"

Unexpected Effect of Agamemnon's Speech.

- ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 145 πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦναι ἀσταχέουσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῶ
 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινὴ
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἅλα διᾶν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἵκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Interference of Athena. Odysseus checks the People.

- 155 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυνώων,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης;
 160 καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

- (σοῖς ἀγανοῖς ἐπέεσσιν) ἐρήτυε φῶτα ἕκαστον,
 165 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,
 βῆ δὲ κατ' Οὐλύμποιο κάρηνων αἴξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,
 170 ἐστεῶτ'· οὐδ' ὃ γε νηὸς ἐνστέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 175 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες;
 κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
 ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπῆδει.
 185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κичείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 190 "δαιμόνι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἕβεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.

- 195 μή τι χολωσάμενος ^{νοεῖ} ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."
 ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ.
 200 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 205 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
 ὥς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδ' αὖτις
 ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

The Insolent Thersites criticises Agamemnon.

- ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἤδη,
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύειν,
 215 ἄλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φολκὸς ἔην, χῶλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὦμῳ
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἔην κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 220 ἔχθιστος δ' Ἀχιλῇ μάλιστ' ἦν ἠδ' Ὀδυσῇ.
 τῷ γὰρ νεικέεσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

- αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 225 “Ἀτρεΐδῃ, τέο δὴ αὐτ’ ἐπιμέμφεαι ἥδὲ χατίζεις;
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ’ ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·
 ἢ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἣν τ’ αὐτὸς ἀπονόσφι κατίσχει· οὐ μὲν ἔοικεν
 ἄρχον ἐόντα κακῶν ἐπιβασκόμεν υἱᾶς Ἀχαιῶν.
 235 ὦ πέπονες, κάκ’ ἐλέγχε’, Ἀχαιίδες, οὐκέτ’ Ἀχαιοί,
 οἴκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ’ ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν ἦε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, εἰ μὲν ἄμεινονα φῶτα,
 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας,
 ἀλλὰ μάλ’ οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

Thersites is chastised by Odysseus.

- ὥς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης. τῷ δ’ ὦκα παρίστατο δῖος Ὀδυσσεύς,
 245 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 “Θερσίτ’ ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 ἴσχειο, μηδ’ ἔθελ’ οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ’ Ἀτρεΐδης ὑπὸ Ἰλιον ἦλθον.
 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύεις,
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις,
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,

- ἢ εὖ ἢε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 255 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπέειν,
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν."
 265 ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
 πληξεν· ὁ δ' ἰδνῶθῃ, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσεόν. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασσαν.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξ ἄρχων ἀγὰθας ἀπόλεμόν τε κορύσσων.
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 275 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχε' ἀγοράων.
 οὗ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν."

Odysseus urges the Continuance of the War, reminding of the Portent at Aulis.

- ὥς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσθη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
 280 εἰδομένη κήρυκε σιωπᾶν λαὸν ἀνώγειν,

- ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάϊατο βουλὴν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.
 ἦ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἅελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπησ
 αἰσχροὺς τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 300 ἣ ἔτεον Κάλχας μαντεύεται ἧε καὶ οὐκί.
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
 ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,
 310 βωμοῦ ὑπαΐξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

- ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 315 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχῦϊαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λααν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 320 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 325 ὄψιμον ὀψιτέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν·
 330 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 335 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο.

Nestor would have the Dissatisfied return. He advises a New Organization of the Army.

τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἣ δὲ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.
 πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βῆσεται ἡμῖν;

- 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 345 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
 τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ', (ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,) ^{καὶ}
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἥματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ^{οὐκ ἐπὶ τῇ} ἐυσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 360 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μήδεο πείθεό τ' ἄλλῳ.
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω.
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 365 γνῶσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται.
 γνῶσσαι δ' ἧ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἧ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Agamemnon orders Preparations for Battle.

- τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 370 “ἦ μὰν αὐτ' ἀγορή νικᾶς, γέρον, υἱας Ἀχαιῶν.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν αἰλουσά τε περθομένη τε.
 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 ὃς με μετ' ἀπρηκτοὺς ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
 νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἄρην.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δειπνον δότω ὠκνπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 385 ὥς κε πανηγμέριοι στυγερῷ κρινώμεθ' Ἄρην.
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' ἡ χεῖρα καμείται·
 390 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἔσσειται φυγέειν κύνας ἢ δ' οἰωνούς.”

The Assembly is dismissed. Sacrifice and Feast.

- ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

- προβλῆτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ανέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 400 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 πῖονα πενταέτηρον, ὑπερμενεί Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 405 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 410 βοῦν δὲ περὶ στήθεσιν αὐτοῦ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαῖξαι
 χαλκῷ/ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοῖατο γαῖαν.”
 ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράϊινε Κρονίων,
 420 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 αἰέευσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 425 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.

- αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 "Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 435 μηκέτι νῦν δῆθ' αἶθλι λεγώμεθα, μηδέ τι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα."

The Army advances to Battle.

- ὥς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν
 κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυsson, τοῖ δ' ἠγείροντο μάλ' ὤκα.
 445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
 θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος·
 450 σὺν τῇ παιφάσσουσα διέσσυντο λαὸν Ἀχαιῶν
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
 καρδίῃ, ἀλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.
 455 ἥντε πῦρ αἰδήλον ἐπιφλέγει ἄσπετον ὕλην

οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

- τῶν δ' ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
480 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἰασίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
485 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

- ἥύτε μυιάων ἀδινάων ἔθνεα πολλά,
470 αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν
ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

- τοὺς δ' ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μιγέωσιν,
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
480 ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσιν.

CATALOGUE OF THE SHIPS.

Achaean Forces (484-785). Prooemium. Invocation of the Muses.

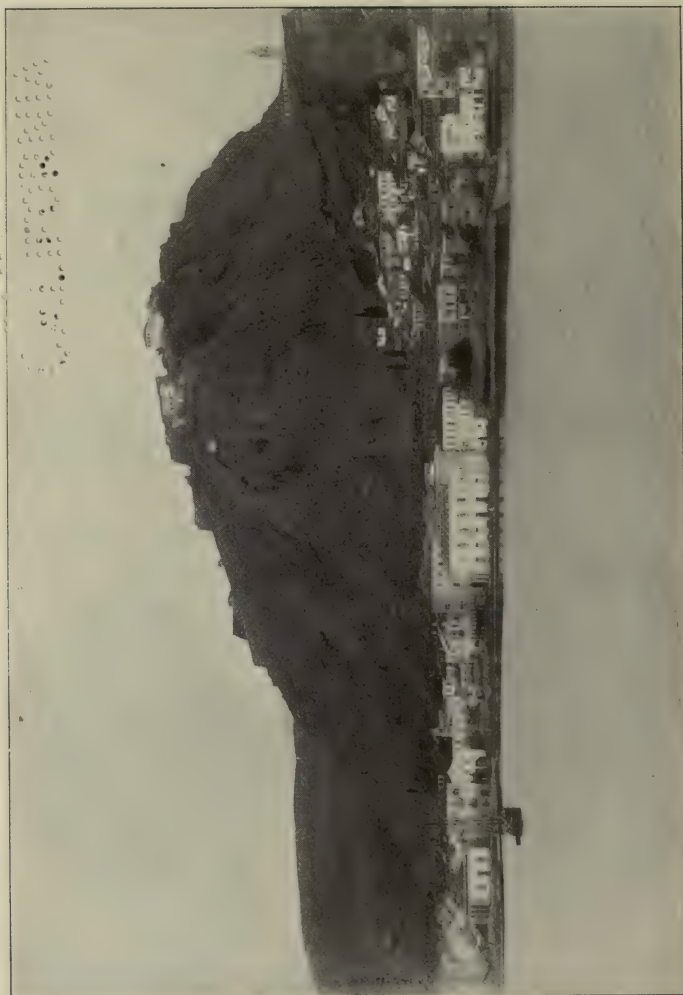
ἔσπετε νῦν μοι, μούσαι, Ὀλύμπια δώματ' ἔχουσai
 485 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστέ τε ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
 εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νηῆάς τε προπάσας.

Greece South of Thermopylae, and Adjacent Islands (494-644).

Boeotia (494-), Phocis (517-), Locris (527-), Euboea (536-),
 Athens (546-), Salamis (557).

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐπεωνόν,
 Θέσπειαν Γραῖαν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας
 500 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα,
 Ὠκαλέην Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντα νέμοντο,
 505 οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἀρνην ἔχον, οἳ τε Μίδειαν

[Faint handwritten notes or bleed-through from another page.]



NAUPLIA
From a photograph

Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.

τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη

510 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,

τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,

οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,

παρθένος αἰδοίῃ, ὑπερώιον εἰσαναβάσα,

515 Ἄρῃ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρῃ.

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,

οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρῆεσσαν

520 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήῃα,

οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,

οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,

οἳ τε Δίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

525 οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες,

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόνευεν Οἰλῆος ταχὺς Αἴας,

μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,

ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,

530 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·

οἱ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε

Βῆσσαν τε Σκάρφην τε καὶ Λυγείας ἐρατεινὰς

Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.

τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο

535 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης.

οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,

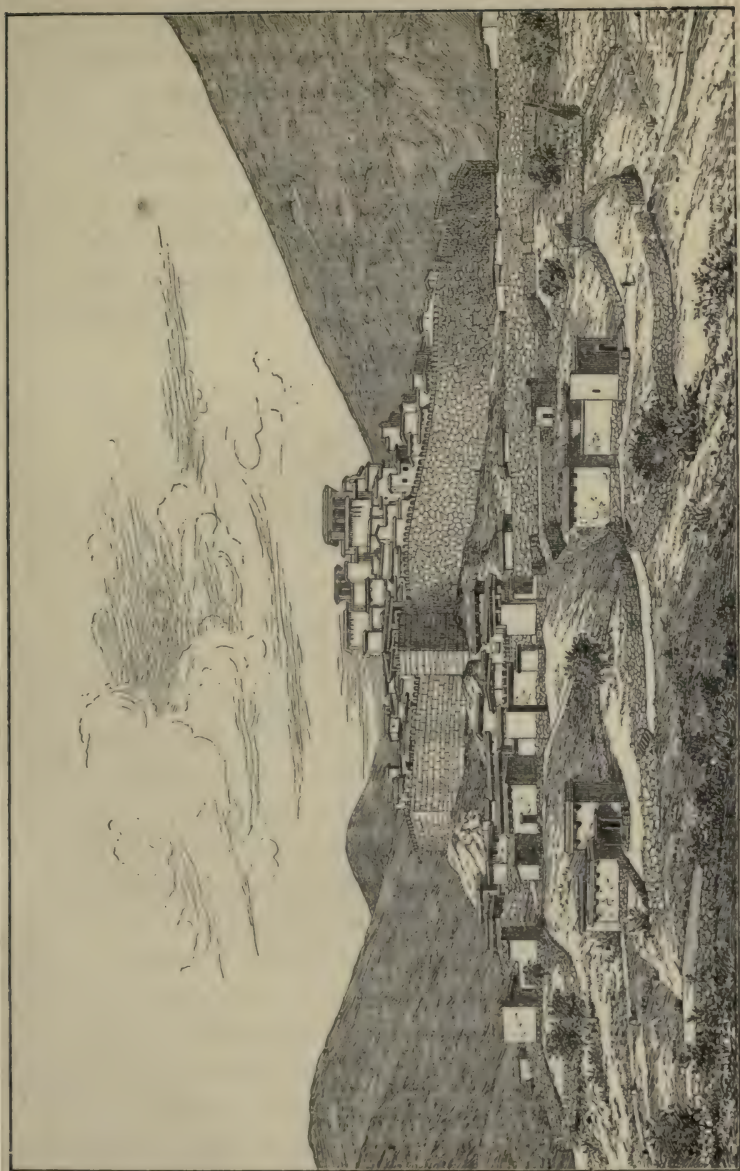
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν

Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺν πτολίεθρον,

- οἷ τε Κάρυστον ἔχον ἦδ' οἷ Στύρα ναιετάασκον,
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφάνωρ, ὅζος Ἄρῃος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
 θώρηκας ῥήξιν δηίων ἀμφὶ στήθεσιν.
 545 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 οἷ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
 καδ δ' ἐν Ἀθηνῆς εἴσιν, ἐφ' ἐν πίοι νηῶ.
 550 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται
 κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewο Μενεσθεύς.
 τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 555 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
 τῷ δ' ἄμα πεντήκοντα μέλαιναι νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνός ἄγειν δυοκαῖδεκα νῆας.
 [στῆσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.]

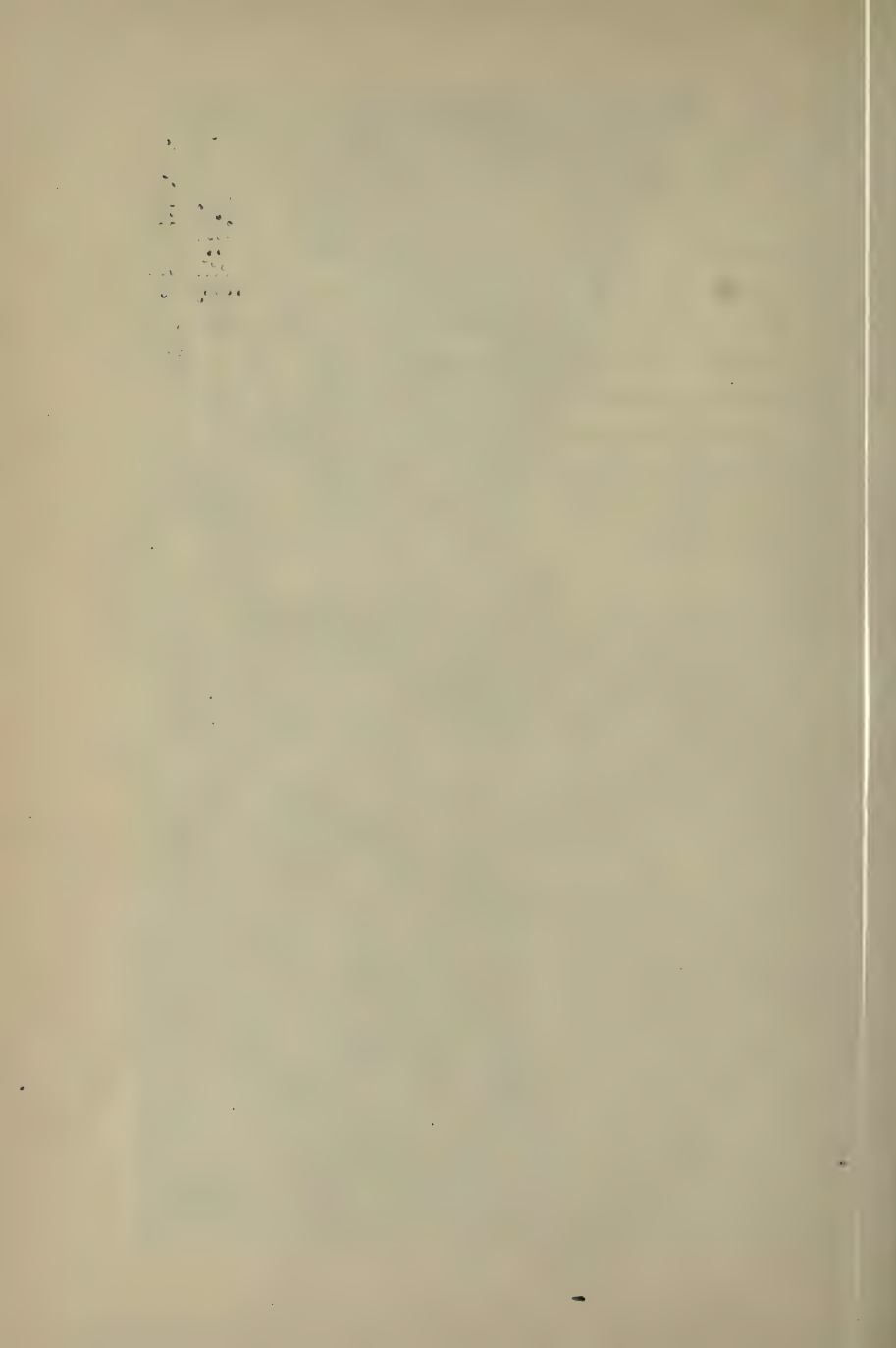
Peloponnesus (559-), Western Islands (625-), Aetolia (638-).

- οἷ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 560 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
 Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 οἷ τ' ἔχον Αἰγίναν Μάσητά τε κούροι Ἀχαιῶν.
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθέnelος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.
 565 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
 Μηκιστῆος υἱὸς Ταλαῖονίδαο ἄνακτος.
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.



MYCENAE, RESTORATION

From *Histoire de l'Art dans l'Antiquité*, par Perrot et Chipiez



τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο. 80

οἱ δὲ Μυκήνας εἶχον, ἐνκτίμενον πτολίεθρον,
 570 ἀφνειὸν τε Κόρινθον ἐνκτιμένας τε Κλεωνάς,
 Ὀρνεῖας τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
 καὶ Σικυνῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἷ θ' Ὑπερσείην τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
 575 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεΐαν,
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'. ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
 580 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς.

οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
 οἷ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον πτολίεθρον,
 585 οἷ τε Λάαν εἶχον ἥδ' Οἴτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἵετο θυμῷ
 590 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐνκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε μούσαι
 595 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς,
 Οἰχαλίθην ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
 μούσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·

αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἃν' ἀνέρες ἀγχιμαχῆταί,
 605 οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
 Ῥίπην τε Στρατιήν τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάις, κρείων Ἀγαπήνωρ,
 610 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἔδωκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐνυσέλμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμῆλιν.
 615 οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον,
 ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατώσα
 πέτρῃ τ' Ὀλυνίῃ καὶ Ἀλείσιον ἐντὸς ἔέργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.

620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
 υἱὲς ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε, κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένεος Ἀνγηιάδαο ἀνακτος.

625 οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων
 νήσων, αἱ ναίουσι πέρην αἰόλος, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηί,
 Φυλείδης, ὃν τίκτε διίφιλος ἱππότης Φυλεύς,
 ὃς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθείς.



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ITHACA—NORTHERN PART, FROM MT. AËTOS

From a photograph

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630 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Λίγίλιπα τρηχεῖαν,
 οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,
 635 οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραια νέμοντο.
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,
 τῷ δ' ἄμα νῆες ἔποντο δυνάδεκα μιλτοπάρηοι.

Αἰτωλῶν δ' ἡγείτο Θάας, Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἥδ' Πυλλήνην
 640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν.
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος.
 τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀνασσέμεν Αἰτωλοῖσιν.
 τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

The Islands in the Southern Part of the Aegean Sea.

645 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
 οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
 Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
 Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιετοώσας,
 ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
 650 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν
 Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ.
 τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
 655 οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,

- τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 660 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζιῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπῆκτω,
 αὐτίκα πατρὸς εἰοο φίλον μήτρῳα κατέκτα,
 ἦδη γηράσκοντα, Λικύμνιον, ὅζον ἼΑρηος.
 αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 665 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
 υἱέες υἴωνοί τε βίης Ἡρακληείης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥδὲ φίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
 670 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.
 οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ νῆε δὺν Ἡρακλεΐδαο ἄνακτος.
 680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Northern Greece. Forces of Achilles and Protesilaus.

- νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν ἼΑργος ἔναιον·
 οἱ τ' ἼΑλον οἱ τ' ἼΑλόπην οἱ τε Τρηχῖνα νέμοντο,
 οἱ τ' εἶχον Φθίην ἥδ' ἼΕλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῦντο καὶ ἼΕλληνες καὶ ἼΑχαιοί,
 685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς ἼΑχιλλεύς.
 ἀλλ' οἱ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.

- κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 690 τὴν ἐκ Λυρινησσοῦ ἐξείλετο πολλὰ μογήσας,
 Λυρινησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους
 νιέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὃ γέ κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 695 οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
 Δήμητρος τέμενος, Ἰωνά τε, μητέρα μήλων,
 ἀγχιάλον τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἠγεμόνουεν
 ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρης,
 705 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύονθ' ἠγεμόνος, πόθεόν γε μὲν ἐσθλὸν εἶοντα.
 710 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐυκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος πάϊς, ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,
 715 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.
 οἱ δ' ἅρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐν εἰδώς,

- 720 ἐπτα νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἔμβεβασαν, τόξων ἐν εἰδότες ἱφί μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,
 Δήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῶ ὀλοόφρονος ὕδρου.
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἰλῇ πτολιπόρθῳ.
 οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν.
 730 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 735 οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
 τῶν ἦρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
 740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσεν·
 745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρηος,
 υἱὸς ὑπερθύμοιο Κορώνου Καινεῖδαο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Γουνεύς δ' ἐκ Κύφου ἦγε δὺν καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,

- 750 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
 οἷ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
 ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ·
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡύτ' ἔλαιον·
 755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,
 τᾷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Epilogue to the Catalogue of Achaean Forces.

- 760 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἦν, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἧδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Ἐύμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 765 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἰσας·
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺν φέρτατος ἦεν,
 770 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα.
 ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 775 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἅρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες

φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 780 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο.
 γαῖα δ' ὑπεστεναχίξε Διὶ ὥς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς.
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 785 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Forces of the Trojans (786-877). Introduction.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 790 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·
 εἶσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
 795 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις·
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα.
 800 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσαι πολυσπερέων ἀνθρώπων·
 805 τοῖσιν ἕκαστος ἀνὴρ σσημαινέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,

- αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠϊγύννυτο πύλαι, ἐκ δ' ἔσσυτο λαός,
 810 πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρύμαγδὸς ὀρώρειν.
 ἔστι δέ τις προπάρουθε πόλιος αἰπεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 (τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,)
 (ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 815 ἔνθα τότε Τρῳῆς τε διέκριθεν ἧδ' ἐπίκουροι.

The Trojans and their Allies (816-877).

- Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ,
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.
 Δαρδανίων αὖτ' ἦρχεν εὖς πάις Ἀγχίσαο,
 820 Αἰνεΐας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα,
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεΐατον Ἰδῆς,
 825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσῆποιο,
 Τρῳῆς, τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
 οἱ δ' Ἀδρήστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτυΐαν ἔχον καὶ Τηρεΐης ὄρος αἰπύ,
 830 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
 υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 835 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ διᾶν Ἀρίσβην,

τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,
αἰθῶνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

840 Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἄρης,
υἱε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
845 ὅσσοις Ἑλλησποντος ἀγάρροος ἐντὸς ἔέργει.
Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
850 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύνωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
855 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἑρυθίνους.

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής.
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
860 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
865 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη,
οἱ καὶ Μῆρονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,

- οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
 Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
 870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱεν ἥντε κούρη,
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μύθος ἐστὶν ἀκοίταιν.

Gamma — sua pugnat pro coniuge uterque maritus.

'Gamma the single fight doth sing
'Twixt Paris and the Spartan king.'

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου
μονομαχία.

Both Armies advance.

- αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἱ τ' ἐπεὶ οὖν χεῖμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ροάων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρονται·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
 10 εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
 ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονισαλὸς ὠρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Paris stands forth as Champion for the Trojans, but withdraws
at Sight of Menelaus.

- 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,

- παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ δοῦρε δῶυ κεκορυθμένα χαλκῶ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι.
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφίλος Μενέλαος
 ἐρχόμενον προπάρουθεν ὁμίλου μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 25 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροστος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνῆ,
 35 ἅψ δ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὁμίλον ἔδυν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.

Hector rebukes Paris for Cowardice.

- τὸν δ' Ἑκτωρ νεΐκεσσειν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ πον καγχαλώωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.

- ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι / γυναῖκ' ἐνειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 50 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον;
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 55 ἣ τε κόμη τό τε εἶδος, ὅτ' ἐν κοινῇσι μιγείης.
 ἀλλὰ μάλα Τρῶες δειδῆμονες· ἦ τέ κεν ἤδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."

Paris offers to meet Menelaus in Single Combat, to decide the Issue of the War.

- τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,
 60 αἰεὶ τοι κραδίη πέλεκυς (ὥς ἐστὶν ἀτειρής, *αὐτὸς ἀνέλεος*)
 ὃς τ' εἰσὶν δια δούρως ὑπ' ἀνέρος, (ὃς ῥά τε τέχνη)
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἐστίν·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 65 οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν καθίσουσιν Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
 70 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων ἐὺ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."

Hector makes known the Proposition of Paris.

ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσον δονρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.

80 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.

αὐτὰρ ὁ μακρὸν αὖσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."

85 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῷ τε γέγοντο
ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·

"κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τευχέα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

90 αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἐλών ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

Menelaus accepts the Challenge.

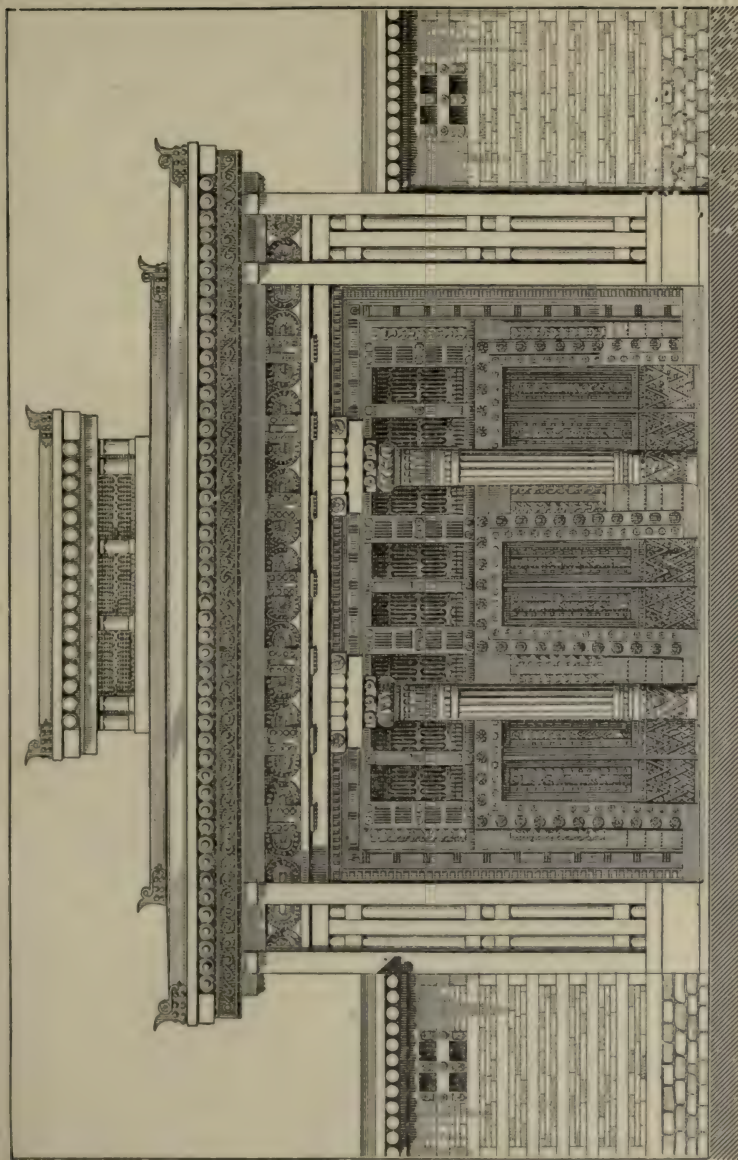
95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακριθῆμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.

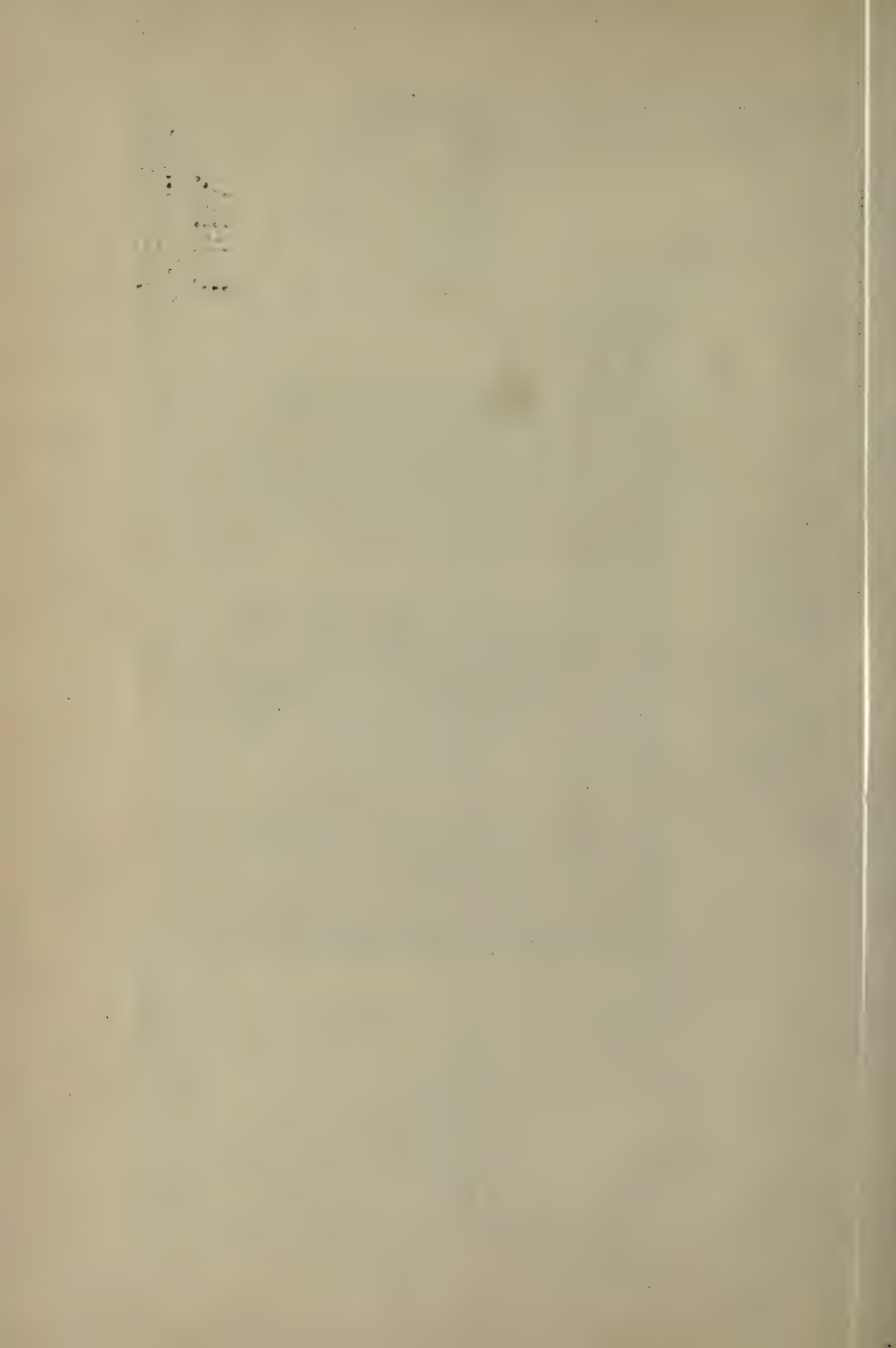
- ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσεται δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 105 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις (ὑπερβασίῃ) Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
 ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.
 καί ῥ' ἵππους μὲν ἔρυνξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
 Ἐκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπεν,
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἱέναι, ἥδ' ἄρνα κέλενεν
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

The View from the Walls. Helen names to Priam the Achaean
 Leaders (121-244). Helen goes to the Tower by the
 Scaean Gate.

- Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινευ,
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,



HOMERIC PALACE, RESTORATION
 From *Histoire de l'Art dans l'Antiquité*, par Perrot et Chipiez



- οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἀρης παλαμάων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 130 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὴ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,
 135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρήϊφος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείδι·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
 ὥς εἰπούσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 140 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων.
 αὐτίκα δ' ἄργεννῇσι καλυψαμένη ὀθόνῃσιν
 ὤρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,
 Αἴθρη, Πιτθῆς θυγάτηρ, Κλυμένη τε βοῶπις.
 145 αἶψα δ' ἔπειθ' ἔκανον ὅθι Σκαιοὶ πύλαι ἦσαν.

The Old Trojan Senators on the Tower.

- οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἀρης,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιοῖσι πύλῃσιν,
 150 (γῆραι δὴ πολέμοιο πεπαυμένοι,) ἀλλ' ἀγορηταὶ
 ἐσθλοί, τεττίγεσσιν ἐρικότες, οἳ τε καθ' ὕλην
 δεινδρέω ἐφεζόμενοι ὅπα λειριόεσσιν ἰεῖσιν·
 τοιοῖο ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
 155 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 "οὐ νέμεσις Τρώας καὶ ἐκνήμιδας Ἀχαιοῦς

τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

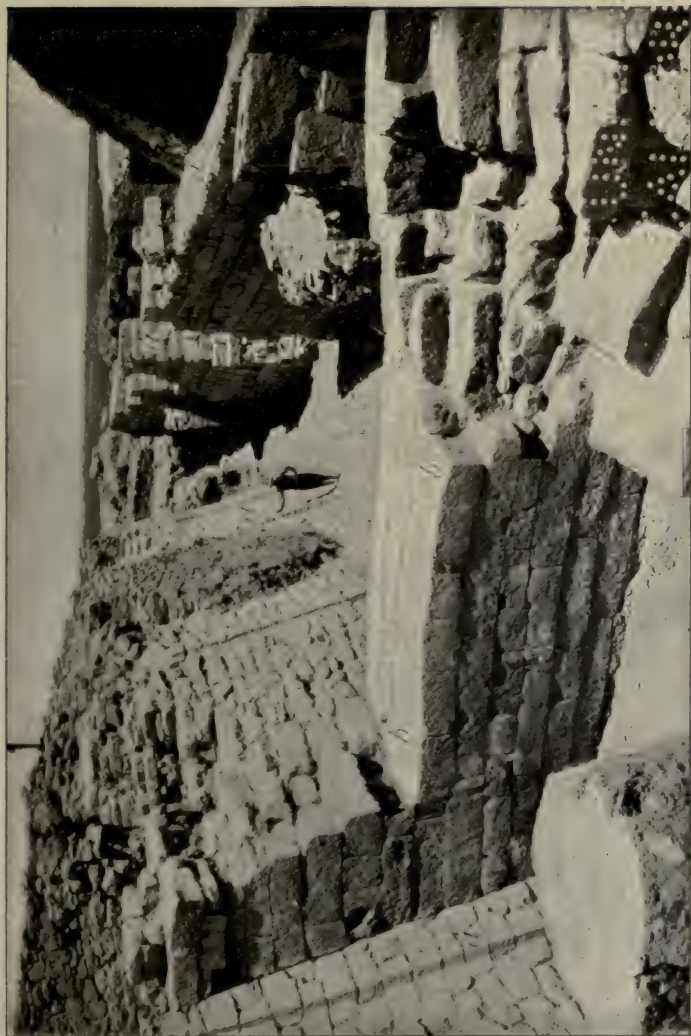
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
160 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο."

Priam calls Helen, who names Agamemnon.

ὥς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἔξεν ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν ^{ποσειδάωνος} πηους τε φίλους τε· —
οὐ τί μοι αἰτὶ ἔσσι· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
165 οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν· —
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἥς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
170 οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν."

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
"αἰδοῖός τέ μοι ἔσσι, φίλῃ ἐκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι αἰεὶν κακός, ὅπποτε δεῦρο
υἱεῖ σὺ ἐπόμεν, θάλαμον γνωτούς τε λιπούσα
175 παῖδά τε τηλυγέτην καὶ ὁμηλικὴν ἐρατεινὴν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἔρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάς·
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἦν γε."

ὥς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ρά νῦ τοι πολλοὶ δεδμηάτο κοῦροι Ἀχαιῶν.
ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,



WALLS OF ILIOS
From a photograph

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[illegible]

λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἑστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί."

Priam asks about Odysseus.

δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
 "εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστίν,
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαιο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πονλυβοτείρῃ,
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμᾶλλω,
 ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων."
 τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 200 "οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

Antenor tells his Recollections of Odysseus.

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·
 "ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτές ἔειπες·
 205 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξεΐνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
 ἄμφω δ' ἐζομένω, γεραρότερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαινον,

- ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
 215 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας.
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφές ἔχεσκειν, αἰδρεῖ φωτὶ εἰκώς.
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως.
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἷη
 καὶ ἔπεα νιφάδεσσιν εἰκότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆί γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Helen names Ajax and Idomeneus.

- 225 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός·
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"
 τὸν δ' Ἑλένη ταυνπεπλος ἀμείβετο, δῖα γυναικῶν·
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 (οἴκῳ ἐν ἡμετέρῳ), ὅποτε Κρήτηθεν ἵκοιτο.
 "νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 235 οὓς κεν εὖ γνοίην καὶ τ' οὐνομα μυθησαίμην·
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 240 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,

αἰσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν."
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Preparations for the Truce. Priam is summoned.

- 245 κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά,
 ἄρνε δῶκα καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκήν ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὧτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 250 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."

Priam descends to the Field of Action.

- ὥς φάτο, ρίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠγία τείνειν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίοινδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἔστιχόντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων.
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαοὶ

ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 270 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.

The Sacrifice and the Prayer.

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνάσχων·
 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 ἡέλιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 285 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 τῖναι οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
 αὔθι μένων, εἴως κε τέλος πολέμοιο κίχέω.”

ἧ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῷ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν.
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

- “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 300 ὦδέ σφ’ ἐγκέφαλος χαμάδις ῥέοι ὡς ὃδε οἶνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ’ ἄλλοισι δαμεῖν.”
 ὥς ἔφαν, οὐδ’ ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.

Priam returns to the City.

- τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
 “κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·
 305 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ’ ἐν ὀφθαλμοῖσιν ὀράσθαι
 μαρνάμενον φίλον υἷον ἀρηιφίλῳ Μενελάῳ·
 Ζεὺς μὲν πού το γὰρ οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”
 310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
 ἂν δ’ ἄρ’ ἔβαιν’ αὐτός, κατὰ δ’ ἠγία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.

Preparations for the Single Combat.

- τῷ μὲν ἄρ’ ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ διὸς Ὀδυσσεὺς
 315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκήρεϊ πᾶλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος·
 λαοὶ δ’ ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·
 320 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 ὀππότερος τάδε ἔργα μετ’ ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἴσω,
 ἡμῖν δ’ αὖ φιλόττητα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὥς ἄρ’ ἔφαν, πᾶλλεν δὲ μέγας κορυθαίολος Ἔκτωρ

- 325 ἀψ' ὁρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
- 330 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν
οἷο κασιγνήτιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
- 335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρειν.
ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

The Combatants meet and strike.

- 340 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ ἐυκνήμιδας Ἀχαιοὺς.
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
- 345 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἰσὴν·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὃ δὲ δεύτερος ὠρνυτο χαλκῷ
- 350 Ἀτρεΐδης Μενέλαος, ἐπενξάμενος Διὶ πατρί·
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμῆναι,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων



APHRODITE OF MELOS
From the statue in the Louvre, Paris

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ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

- 355 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ εἴσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαϊάλου ἡρήρειστο.
ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
360 ἔγχος· ὃ δ’ ἐκλίνθη καὶ ἀλευάτο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ’ ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
365 “Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος.
ἦ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον (κακότητος)
νῦν δέ μοι ἐν χείρεσσιν ἄγχι ξίφος, ἐκ δέ μοι ἔγχος
ἦίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

- ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
370 ἔλκε δ’ ἐπιστρέψας μετ’ ἐκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ’ ἀνθερώνομος ὄχευς τέτατο τρυφαλείης.

Aphrodite saves Paris, carries him to his Home, and summons Helen.

- καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ’ ὃξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
375 ἦ οἱ ῥήξεν ἱμάнта βοὸς ἱφὶ κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ’ ἔσπετο (χειρὶ παχείῃ).
τὴν μὲν ἔπειθ’ ἦρως μετ’ ἐκνήμιδας Ἀχαιούς
ῥῶψ’ ἐπιδινήσας, κόμισαν δ’ ἐρίηρες ἐταῖροι·
αὐτὰρ ὃ ἅψ’ ἐπόρουσε κατακτάμεναι μενεαίωνων
380 ἔγχεϊ χαλκείῳ. τὸν δ’ ἐξήρπαξ’ Ἀφροδίτη
ῥεῖα μάλ’ ὥς τε θεός, ἐκάλυψε δ’ ἄρ’ ἡέρι πολλῇ,
καδ δ’ εἶσ’ ἐν θαλάμῳ ἐνώδεϊ κηέοντι.

- αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔ. τὴν δὲ κίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 385 χεὶρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
 γρηὶ δέ μιν εἰκνῖα παλαιγενεὶ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ
 ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκειν.
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτῃ.
 390 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχουσιν,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”

Helen charges Aphrodite with Deception and Wrong.

- 395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν.
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
 “δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν;
 400 ἦ πῇ με προτέρω πολίῳν ἐν ναιομενάων
ἄξεις ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
ρικῆσας ἐθέλει στρυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι.
 405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἦσο παρ' αὐτὸν, ιοῦσα, θεῶν δ' ἀποείκε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσιν ὑποστρέβειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον οἴζνε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται ἦ ὃ γε δούλην.
 410 κεῖσε δ' ἐγὼν οὐκ εἴμι, ἐμεσσητόν δέ κεν εἴη,
κείνου πορσυνέουσα λέχος. Τρωαὶ δέ μ' ὀπίσσω

παῖσαι μωμήσονται, ἔχω δ' ἄχ' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·

415 "μή μ' ἔρεθῇ, σχετλὴ, μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλα φίλησα,
μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

Helen follows Aphrodite to her Home.

ὥς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,

420 σιγῇ, πάσας δὲ Τρῶας λάθεν· ἦρχε δὲ δαίμων.

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,

ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

ἣ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.

τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη

425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,

ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθον·

"ἦλυθες ἐκ πολέμου· ὥς ὠφελος αὐτόθ' ὀλέσθαι,

ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.

430 ἦ μὲν δὴ πρὶν γ' εὔχε' ἀρηιφίλου Μενελάου

σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἰσχυρότερος εἶναι·

ἀλλ' ἔθι νῦν προκάλεσσαι ἀρηιφίλον Μενέλαον

ἐξαυτὶς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγὼ γε

παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ

435 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι

ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήησ."

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·

"μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,

440 κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.

ἀλλ' ἄγε δὴ φιλότῃ τραπείομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ."
 ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Menelaus searches in Vain for Paris. Agamemnon claims the Victory
 and demands the Fulfillment of the Treaty.

τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ εἰκώς,
 450 εἴ πον ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' εἴκειν,
 460 ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Δ

Δέλτα· θεῶν ἀγορή, ὅρκων χύσις, Ἄρεος ἀρχή.

Delta Deum fora, laesa fides, primordia pugna.

‘In Delta is the God’s assize;
The truce is broke; wars freshly rise.’

ὁρκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Breach of the Truce (1-219). Assembly of the Gods. Vexation of Hera and Athena.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
ρέκταρ ἐωνοχόει· τοὶ δὲ χρυσεῖς δεπάεσσιν
δειδέχατ’ ἀλλήλους, Τρώων πόλιν εἰσορόωντες.

5 αὐτίκ’ ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
(κερτομίῳ ἐπέεσσιν) παραβλήδην ἀγορεύων·

“δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ’ Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη.

ἀλλ’ ἦ τοι ταῖ νόσφι καθήμεναι εἰσορόωσαι

10 τέρπεσθον· τῷ δ’ αὖτε φιλομμειδῆς Ἀφροδίτῃ
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.

ἀλλ’ ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·

ἡμεῖς δὲ φραζώμεθ’, ὅπως ἔσται τάδε ἔργα,

15 ἦ ῥ’ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.

εἰ δ’ αὖ πως τόδε πᾶσι φίλον καὶ ἥδυν γένοιτο,

ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,

αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο."

- 20 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρειν.
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

- 25 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες.
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ', ὃν ἰδρωσα μὲν γὰρ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειροῦσιν, Πριάμῳ κακὰ τοιοῦ τε παισίν.
 ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Zeus rebukes Hera's Implacable Hatred for Troy.

- 30 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνει
 Ἴλιον ἐξαλαπάξαι, ἐνκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 35 ὦμόν βεβρώθεις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἄνδρες ἐγγεγάασιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' εἶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 45 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο·

- οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
- 50 τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ἥρη.
 “ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάων οὐ τοι ἐγὼ πρόσθ’ ἵσταμαι οὐδὲ μεγαίρω.
- 55 [εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
 οὐκ ἀνύω φθονέουσ’, ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.]
 ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
- 60 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτοισιν ἀνάσσεις.
 ἀλλ’ ἦ τοι μὲν ταῦθ’ ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ’ ἐμοί· ἐπὶ δ’ ἔφονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι
- 65 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν,
 πειρᾶν δ’, ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλῆσασθαι.”

Athena is sent to the Plain of Troy to effect a Breach of the Truce.

- ὥς ἔφατ’, οὐδ’ ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ’ Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
- 70 “αἴψα μάλ’ ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ’, ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλῆσασθαι.”
- ὥς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων αἶξασα.
- 75 οἷον δ’ ἀστέρα ἦκε Κρόνου πάις ἀγκυλομήτεω,
 ἣ ναύτησι τέρας ἦν στρατῷ εὐρέε λαῶν,

- λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
 τῷ εἰκυῖ' ἦρξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόοντας
 80 Τρῳᾶς θ' ἵπποδάμους καὶ ἐυκνήμιδας Ἀχαιοὺς·
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

Athena persuades Pandarus to wound Menelaus.

- 85 ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρῳῶν τε.
 ἦ δ' ἀνδρὶ ἱκέλη Τρῳῶν κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 90 ἔστεῶτ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήπειο ροάων.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 95 πᾶσι δέ κε Τρῳέεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρεΐδης υἱὸν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' αἶγ' οἴστευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.”

Pandarus shoots an Arrow at Menelaus.

- ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν·
 105 αὐτίκ' ἐσύλα τόξον ἑῷον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 [πέτρης ἐκβαίνοντα, (δεδεγμένος ἐν προδοκῇσιν,)]
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν·
 110 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώων.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σθένος ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι νῆες Ἀχαιῶν,
 115 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρεΐος υἱόν.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,
 εὔχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 120 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βόεια·
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλωτέρης μέγα τόξον ἔτεινεν,
 125 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός
 ὄξυνβελῆς, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

Menelaus is wounded.

- οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἧ τοι πρόσθε στᾶσα βέλος ἐχέπευκὲς ἄμυνεν.
 130 ἧ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ

- παιδὸς ἔργῃ μύϊαν, ὅθ' ἡδέι λέξεται ὕπνῳ.
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὄχῃς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός.
 135 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μήτρης θ', ἣν ἐφόρειν ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός.
 140 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς.
 ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνῃ
 Μηνὺς ἢ Κάειρα, παρήιον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν, βασιλῇ δὲ κεῖται ἄγαλμα,
 145 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρϊ τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
 εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

Agamemnon grieves for the Hurt of his Brother.

- ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 150 ρίγησεν δὲ καὶ αὐτὸς ἀρηίφίλος Μενέλαος.
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
 155 “φίλε κασίγνητε, θάνατόν νῦν τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλλιον πέλει ὄρκιον αἱμά τε ἀρνών
 σπονδαί τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν.

- 160 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν,
 ἐκ δὲ καὶ ὅψ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
- 165 καὶ Πρίαμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπιστείησιν ἐρεμνὴν αἰγίδα πάσιν
 (τῆσδ' ἀπάτης κοτέων.) τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνδ' ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
- 170 αἶ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο.
 καὶ κεν ἐλέγχιστος πολυδύψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 καδ δέ κεν εὐχολῇν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
- 175 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.)
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 'αἶθ' οὕτως ἐπὶ πάσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
- 180 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."

The Wound is not Fatal. The Surgeon Machaon comes.

- τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 185 οὐκ ἐν καιρίῳ ὅξ' ἀπάγῃ βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμουν ἄνδρες."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

- “αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 190 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”
 ἦ καὶ Ταλθύβιον θείον κήρυκα προσῆυδα·
 “Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
 195 ὅφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρείος υἱόν,
 ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 200 παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν
 ἔστεῶτ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 205 ὅφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
 βᾶν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 210 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν, (περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,
 κυκλός,) ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήηρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 215 λῦσε δέ οἱ ζωστήηρα παναίολον ἥδ' ὑπένερθεν
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

The Battle begins again. Agamemnon reviews his Forces and orders an Advance (220-421).

- 220 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώοντας
Εὐρυμέδων υἱὸς Πτολεμαίου Πειραῖδαιο,
τῷ μάλα πόλλ' ἐπέτελλε παρὶσχέμεν, ὅππότε κέν μιν
230 γυνὴ λάβῃ κάματος πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.
καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παρὶστάμενος ἐπέεσσιν·
“ Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἄρωγός,
ἀλλ' οἱ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”
240 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεκρίεσκε χολωτοῖσιν ἐπέεσσιν·
“ Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὗ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,
αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θεόυσαι,
245 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
ἧ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὐπρυμνοὶ / πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ', αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων;"

Agamemnon praises Idomeneus and the Cretans.

- 250 ὥς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο.
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἵκελος ἀλκὴν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
255 τοὺς δὲ ἰδὼν γῆθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν.
“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλον
ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἦδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἰθοπα οἶνον
260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.
εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
ἔστυχε, ὥς περ ἐμοί, πίεειν, ὅτε θυμὸς ἀνώγη.
ἀλλ' ὄρσει πολεμόνδ', οἷος πάρος εὐχεαὶ εἶναι.”
265 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΰδα.
“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος
ἔσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσά.
ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχεναν
270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω
ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

Agamemnon wishes that All were Like the Ajaxes.

ὥς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

- 275 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνέυθεν ἑόντι μελάντερον ἥτε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
- 280 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζήων)
 δῆιον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κυάναει, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
- 285 “ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 σφῶι μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἱφί μάχεσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
- 290 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

Nestor marshals his Troops skilfully.

- ὥς εἰπὼν τοὺς μὲν λίπειν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι
- 295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
 Αἴμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσε,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνδρῶν
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
 “μηδέ τις ἱπποσύνη τε καὶ ἡγορέηφι πεποιθὼς



- οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 305 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.
 ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσιν ἔχοντες.”
- 310 ὥς ὁ γέρων ᾧτρυνε· πάλαι πολέμων ἐν εἰδῶς·
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
- 315 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλωμι καὶ αὐτὸς
 ὥς ἔμην, ὥς ὅτε διὸν Ἑρευθαλίωνα κατέκταν.
- 320 ἀλλ' οὐ πῶς ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
 εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσιν νεώτεροι, οἳ περ ἐμείο
- 325 ὀπλότεροι γεγάασιν πεποίθασιν τε βίηφιν.”

Menestheus and Odysseus are unjustly rebuked by Agamemnon, who apologizes.

- ὥς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετewῶ Μενεσθῆα πλήξιππον
 ἐστεῶτ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 330 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες

- Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 335 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετewῶ διотреφέος βασιλῆος
 καὶ σὺ κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 340 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους;
 σφῶιν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἔοντας
ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 345 ἔνθα φίλ’ ὀπταλέα κρέα ἐδμεναι ἡδὲ κύπελλα
 οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·
 νῦν δὲ φίλως χ’ ὀρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάρουθε μαχοίατο νηλεί χαλκῷ.”
 τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 350 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὁππότε’ Ἀχαιοὶ
 Τρῳσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα,
 ὅψαι, ἣν ἐθέλησθα καὶ αἷ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βάξεις.”
 τὸν δ’ ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γινῶ χωομένοιο· πάλιν δ’ ὁ γε λάζετο μῦθον·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτε σε νικεῖω περιώσιον οὔτε κελεύω·
 360 οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἃ τ’ ἐγὼ περ.
 ἀλλ’ ἴθι, ταῦτα δ’ ὅπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

Diomed is compared with his Father, Tydeus.

- ὥς εἰπὼν τοὺς μὲν λῖπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 365 εὖρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα
 ἔστεῳτ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἐστήκει Σθένελος Καπανῆιος υἱός.
 καὶ τὸν μὲν νείκεσσε ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 370 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο,
 τί πτώσσεις, τί δ' ὀπιπύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι.
 ὥς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 375 ἦντῃσ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἄμ' ἀντιθέῳ Πολυνείκει, λαὸν ἀγείρων,
 οἳ ῥα τότε ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης.
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
 380 οἳ δ' ἔθελον δόμεναι καὶ ἐπῆνέον, ὥς ἐκέλευον·
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἀσώπῳ δ' ἴκοντο βαθύσχοινον λεχεποῖν,
 ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 385 αὐτὰρ ὁ βῆ, πολέας δὲ κυχῆσατο Καδμεΐωνας
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλειῆης.)
 ἐνθ' οὐδὲ ξείνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῶνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνῖκα
 390 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
 οἳ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἀψ' ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

- κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
 395 υἱός τ' Αὐτοφόνιοι μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν αἰεκέα πότμον ἐφῆκεν·
 πάντας ἐπεφν', ἓνα δ' οἷον ^{ἐπεφν'} ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 400 γείνατο εἷο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω."

Diomed's Comrade repels the Criticism.

- ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 "Ἀτρεΐδῃ, μὴ ψεύδ' ἐπιστάμενος σάφα εἰπεῖν.
 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἔδος εἶδομεν ἑπταπύλοιο,
 πανρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐν κνήμιδας Ἀχαιοὺς·
 415 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρῶας δῆλῳσῳσιν ἔλῳσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῆλῳθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν αἶλτο χαμᾶζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος
 ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The Armies advance. Athena is with the Achaeans; Ares, with the Trojans.

- ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχνην·
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 430 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν,
 σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 435 ἀζιχῆς μεμακῦναι, ἀκούουσai ὅπα ἀρνῶν,
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 440 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαῦναι,
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 445 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

The Armies meet.

οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν

χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
 450 ἔνθα δ' ἄμ' οἰμωγῇ τε καὶ εὐχολῇ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ
 (κρουνῶν ἐκ μεγάλων) κοίλης ἔντοσθε χαράδρης·
 455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμὴν
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Antilochus kills Echeplus.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 465 ἔλκε δ' ὑπέκ βελέων λελημένος, ὄφρα τάχιστα
 τεύχεα συλήσει· μίνυνθα δέ οἱ γένεθ' ὀρμή·
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.
 470 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ajax and Odysseus slay Trojans.

ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦίθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ

- 475 Ἰδῆθεν κατιούσα παρ' ὄχθησιν Σιμόεντος
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι.
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
- 480 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν
 δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἰγειρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν.
- 485 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ (περικαλλεὶ δίφρῳ)
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
- 490 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῳ δουρί·
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρως ἐρύοντα.
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
- 495 βῆ δὲ διὰ προμάχων κέκορυθμένος αἰθοπι χαλκῷ,
 στήθῃ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἔπαπτηνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
- 500 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων·
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἥ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴν χαλκείην· τὸν δὲ σκότος ὅσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 505 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ·

Apollo rouses the Trojans. A General Slaughter begins.

- Ἄργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺν προτέρω. νεμέσθησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνυσθ', ἰππόδαμοι Τρῶες, μηδ' εἵκετε χάρμης
 510 Ἄργεῖοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠνκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 515 ὤρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 ἐρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν·
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθειν·
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρῃς ἀπηλοῖησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἐβαλέν περ,
 525 Πείροος, ὧντα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυπεν.
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγχυ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ· οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγανὸν

535 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηγκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 540 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος (ὀξεί χαλκῶ)
δινεῖοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν (ἥματι κείνῳ)
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε

Εἰ· βάλλει Κυθήρειαν Ἄρηά τε Τυδῆος υἱός.

Ei Venerem et Martem Diomedis tela cruentant.

‘In Epsilon, Heaven’s blood is shed
By sacred rage of Diomed.’

Διομήδους ἀριστεία.

Diomed begins his ‘Bravery.’ Athena and Ares leave the Field.
The Achaeans turn the Trojans to Flight.

- ἔνθ’ αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἣν ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαϊέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
5 ἀστέρ’ ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
10 ἱρεὺς Ἥφαίστοιο· δύω δέ οἱ υἱέες ἦστην,
Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης·
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
τὼ μὲν ἀφ’ ἵππων, ὁ δ’ ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
15 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδew δ’ ὑπὲρ ὤμον ἀριστερὸν ἦλνθ’ ἀκωκὴ
ἔγχεος, οὐδ’ ἔβαλ’ αὐτόν. ὁ δ’ ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ’ οὐχ ἄλιον βέλος ἔκφυγε χειρός,

- ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 20 Ἰδαίος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 25 ἵππους δ' ἐξελάσας μεγαθύμου Τυδεὸς υἱὸς
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 30 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
 “Ἄρες, Ἄρες βροτολοιγέ, μιαίφονε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”

Six Achaean Leaders slay Each a Trojan.

- 35 ὥς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡιόνετι Σκαμάνδρῳ,
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρον·
 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 [δουπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθειν·
 45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερόν δ' ἄρα μιν σκότος εἶλεν.

- τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλεον θεράποντες·
 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
 50 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὀξύνοντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
 βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὐρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρὶν γε κέκαστο·
 55 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]
 ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔσοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἰσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 65 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκῇ.
 γνῦξ δ' ἔριπ' οἰμῳξας, θάνατος δέ μιν ἀμφεκάλυψεν.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 70 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺς δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 75 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
 Εὐρύπυλος δ' Ἐναιμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,

- τὸν μὲν ἄρ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱὸς
 80 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
 φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Further Introduction to the 'Bravery' of Diomed.

- ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 85 Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη,
 ἥ ἐ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
 χειμάρρῳ, ὃς τ' ὦκα ρέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἑρμέναι ἰσχανόωσιν,
 90 οὐτ' ἄρα ἔρκεα ἰσχει ἀλώων ἐριθιλέων
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ εἶοντες.

Diomed is wounded, but is strengthened by Athena.

- 95 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
 θύνοντ' ἅμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 100 ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
 “ὄρνυσθε, Τρώες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 105 ὤρσεν ἄναξ Διὸς υἱὸς ἀπορρύνμενον Λυκίηθεν.”

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὤκν δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵππουιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν·

“ὄρσο, πέπον Καπανηιάδη, καταβήσσο διόφρου,
110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.”

ὥς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
πάρ δὲ στας βέλος ὤκν διαμπερὲς ἐξέρνσ' ὤμον·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
115 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

“θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
125 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·
ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' ἐν γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
130 μὴ τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”

ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·

135 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,

ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει
 140 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Diomed slays Eight Chiefs, among them Two Sons of Priam.

ἔνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
 145 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
 πληῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἥδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,
 νιέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος,
 150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος νῆε,
 ἄμφω τηλυγέτω, ὁ δ' εἰείρετο γήραϊ λυγρῷ,
 νιὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 155 ἔνθ' ὁ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυντο θυμὸν
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπτ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

ἔνθ' νιῆς Πριάμοιο δύνω λάβε Δαρδανίδαο
 160 εἶν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε.
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βόός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

Aeneas and Pandarus against Diomed and Sthenelus.

- τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 170 στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤνδα·
 “Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες διστοὶ
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 175 ὃς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

Pandarus recognizes Diomed and regrets that he has not come
 as a Spearman.

- τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 180 “Αἰνεΐα, Τρώων βουλευφόρε χαλκοχιτώνων,
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσοροῶν· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 εἰ δ' ὁ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 185 οὐχ ὁ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιόν, ἀντικρὺς διὰ θώρηκος γνάλοιο,
 190 καὶ μιν ἐγὼ γ' ἐφάμην Ἀιδωνῇ προῖάψειν,
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·

- ἀλλά που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι
 195 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι
 ἐστᾶσι κρὶ λευκὸν ἑρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἔρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 205 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 [ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγαιρα δὲ μᾶλλον.]
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 210 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 215 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

Aeneas takes Pandarus upon his Chariot.

- τὸν δ' αὖτ' Αἰνεΐας Τρώων ἀγὸς ἀντίον ἦνδα·
 "μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 220 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,

- οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἥδ' ἐφέβεισθαι.
 τὼ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 225 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι.
 ἥ' σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."
 τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός.
 230 "Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ.
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν.
 μὴ τὼ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 235 νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί."

Sthenelus calls Diomed's Attention to Aeneas and Pandarus.

- ὥς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες
 240 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.
 τοὺς δὲ ἶδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα.
 "Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 245 ἱν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐν εἰδῶς,
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεται εἶναι.
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 250 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζονται μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·

255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς
 ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔᾶ Παλλὰς Ἀθήνη·
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσητον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμέων, εἴ γ' οὖν ἕτερός γε φύγησιν·
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
 ἀμφοτέρῳ κτείνειν, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς.

265 τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελιόν τε·
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχῶν θήλεας ἵππους·

270 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὴν Αἰνεία δῶκεν, μήστωρι φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Pandarus wounds Diomed, but then is slain by him.

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 275 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους·
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “καρτερόθυμε δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

- 280 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ παμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
“βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
285 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.”
τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
“ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἶω
πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἑτερόν γε πεσόντα
αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.”
290 ὥς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,)
αἰχμῇ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα. ΕΚΤΕ
ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
295 αἰόλα παμφανόωντα, παρέτρευσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Aeneas withdraws. He is sadly hurt by a Stone thrown by Diomed,
but is saved by his Mother.

- Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δούρι τε μακρῷ,
δείσας, μή πὼς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί. 1.e. Πάρις
ἀμφὶ δ' ἄρ' αὐτῷ βαίνει λέων ὥς ἀλκὶ πεποιθώς,
300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃν,
τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἀνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος·
305 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·

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 ὦσε δ' ἀπὸ ρίνον τρηχὺς λίθος. αὐτὰρ ὁ γ' ἥρως
 ἔστη γυνῆ ἐριπὼν καὶ ἐρείσασα χειρὶ παχείῃ
 310 γαίης· ἀμφὶ δέ ὅσσε κελαινὴ νῦξ ἐκάλυψεν.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὅζυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἔον φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
 315 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν,
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Sthenelus captures the Horses of Aeneas.

- (ἣ μὲν ἔον φίλον υἱὸν ὑπεξέφερεν πολέμοιο·)
 οὐδ' υἱὸς Καπανήος ἐλήθητο συνθεσιάων
 320 τάων, αἷς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
 ἀλλ' ὁ γε τοὺς μὲν εὐὸς ἡρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,
 325 δῶκε δὲ Δηιπύλῳ ἐτάρω φίλῳ, ὃν περὶ πάσης
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὁ γ' ἥρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
 αἴψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

Diomed pursues and wounds Aphrodite.

- 330 ἐμμεμαώς. ὁ δὲ Κύπριν ἐπώχετο νηλεί χαλκῶ,
 γιγνώσκων, ὃ τ' ἄναλκῖς ἔην θεός, οὐδὲ θεάων
 τάων, αἷ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὐτ' ἄρ' Ἀθηναίῃ οὔτε πολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὁπάζων,

- 335 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὐτασε χεῖρα μετάλμενος ὅξεί δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν ^{ἄντι}
 ἀμβροσίῳ διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,
 πρυμνὸν ὑπὲρ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
 340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 (ἥ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάμβαλεν υἱόν·)
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 345 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄνσε βοὴν ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτήτος·
 ἦ οὐχ ἄλῃς, ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις;
 350 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃς, ἦ τέ σ' οἶω
 ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὥς ἔφαθ', ἥ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.

Aphrodite returns to Olympus on the Car of Ares.

- τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χροά καλόν.
 355 εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρου Ἄρῃα
 ἦμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·
 ἥ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 "φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους·
 360 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἔστί·
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
 ὥς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.

ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 365 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν,
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
μαυιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;

Aphrodite complains of her Treatment by Diomed.

375 τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ·
 “οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 380 ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.”
 τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ δῖα θεᾶων·
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 385 τλῆ μὲν Ἄρης, ὅτε μιν Ὀϊτος κρατερός τ' Ἐφιάλτης,
 παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
 χαλκῷ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 390 Ἑρμέα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρῃα
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῆ δ' Ἥρῃ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος

- δεξιτερὸν κατὰ μαζὸν οἰστώ τριγλώχινι
 βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 395 τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν οἰστόν,
 εὐτέ μιν ὠτὸς ἀνῆρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνῃσι πεπαρμένος, αὐτὰρ οἰστός
 400 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. ΠΕΪΡ
ἙΛΛΥΝΟΥ
 τῷ δ' ἐπὶ Παιῶν ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητὸς γε τέτυκτο. ΤΕΥΧΟΣ
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἰσὺλα ῥέζων, ὄθου
 ὃς τόξοισιν ἔκθε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 405 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεά, γλαυκῶπις Ἀθήνη·
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιός, ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 410 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν,
 φραζέσθω, μή τίς οἱ ἀμείνων σείῳ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστήνη
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 415 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο."

Aphrodite's Wound is healed. Athena's Jest.

- ἥ ῥα καὶ ἀμφοτέρῃσιν ἀπ' ἰχῷ χειρὸς ὁμόργυν·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 αἱ δ' αὖτ' εἰσορώσσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·
 "Ζεὺ πάτερ, ἥ ῥά τί μοι κεχολώσεται, ὅττι κεν εἶπω;

- ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρῳσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,
 τῶν τινα καρρέζουσα Ἀχαιιάδων εὐπέπλων
 425 πρὸς χρυσῇ περόνῃ καταμύζατο χεῖρα ἀραιήν." Κατ
 ὥς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 430 ταῦτα δ' Ἀρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει."

Aeneas is assailed by Diomed, but saved by Apollo.

- ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γιγνώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 435 Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο daίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
 440 "φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
 ὥς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 445 Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινον τε·
 αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων
 450 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον·

ἀμφὶ δ' ἄρ' εἰδώλω Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.

Ares, roused by Apollo, takes Part in the Battle.

- 455 δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων.
 “Ἄρες, Ἄρες βροτολοιγέ, μιαίφονε, τειχεσιπλῆτα,
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”
- 460 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
 Τρώας δὲ στίχας οὗλος Ἄρης ὥτρυνε μετελθὼν
 εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν.
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν.
 “ὦ νιεῖς Πριάμοιο διοτρεφέος βασιλῆος,
 465 ἔς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
 ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται;
 κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἔκτορι δῖῳ,
 Αἰνεΐας υἱὸς μεγαλήτορος Ἀγχίσαιο.
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

Sarpedon taunts Hector with Lack of Spirit.

- 470 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον.
 “Ἔκτορ, πῇ δὴ τοι μένος οἷχεται, ὃ πρὶν ἔχεσκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.”
- 475 τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
 ἀλλὰ καταπτῶσσουνσι, κύνες ὥς ἀμφὶ λέοντα.
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνειμεν.

- καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι·
 480 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἷόν,
 καδ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἷόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 485 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν·
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρον,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένῃσθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.
 490 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήγ·"

The Trojans rally. Aeneas returns.

- ὥς φάτο Σαρπηδών, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 495 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κοινισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 505 ἀψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα

510 θοῦρος ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραΐαιεν ἐφετμὰς
 Φοῖβον Ἀπόλλωνος χρυσαόρον, ὃς μιν ἀνέγειν
 Τρῶσιν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν,
 515 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρειν
 ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυῖα.

The Achaeans await the Trojans.

τοὺς δ' Αἴαντε δῶν καὶ Ὀδυσσεὺς καὶ Διομήδης
 520 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 525 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιδόντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 530 ἀλλήλους τ' αἰδέισθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ἥ καὶ ἀκόντισε δουρὶ θεῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμον, Δηϊκόωντα
 535 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι

τῖον, ἐπεὶ θεὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
 540 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Aeneas slays two Achaeans, but yields before Menelaus and
 Antilochus.

ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος Κρήθωνα τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐκτιμένῃ ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 545 Ἀλφειοῦ, ὃς τ' εὐρὺ ρέει Πυλίων διὰ γαίης,
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἰδότε πάσης.
 550 τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷῳ τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τῷ χεیرهσσιν ὑπ' Αἰνείαιο δαμέντε
 560 καππεσέτην ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.
 τῷ δὲ πεσόντ' ἐλέησεν ἀρηίφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης,

- τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 565 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμον Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξύοντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
 570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
 (Αἰνείας δ' οὐ μείνε, θοός περ ἑὼν πολεμιστής,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
 τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
 575 αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
 ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων·
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἐστῶτ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
 580 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,
 ἐσθλὸν Ἀτυμνιαδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσῃν,
 585 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαιτε χαμαὶ βάλλον ἐν κονίῃσιν,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Before Hector and Ares Diomed bids the Achaeans yield.

- 590 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,

- ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 595 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὅπισθεν.
 τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 600 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ.
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 605 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”
 ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 610 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας.
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ
 ναῖε πολυκτῆμων πολυλήϊος, ἀλλὰ ἑ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων. Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα παμφανώοντα. σάκος δ' ἀνεδέξατο πολλά.
 620 αὐτὰρ ὁ λαῆς προσβάς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'. οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι. ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,

οἱ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 635 οἷ ἐ μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

Tlepolemus and Sarpedon fight.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλεΐδην ἦν τε μέγαν τε
 ὤρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 630 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
 “Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἑόντι μάχης ἀδαήμονι φωτί;
 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλ' οἷόν τινά φασι βίην Ἡρακληεῖν
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 640 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἶομαι ἄλκαρ ἔσσεσθαι
 645 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν.”
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠῦδα·
 “Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 650 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἵππους ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν

ἔξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ."

Sarpedon is wounded; Tlepolemus is killed.

- 655 ὥς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἦξαν· ὃ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινῇ,
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὅστέω ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
665 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
670 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·

Odysseus slays Seven Lycians.

- μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἣ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἣ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν
675 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,

- 680 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἕκτωρ.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπεν·
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 685 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

Hector and Ares again drive the Achaeans.

- ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἕκτωρ,
 690 ἀλλὰ παρήϊξεν λεληημένος, ὅφρα τάχιστα
 ὤσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 695 ἵφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος·
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέας
 ζώγρει ἐπιπνεῖουσα κακῶς κεκαφηότα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἄρῃ καὶ Ἕκτορι χαλκοκορυστῇ
 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρῃα.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριζαν
 Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
 705 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλεον καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ὀτλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,

λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 710 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

Hera and Athena prepare to go to the Field.

τοὺς δ' ὥς οὖν ἐνόησε θεά, λευκώλενος Ἥρη,
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτών,
 715 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη.
 720 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξουι ἀμφίς.
 τῶν ἦ τοι χρυσῆ ἵτυς ἄφθιτος, αὐτὰρ ὕπερθεν
 725 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
 πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεῖσι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 730 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀντῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἐάνδον πατρὸς ἐπ' οὐδὲ
 735 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἦ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

- ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἔστεφάνωται,
 740 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 745 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ἔρραι,
 750 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,
 ἥμην ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥά δι' αὐτῶν κεντρηκεῆας ἔχον ἵππους.

Hera secures Zeus' Approval of their Plan.

- εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 755 ἐνθ' ἵππους στήσασα θεά, λευκώλενος Ἥρη,
 Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα;
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἐκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃ
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 765 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν,
 ἣ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.”

The Goddesses reach the Trojan Plain. Hera shouts to encourage the Achaeans.

- ὥς ἔφατ', οὐδ' ἀπίθησε θεά, λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
- 770 ὅσσον δ' ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 ἥμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
- 775 ἔνθ' ἵππους ἔστησε θεά, λευκώλενος Ἥρη,
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 τῷ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
- 780 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι πλείστοι καὶ ἄριστοι
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦνσε θεά, λευκώλενος Ἥρη,
- 785 Στέντορι εἰσαμένη¹ μεγάλητορι χαλκεοφώνῳ,
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 “αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
- 790 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.”

Athena goes to Diomed.

ὥς εἰποῦς' ᾧτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεά, γλαυκῶπις Ἀθήνη·

- εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 795 ἔλκος ἀναιψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλον· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 ἱππέιου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
 800 "ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς.
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
 οὐδ' ἐκπαιφάσσειν,—ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμεΐωνας,
 805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον,
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμεῖων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
 810 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
 ἀλλὰ σευ ἦ κάματος πολυῶϊξ γυῖα δέδυνκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδεὸς ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."

Diomed explains to Athena his Retreat.

- τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 815 "γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους

Ἄργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”

Athena bids Diomed drive against Ares, and wounds him.

- 825 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρῇι πρώτῳ ἔχε μώνυχας ἵππους,
 830 τύφον δὲ σχεδὴν μηδ' ἄζεο θοῦρον Ἄρῃα
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἑρῇ στεῦτ' ἀγορεύων
 Τρῶσιν μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρῳέεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”
 835 ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 840 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
 αὐτίκ' ἐπ' Ἀρῇι πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχῆσιόν τε ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 845 δύν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς.
 ὥς δὲ ἶδε βροτολογιγὸς Ἀρῆς Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 850 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 πρόσθεν Ἀρῆς ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων

ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεά, γλαυκῶπις Ἀθήνη,
ᾧσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

- 855 δεῦτερος αὖθ' ὥρμητο βοήν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
τῇ ρά μιν οὔτα τυχών, διὰ δὲ χρόα καλὸν ἔδαιψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
860 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δεῖσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Ares departs to Olympus and complains to Zeus.

- οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ
865 καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχέων,
870 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
“Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα;
αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
875 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς Ὀλύμπῳ,
σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·
ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργα,
880 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον·

- ἧ νῦν Τυδέος υἷον ὑπερφίαλον Διομήδεα
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
885 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἧ τέ κε δηρὸν
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσιν,
ἧ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”

Ares receives Slight Comfort from Zeus, but his Wound is healed.

- τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
“μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν·
τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεοσίησιν.
895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδηλος,
καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”
ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
900 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν.
[ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.]
ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκώοντι,
ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρηα.
905 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν·
πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίω.
αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιῶν.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ

Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ἄριστός.

Colloquium Hectoreum narrat cum coniuge Zeta.

‘In Zeta, Hector prophesies;
Prays for his son; wills sacrifice.’

Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία.

After the Departure of the Divinities the Achaeans prevail.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

- 5 Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
νῖδ' Ἐυσσώρου Ἀκάμαντ' ἥνυ τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
10 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

- Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
15 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἔσκεν ὑψηλίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆις Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.
Βουκολίῳν δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
25 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,
ἣ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
30 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
ἔγχρ' χαλκίῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐνρρείταιο παρ' ὄχθας
35 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaus takes Adrastus.

- Ἄδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
ζῶν ἐλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
40 ἀξάντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
45 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων·
“ζώγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·

τῶν κέν τοι χαρίσαιο πατήρ ἀπερείσι' ἄποινα,
 50 εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ἔθ' ἑεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ηὔδα·

55 "ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως
 ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι,—μηδ' ὅς φύγοι,—ἀλλ' ἅμα πάντες
 60 Ἰλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι."

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωες,
 αἰσιμα παρειπών· ὁ δ' ἀπὸ ἔθ' ὥσατο χειρὶ
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 65 λὰξ ἐν στήθεσι βὰς ἐξέεσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 "ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
 70 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ' ἐπιδίον συλήσετε τεθνηῶτας."

Helenus sends Hector to Troy, to order a Sacrifice to Athena for the Safety of the City.

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἰλίου εἰσανέβησαν ἀναλκείησι δαμέντες,
 75 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστὰς
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

- “Αἰνεῖα τε καὶ Ἕκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ’ ἄριστοι
 πᾶσαν ἐπ’ ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 80 στήτ’ αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ’ αὖθι μένοντες,
 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ’ ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς
 νηὶν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ’ ἐλεήσῃ
 95 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἷ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ’ Ἀχιλλῆά ποθ’ ὦδέ γ’ ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ’ ὅδε λήν
 μαίνεται οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”

Hector rallies the Trojans.

- ὥς ἔφαθ’, Ἕκτωρ δ’ οὗ τι κασιγνήτῳ ἀπίθσεν.
 αὐτίκα δ’ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ’ ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντῃ
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇ.

- οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 110 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρόν ἄσας·
 “Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βῇω προτὶ Ἴλιον ἡδὲ γέρουσιν
 εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν
 115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.”
 ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Meeting of Glaucus and Diomed.

- Γλαῦκος δ' Ἰππολόχοιο παῖς καὶ Τυδέος υἱὸς
 120 ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 125 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
δυστήρων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσῆιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου

- 135 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἀλὸς κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δευδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."

The Family of Glaucus.

- τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 145 "Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις;
 (οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.)
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 ὥς ἀνδρῶν γενεὴ ἦ μὲν φύει, ἦ δ' ἀπολήγει.
 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς,
 ἡμετέρην γενεὴν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρῃ μυχῶ Ἀργεὸς ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν
 ὥπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 160 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, (ΕΠΙ-)
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἦ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·

- 'τεθναίης, ὦ Προῖτ', ἣ κάκτανε Βελλεροφόντην,
 165 ὃς μ' ἔθελεν φιλότῃτι μιγήμεναι οὐκ ἔθελούσῃ.
 ὡς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 170 δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.
 175 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς,
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἄμαιμακέτην ἐκέλευσεν
 180 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν.
 185 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν.
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν.
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἷσε λόχον· τοῖ δ' οὐ τι πάλιν οἰκόνδε νέοντο.
 190 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης.
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔзоχον ἄλλων,

- 195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
 ἦ δ' ἔτεκε τρία τέκνα δαΐφροσι Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν·
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 200 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
 ἦ τοι ὁ καὶ πεδίον τὸ Ἀλγίον οἶος ἀλάτο
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχννέμεν, οἱ μέγ' ἄριστοι
 210 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

Glaucus and Diomed prove to be Old Friends. They exchange Arms.

- ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 215 "ἦ ῥά νύ μοι ξεῖνος πατρῴος ἐσσι παλαιός·
 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐέικοσιν ἡματ' ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἰνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδεία δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
 225 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
 κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχίω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνηται.
 230 τεύχεα δ' ἀλλήλοις ἐπαμεύβομεν, ὄφρα καὶ οἶδε
 γνῶσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε καθ' ἵππων αἰξάντε
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἔνθ' αὖτε Γλαυκῷ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 235 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Hector bids Hecuba offer Sacrifice to Athena.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρῃς
 εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε
 240 καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγειν
 πάσας ἐξείης· πολλῇσι δὲ κήδ' ἐφῆπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστοῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 245 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 250 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην.

Τεύχεα

- ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 255 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν
 μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἔλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 260 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα.
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 265 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἷθοπα οἶνον
 ἄζομαι· οὐδέ πῃ ἔστι κελαINEφεί Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', ὃς τίς τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 275 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχῃ Ἴλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.

εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
 285 φαίην κεν φίλον ἦτορ οἰζύος ἐκλελαθέσθαι." ἐκλιν-
θῆναι

Sacrifice to Athena by Trojan Matrons.

ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο. ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον, ἐπιπλέω
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 295 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῆσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος
 Κισσηίς, ἄλοχός Ἀντήνορος ἵπποδάμοιο·
 300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρεيان.
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠγκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλοιο·
 305 "πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερεύσομεν, αἱ κ' ἐλεήσης
 310 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
 ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector goes to the House of Paris.

- ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 315 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες.
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε δῖφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 320 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης.
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξίν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 325 τὸν δ' Ἔκτωρ νείκεσσειν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τείχος
 μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 330 ὃν τινά πον μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.”

Paris promises to go forth to fight.

- τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
 335 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ

λώιον ἔσσεσθαι. νίκη δ' ἐπαμείβεται ἄνδρας.

340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύνω·

ἢ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' οἶω."

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·

τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν·

345 { "δᾶερ ἐμείο, κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ' ὄφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,

οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα

εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,

ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,

350 ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,

ὃς ἤδη νέμεσίν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.

τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.

355 { ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν

εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,

οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω

ἀνθρώποισι πελώμεθ' αἰόδιμοι ἐσσομένοισιν."

Hector refuses to sit down. He is needed on the Battle Field, and he wishes to see his Wife and his Child.

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·

360 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·

ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω

Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.

ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,

ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.

365 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·

οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος ἴξομαι αὖτις,
ἣ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμώσιν Ἀχαιῶν."

Hector goes to his Home, but Andromache is not there.

- ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
370 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας,
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἣ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλω
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
375 ἔσθῃ ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
"εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἥε πῃ ἐς γαλόων ἣ εἰνατέρων ἐνπέπλων,
ἣ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
380 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται;"
τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
"Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐνπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
385 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
(ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει
μαινομένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη."

Hector and Andromache meet near the Scaean Gate.

- 390 ἣ ῥα γυνὴ ταμίῃ, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐνκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστρ,
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,

- 395 ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων.
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
 ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
 τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'. οἷος γὰρ ἔρύετο Ἴλιον Ἐκτωρ.
 ἦ τοι ὁ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ.

Andromache begs Hector to remain within the Walls.

- 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἔν τ' ἄρα οἱ φῶ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἥ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχ'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετόωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε συν ἔντεσι δαιδαλέοισιν
 ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄιδος εἴσω.

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- πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀίεσσιν.
 425 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὕληέσση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 / Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ /
 430 ἣδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
 ἄλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
 [λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος·
 435 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἣδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τις σφιν ἐνισπε θεοπροπίων ἐν εἰδῶς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."]

Hector must fight among the Foremost.

- 440 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἳ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 445 αἰεὶ καὶ πρῶτοισι μετὰ Τρῳέεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἣδ' ἐμὸν αὐτοῦ.
 εἴ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 450 ἄλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω,
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος

οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθλοι
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 455 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἦμαρ ἀπούρας.
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἥ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἶπησιν ἰδὼν κατὰ δάκρυ χέουσας·
 460 Ἑκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιούδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 465 πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι.'

Hector takes his Child in his Arms and prays for him.

ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ·
 αἶψ' δ' ὁ παῖς πρὸς κόλπον ἐνζώνιοι τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν,
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 475 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν·
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφὶ ἀνάσσειν·
 καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’

- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."

Hector comforts Andromache and sends her home.

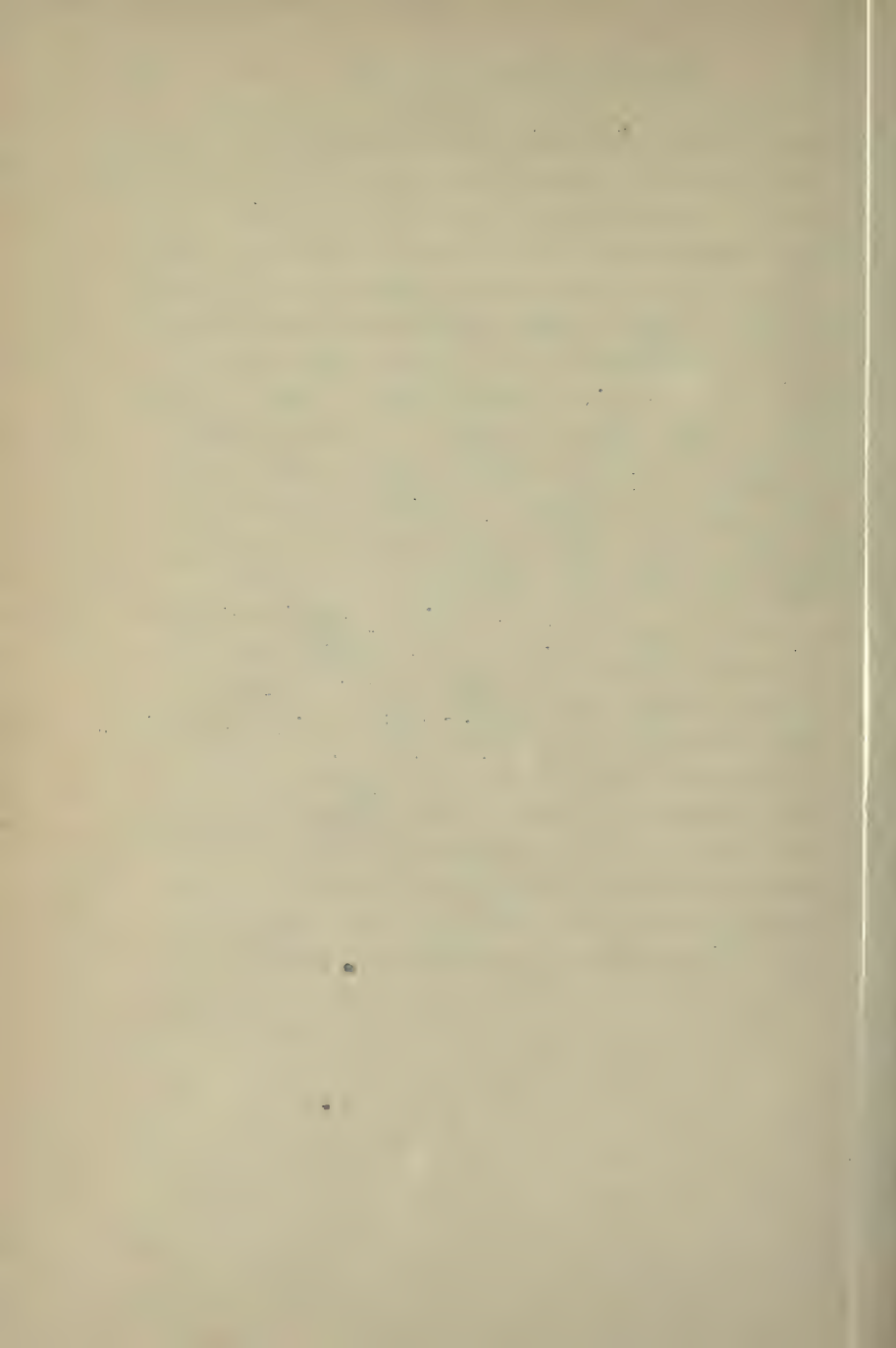
- ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας
485 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
"δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἄιδι προῖαφει·
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
490 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλιῳ ἐγγεγάασιν."

- ὥς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἕκτωρ
495 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκειν
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
αἴψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
500 αἱ μὲν ἔτι ζῶν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris overtakes Hector by the Scaean Gate.

- οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,
505 σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς.
ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,

- δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων, ὑπρεῖς
 εἰωθὼς λούεσθαι ἐν ρεῖος ποταμοῦ,
 κυδιὼν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 510 ὤμοις αἰσσοῦνται· ὁ δ' ἀγλαΐῃφι πεποιθώς, anacol.
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκειν
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα
 515 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρας, ὅθι ἦ ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 “ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”
 520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ·
 “δαιμόνι, οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 525 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρὸν ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σέιο.
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στησάσθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐν κνήμιδας Ἀχαιοὺς.”





COMMENTARY

TO THE FIRST BOOK OF THE ILIAD

1-7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad*. 'These first verses are like the tones of a funeral march rising to a sky shrouded in gloomy clouds.' 'A series of verses which like heralds announce the whole poem. A gloomy cloud gathers over the Greeks. The field is covered by the corpses of fallen heroes. Dogs and vultures tear the bodies of the slain. The most powerful of men and the mightiest mortal descendant of Zeus quarrel. Zeus has determined the destruction of the people. — All this in a single sentence which closes with 'Ἀχιλλεύς.' Hermann Grimm.

The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in this Book occupy twenty-one days. See § 6 *a*. For the situation at the opening of the war, see § 5.

1. μήνιν: the *wrath, lasting anger*, the *memorem iram* of Verg. *Aen.* i. 4. Cf. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as in Latin, whether the article should be used in translation. See § 42 *k*. — θεά: *i.e.* the Muse. The Muses bestow the gift of song (θ 64), and take it away (B 599 f.). — Homer does not assign special names and offices to different Muses. See on B 484. Cf. ἄνδρα μοι ἔννεπε μούσα α 1. — For the following caesural pause, see § 58 *a, c, f*. — Πηληιάδεω [Πηληιάδου or Πηλείδου]: for the genitive-ending, see § 34 *c*. This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. The last two vowels are pronounced as one. Cf. χρυσέω 15; see § 25. — Ἀχιλλῆος [Ἀχιλλέως]: for the ending, see § 23 *c*. Homer often drops one of two doubled consonants. See § 59 *d, c*.

2. οὐλομένην: *destructive, deadly*: cf. Milton *Par. Lost* i. 2, 'forbidden fruit . . . whose mortal taste | Brought death into the world,' and Shakspeare's 'mortal sword,' *Macbeth* iv. 3. 3. This is put in a kind of apposition with μήνιν, as if it were an afterthought. The idea is amplified in

the following relative clause; *cf.* 10, B 227; see § 12 *e.* — **μυρία**: *countless*; not a numeral (**μύρια**) in Homer. — For the ‘elision’ of *a*, see § 28 *a.* — For the ‘hiatus,’ allowed when the final vowel has been elided, see § 27 *e.* — **Ἀχαιοῖς**: often used for all the Greeks; see § 4 *a.* — **ἄλγεα** [**ἄλγη**]: *i.e.* the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — **ἔθηκεν**: *caused*, as Γ 321 (see § 17), nearly equivalent to **τεῦχε**, below, or to the Attic **εἰποίησεν**.

3. **πολλάς**: the second clause of the relative sentence is closely connected with the first, since **πολλάς** repeats the idea of **μυρία**, while the third clause is added in the form of a contrast, **αὐτοὺς δὲ κτλ.** — **ἰφθίμους** [**κρατερὰς**]: the feminine form **ἰφθίμας** is used by Homer only of persons. See § 38 *a.* — *Mighty souls* is nearly equivalent to ‘souls of mighty men.’ — **Ἄϊδι προΐαψεν**: *sent off to Hades*, a vigorous expression for a violent death, as E 190, Z 487. *Cf.* *multos Danaum demittimus Orco Verg. Aen.* ii. 398. For the use of **πρό**, *cf.* **πρὸ ἦκε** 195. — **Ἄϊδι** [**Ἄϊδη**]: a ‘metaplastic’ form of **Ἄϊδης**, which in Homer is always the name of a person, the ruler of the nether world. See § 37.

4. **ἥρώων**: *brave warriors*. The word had not acquired the meaning of *heroes* in the English sense (§ 17). — **αὐτοὺς**: *themselves*, *i.e.* their bodies as contrasted with their souls. — **ἐλώρια** [Attic **ἄρπαγὴν**]: *booty*; *cf.* *canibus data praeda Latinis | alitibusque Verg. Aen.* ix. 485 f. For the preceding hiatus, see § 27 *b.* — **τεῦχε κύνεσσιν**: since the bodies often had to lie unburied; *cf.* B 393. Dogs are the scavengers of the East. *Cf.* ‘Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat’ *1 Kings* xxi. 24; ‘And the Philistine said to David, “Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field”’ *1 Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him (X 339). — **τεῦχε** [**ἔτευχε**]: for the omission of the augment, see § 43 *a.* — **κύνεσσιν** [**κυσίν**]: for the ending, see § 36 *b.*

5. **οἰωνοῖσι** [**οἰωνοῖς**]: the long form of the dative is more frequent in Homer than the dative in **-οις**. See § 35 *d.* — **δαῖτα** [Attic **ἐορτήν**]: here of the food of brutes; *cf.* B 383. — **Διὸς . . . βουλή**: instead of **Διὸς μεγάλου διὰ βουλὰς**. This is joined parenthetically (§ 21) to the preceding relative clause. — The will of Zeus was accomplished in the consequences of the wrath of Achilles. *Cf.* ‘Such was the will of heaven,’ *Milton Par. Lost* ii. 1025. — **βουλή**: *will*; *cf.* **βούλομαι**. This corresponds to the **θέλημα** (**θελω**) of the New Testament (**γενηθήτω τὸ θέλημά σου**, in the Lord’s Prayer).

6. *ἐξ οὗ κτλ.*: *since first, since once*; the starting point for *μῆνιν οὐλομένην*. This expression takes the place in Homer of the prose *ἐπεὶ ἅπαξ, ἐπεὶ τάχιστα*, *cf.* 235. *πρῶτον* and *πρῶτα* are used adverbially with little difference of meaning; *cf.* 276, 319. — *τά*: for the short vowel lengthened before the following consonants, see § 59 *f.* — *διαστήτην* [*διεστήτην*] *ἔρσαντε*: *contending separated, i.e. contended and separated, parted in strife* (*ἔρις*).

7. *Ἀτρείδης*: of four syllables; see § 39 *f.* For the use of the patronymic, instead of *Ἀγαμέμνων*, see § 39 *b.* — For the genealogy of Agamemnon, son of Atreus, see § 7 *e.* He is described by Helen as ‘a good king and a brave warrior’ (Γ 179). — *ἄναξ ἀνδρῶν*: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon (as 442, 506), as commander-in-chief. He is *βασιλεύτατος*, *most royal*, in I 69. — For the ‘apparent hiatus,’ see §§ 27 *N.B.*, 32. — *δῖος*: *godlike, glorious* (*εὐγενής*), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the ‘bucolic diaeresis’ after the fourth foot; see § 58 *i*; *cf.* Φοῖβος Ἀπόλλων 64, Παλλὰς Ἀθήνη Δ 78. *δῖος Ἀχιλλεύς* closes the verse in Homer more than fifty times.

8. *τίς τ’ ἄρ*: *who then?* *Cf.* *τίς ἄρα οὗτός ἐστιν* Luke viii. 25. A question from the standpoint of the hearer, suggested by 6. *Cf.* ‘Who first seduced them to that foul revolt?—Th’ infernal serpent,’ Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — *ἔριδι ξυνέηκε*: *brought together in strife*. — *ξυνέηκε* [*συνῆκε*]: for the augment, see § 43 *d.* — *μάχεσθαι*: *to contend*; *sc.* *ἐπέεσσιν*. *Cf.* 304, B 377 *f.* For the explanatory infinitive, see §§ 12 *f*, 18 *e*; H. 951; G. 1533.

9. *Λητοῦς*: *cf.* 36. — For the inflection, see H. 197; G. 242 *f.* *Λητώ* seems to be a short form of *Latona*, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — *ὁ* [*οὗτος*]: for the demonstrative use of the article, see § 42 *j.* — *βασιλῆι* [*βασιλεῖ*]: *i.e.* Agamemnon, *ἄναξ ἀνδρῶν*. — For the ‘dative of association,’ see H. 772; G. 1177. For the form, *cf.* Ἀχιλλῆος 1. — *χολωθείς*: see on 81.

10. *νοῦσον* [*νόσον*, § 23 *d*]: this is called *λοιμός* (*pestilence*) in 61. — *ἀνὰ στρατόν*: *up through the camp* (*cf.* *κατὰ στρατόν* 318), as the plague spread from tent to tent. *Cf.* 53. — *ᾧρσε*: for the retention of *σ* after *ρ*, see § 48 *e.* — *κακὴν*: the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order

of words, connecting *κακην* with what follows, see § 11 *j*. — *λαοί* [*λεφ*]: *his men, soldiery*; cf. Γ 186 and Agamemnon's epithet *ποιμὴν λαῶν* B 243 *shepherd of the people*. — Attic *ἀπέθνησκον οἱ στρατιῶται*.

11. *τὸν* [*τοῦτον τὸν*] *Χρύσην*: *that Chryses*, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name. — *ἡτίμασεν*: *slighted*. — *ἀρητῆρα*: receives prominence from its rhythm and position, almost equivalent to "though he was," etc. He is called *ιερεὺς* (the Attic word) below. — This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 *h*; cf. 21, 157, 291, 600. This gives an emphatic close to the sentence.

12. *θοάς*: cf. *νηυσὶ ὠκυπόροισιν* 421. A standing epithet of the ships even when they were on shore; see § 12 *a*. — *ἐπὶ νῆας* [*ναῦς*]: i.e. to the camp, where the ships were drawn up on land; cf. B 688. — For the position of the preposition between the adjective and noun, cf. 15, 26; see § 11 *m*.

13. *λυσόμενος*: *to release for himself, to ransom*. The active is used of him who receives the ransom (20, 29); the middle, of him who offers it. — *θύγατρα* [*θυγατέρα*]: for the form, see H. 188, D; G. 276. — Homer knows her only by her patronymic *Χρυσῆς* (111, see § 39 *g*), *daughter of Chryses*. — *φέρων*: *bringing* with him, probably on a wagon or pack animal. *ἄγων* is used 139, 367, 431 of living creatures. — *ἀπερείσι' ἄποινα*: *bullion* (either of gold, silver, or copper), or vessels of precious metal, or clothing.

14. *στέμματ' Ἀπόλλωνος*: cf. *Apollinis infula* Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, bound about the head and falling down on both sides, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. Cf. *laurumque manu vittasque ferentem* | Chrysen, Ovid *Ars Am.* ii. 401. — *ἐκβόλου*: he was the Archer Apollo. For similar epithets, see § 22 *f*. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 *k*. — *Ἀπόλλωνος*: for the length of the first syllable, as 21, 36, etc., see § 59 *d*.

15. *χρυσέῳ* [*χρυσῷ*]: not of solid gold, but adorned with golden studs or nails. See on 219, B 45; cf. 246. So the soul of the seer Tiresias had a *χρύσειον σκήπτρον* in Hades. — *χρυσέῳ* is pronounced as of two syllables (cf. 1) and is thus metrically like the Attic form. — *ἀνὰ σκήπτρῳ*: *on a staff*. Construe with *στέμματ' ἔχων*. Equivalent to Attic *ἐπὶ σκήπτρον*. For the dative, cf. § 55 *e*; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried *σκήπτρα* as symbols of authority; kings were *σκήπτουχοι*, *scepter bearers* (B 86). Cf. B 100 ff., 186. A *σκήπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he

'had the floor'; cf. 245, Γ 218, *σπῆ δὲ μέσῃ ἀγορῇ · σκῆπτρον δὲ οἱ μβαλε χεῖρὶ | κῆρυξ β* 37 f. Achilles swears by it (234). The judge in an Athenian court had a *βακτηρία*. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — *πάντας*: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

16. *δύω* [δύο]: for *δύω* with the dual, cf. *Αἶαντε δύω* B 406, Γ 18, *λέοντε δύω* E 554. This form is more frequent in Homer than *δύο*. — The pause in the verse throws this with *κοσμήτορε*. — Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 5 a. — *κοσμήτορε*: *κοσμέω* (cf. *κόσμος*, *order*) is used of marshaling troops in the sense of the later *τάσσω*. Cf. B 126, 476, 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 h) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 e. — *ἐκκνημίδες*: a standing epithet of the Achaeans (§ 12 b). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.

18. *θεοί*: monosyllable by 'synizesis'; see § 25. — Cf. Horace's translation, *di tibi dent capta classem deducere Troia Sat. ii. 3. 191*.

19. *Πριάμοιο* [*Πριάμουν*]: for the form, see § 35 a. — *πόλιν*: for the length of the last syllable, see § 59 l. — *οἴκαδε*: *homeward*, always of the return to Greece, not like *οἰκόνδε*, *into the house*. See § 33 e.

20. *παῖδα δέ*: made prominent because of the priest's love for his daughter; instead of the *ἐμοὶ δέ* which is expected in contrast with *ὑμῖν μὲν* 18. — *λῦσαι*: corresponds to *δοῖεν*. Cf. 13. — *φίλην*: in apposition with *παῖδα*, after the pause in the verse (§ 11 j), — "my dear child." Its position shows that it is not an otiose epithet, meaning not much more than *my*. — "As I pray that you may be victorious and have a safe return, so may ye restore to me" etc. Cf. the prayer of Priam for Achilles, *σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις | σὴν ἐς πατρίδα γαῖαν* Ω 556 f. *mayst thou enjoy these gifts and in safety reach thy native land*, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like *ἄαιδε* 1), not as a command; cf. the infinitive and imperative in parallel clauses (322 f., Γ 459). — *τά τ' ἄποινα*: the priest points to the gifts which he brought with him.

21. *ἀζόμενοι* [*Attic σεβόμενοι*] *κτλ.*: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — For the spondee in the fifth foot, see on 11.

22. ἐπευφήμησαν: for the usual ἐπήνησαν, because of the awe which was required by the priest. It is followed by the infinitive as being equivalent to ἐκέλευσαν ἐπευφημοῦντες, *they bade with pious reverence*; cf. B 290.

23. αἰδεῖσθαι: repeats the thought of ἀξόμενοι. — ἱερῆα [ἱερέα]: equivalent to ἀρηγήρα 11. — ἀγλαά: an important epithet, introducing a motive for the action. — δέχθαι [δέξασθαι]: second aorist infinitive from δέχομαι. See § 53.

24. ἀλλ' οὐκ κτλ.: a sharp contrast to ἄλλοι μὲν, giving prominence to the negative, — *but not to the son of Atreus*. — Ἀτρείδῃ: receives further emphasis from its position immediately before the pause of the verse. Thus in the preceding verse ἱερῆα is contrasted with ἄποινα, as θύγατρα 13, and the λῦσαί τε 20 with δέχεσθαι. — θυμῷ: local, *in heart*. See § 12 g. — This verse in prose would be ἀλλ' Ἀτρείδης οὐχ ᾗσθη.

25. κακῶς: *harshly*. Cf. the use of κακῆν 10. — ἀφίει: for the form, as from a verb in -έω, see § 52 a; for the omission of the augment, see § 43 a. — Homer is fond of using the imperfect to describe an action as in progress; cf. τεύχε 4. — κρατερόν: *strong, stern*. — ἐπὶ μῦθον ἔτελλεν: *laid upon him his command*. — ἐπί: construe with ἔτελλεν. See § 55 a, b. — μῦθον: had not yet received the idea of fiction which is contained in the English *myth*. It and ἔπος (216) are often used for the Attic λόγος, which is found but twice in Homer (§ 17).

26. μή κτλ.: *see to it that I do not, let me not, etc.* This warning use of μή with the first person singular is rare. Cf. B 195, E 487 f. — κοίλῃσιν [κοίλαις]: for the form, cf. οἰωνοῖσι 5; see § 34 e. — νηυσί [ναυσί]: for the form, see § 23 a.

27. αὐτίς ἰόντα: *returning*; cf. πάλιν πλαγχθέντας 59, δόμεναι πάλιν 116.

28. μή νύ τοι κτλ.: *lest perhaps, etc.*, adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίσμῃ: the negative and the verb form but one idea, *be useless, of no avail*; cf. 566, Γ 289. — σκῆπτρον κτλ.: “thy priestly dignity.”

29. πρίν: *sooner*, adverb with ἔπεισιν, with strengthening καί, *even; much rather*. (Cf. the change in use of *rather*.) — For the animated ‘adversative asyndeton,’ see § 15 c. — μὴν [αὐτήν]: *her*. — ἔπεισιν: *shall come upon*.

30. ἡμετέρῃ: the familiar *our* of the household. — ἐν Ἀργεῖ: *i.e.* in Peloponnesus (which name is not found in Homer), Ἀργος Ἀχαικόν, not Πελασγικόν Ἀργος (Thessaly, B 681), nor the city Ἀργος, where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τηλόθι πάτρης [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οἴκῳ, although it is not marked in printing. Cf. Ἀτρείδῃ 24.

31. ἱστὸν ἐποιχομένην: *going to and fro before the loom, plying the loom.* The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — λέχος: accusative of 'limit of motion,' only here with ἀντιῶ, *approach, share the couch.* See § 19 b.

32. ἴθι ἐρέθιζε: for the 'explanatory asyndeton,' see § 15 b. — σαώτερος: *more safely*; *sc.* than if thou shouldst refuse to go. This independent use of the comparative is frequent in Homer. — ὥς: *in order that*, here follows the emphatic word (§ 11 l); so ὅτι, ὃ, ὄφρα, and ἵνα may have the second place in the clause. *Cf.* B 125. — For κέ with the subjunctive, see H. 882; G. 1367.

33. *Cf.* 568, Γ 418. — ἔδεισεν: "fear came upon him." For the 'inceptive aorist,' *cf.* βῆ 34, ἐχώσατο 64, θάρσθησε 92, παρβήσαντε 331, δακρύσας 349, ὀχθήσας 517; see H. 841; G. 1260. Observe the change to the imperfect. — For the quantity of the first syllable, *cf.* 406, 568, Γ 418; see § 59 h. — ὁ γέρων: ὁ γεραιός 35.

34. βῆ [ἐβῆ]: *set out*; *cf.* B 183. For the accent, see § 43 b. — ἀκέων: *sc.* in terror at the harsh words.

35. πολλά: *earnestly*, cognate accusative used as adverb with ἡρᾶτο. See § 56 b and on 78. — ἀπάνευθε κίων: *i.e.* as he left the Achaean camp.

36. τόν [ὄν]: relative pronoun; see § 42 m.

37. κλυθῖ: for the forms of this verb, see H. 489 D 30. — μεῦ [μου]: for this contraction, from μέο, see H. 37, D g. — ἀργυρότοξε: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλανκῶπι, and Athena addresses Apollo as ἐκάεργε. See § 12 b. The gods' instruments are of precious metal even where the metal is not best adapted to the work; *cf.* E 724, 731. In Homer, Apollo has a golden sword, Hera golden sandals, Iris golden wings, Hermes a golden wand. — Χρύσην, Κώλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — ἀμφιβέβηκας: "dost guard." The figure is taken from a beast standing over (*bestriding*) its young in order to protect it; *cf.* E 299. For the figurative use, *cf.* 'Let us rather | Hold fast the mortal sword, and like good men | Bestride our down-fall'n birthdom,' Shakspeare *Macbeth* iv. 3. 3; *cf.* another figure in the psalmist's 'As the mountains are round about Jerusalem so the Lord is round about his people,' *Psalms* cxxv. 2. *Cf.* Gradivumque patrem Geticis qui praesidet arvis Verg. *Aen.* iii. 35.

38. **Τενέδοιο**: *cf.* est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. *Aen.* ii. 21 f. — The genitive probably depends on the notion of the noun *ἄναξ*, which is contained in *ἀνάσσεις*. — *ἀνάσσεις*: in its original meaning, *art protecting lord*. *βασιλεύω* is not used of the gods in Homer.

39. **εἴ ποτε**: *if ever*, a form of adjuration. — **χαρίεντα**: ‘proleptic,’ *to thy pleasure*; literally, *as a pleasing one*. — **ἐπὶ ἔρεψα**: *roofed over, i.e. completed, built*. The early temples were of simple construction. In general the groves were sacred, rather than a building. The temples of Athena and Apollo



EARLY TEMPLE OF DELOS

in Troy and of Athena in Athens are the only temples named by Homer. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; *cf.* 503 f. The gods themselves recognized this obligation. — **νηόν** [*νεών*]: Homer follows the so-called Attic second declension in but a few words. *Cf.* *λαοί* 10.

40. δῆ: nearly equivalent to ἤδη. — κατά: construe with ἔκθα. — πίονα: as covered with fat; cf. 460. — For the details of a sacrifice, see 458 ff., B 421 ff.

41. τόδε μοι κτλ.: a formula, after which 'this desire' is expressed by the optative, as here; by the imperative, as 456, 505; or by ὥς with the optative.

42. τίσειαν: the verb is placed first, as containing the sum of the speaker's desire. — βέλεσιν: βέλεσιν. See § 30 f.

44. βῆ . . . καρήνων: as B 167, Δ 74. — βῆ: set out. The motion is continued in ὁ δ' ἦε 47. — Οὐλύμπιοι: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself), as is indicated by its epithets, ἀγάννιφος 420 snow-capped, νιφόεις, μακρός 402, πολυδειράς 499, πολύπτυχος. But the peaks tower above the clouds into heaven (οὐρανός). Cf. 195. And see ἀπέβη γλαυκῶπις Ἀθήνη | Οὐλυμπόνδ' ὅθι φασι θεῶν ἔδος ἀσφαλὲς αἰεὶ | ἔμμεναι. οὐτ' ἀνέμοισι τινάσσεται . . . οὔτε χιῶν ἐπιπίλναται κτλ. § 41 ff. Athena departed to Olympus, where (men say) is the ever firm seat of the gods. It is not shaken by winds, nor does snow come nigh it. — καρήνων: construe with κατά. For its use for the summits of mountains, cf. B 167, 869. Cf. κάρα, head; see H. 216, D 8; G. 291, 16. — κῆρ: accusative of specification, as ἦτορ, θυμόν, φρένα, all frequent with verbs of emotion (§ 12 g). — For this description of the plague, see Lessing as quoted in § 11 d.

45. ὦμοισιν: dative of place (see § 19 a), equivalent to Attic ἐπὶ τῶν ὤμων. — ἀμφηρεφία: i.e. closed both above and below as it hung on the shoulder; see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver; cf. his words σύνηθες αἰεὶ ταῦτα βαστάζειν ἐμοί Eur. Alc. 40 it is my custom ever to bear this bow. So he is often represented in works of art.

46. ἔκλαγξαν: seems to represent to the ear the sound of the arrows in the quiver; cf. λίγξε βιός Δ 125. Cf. tela sonant humeris Verg. Aen. iv. 149.

47. αὐτοῦ κινηθέντος: αὐτοῦ contrasts the god with his arrows (§§ 11 j, 42 h). For the genitive absolute, see § 19 f, g. — νυκτί: a time of dread. Cf. ἔσθορε φαίδιμος Ἔκτωρ | νυκτὶ θεῇ ἀτάλαντος ὑπώπια M 462 f. Hector rushed in, like in countenance to swift night, and 'He on his impious foes right onward drove, | Gloomy as night,' Milton Par. Lost vi. 831 f. For Homeric 'comparisons,' see § 14. — εἰκώς [εἰκώς]: for the inflection, see H. 492; G. 537, 2.

48. μετά: into the midst of the camp.

49. δεινή: attributive with κλαγγή. Cf. horrendum stridens sagitta Verg. *Aen.* ix. 632. — γένετο: arose, was heard. — βιοῖο: from the bow; ablative genitive; § 19 a.

50. οὐρῆας καὶ κύνας: mules and dogs in the baggage train of the army. — ἐπώχετο: attacked with his deadly missiles. — ἀργούς: swift. — The Attic might be πρῶτον μὲν τοῖς ἡμιόνοις ἐπέξῃει καὶ τοῖς ταχέσι κυσίν.

51. αὐτάρ: stronger than δέ, correlative with μὲν 50; § 21 f. — αὐτοῖσι: the Greeks themselves, contrasted with their domestic animals. The intensive pronoun is reinforced by the pause in the verse. — βέλος: for the quantity of the ultima, see 59 j. — ἐφίεις: iterative in meaning, like βάλλε following.

52. βάλλε: shot, with emphatic position at the close of a sentence and beginning of a verse; cf. 143 f., 241, 296, 501, 506, 523, 526. — πυραῖ: plural, since a new pyre was built each day. — νεκύων: so-called 'genitive of material.' — This is a poetic form of the statement that multitudes perished from the pestilence. — θαμειαί: predicate adjective, where an adverb might have been used; § 56 a.

53. ἐννῆμαρ: ἐννέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton *Par. Lost* i. 50. — ᾤχετο: "flew." The arrows are personified; cf. ἄλτο δ' οἰστός | ὄξυβελής, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων Δ 125 f. leaped, eager to fly into the throng.

54. τῇ δεκάτῃ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἡμέρῃ or ἡοῖ implied in ἐννῆμαρ. Cf. the omission of χειρί 501, B 341, βουλήν B 379, γῇ B 162, δοράν Γ 17, χλαῖναν Γ 126, πυλέων Γ 263, and the use of neuter adjectives as substantives, as ἐμόν 526, κερτομίοισι 539, Δ 256. — δέ: may stand after the second word in the clause, since the first two words are so closely connected. — ἀγορήνδε: for the ending -δε, see § 33 e. The agora of the Achaeans was at the center of their camp, a little removed from the sea, by the ships of Odysseus. The ἀγορή in Homer was not yet degraded to be a market place (see § 17); it corresponded to the meeting place of the Athenian ἐκκλησία. — καλέσασατο: summoned; cf. B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. In Vergil's *Aeneid* (ii. 122), Odysseus (not Agamemnon) demands of Calchas what must be done to appease the gods. — This expresses picturesquely the prosaic ἐκκλησιάν ἐποίησε. — For the σσ, see 48 a.

55. τῷ: equivalent to Attic αὐτῷ (§ 42 g, j); literally, for him. — ἐπὶ φρεσὶ θῆκε: put into (literally, upon) his heart. The Homeric Greeks did not

think of the head as the seat of the intellect. — *λευκώλενος*: frequent epithet of Hera (§ 12 *b*), not often of women, as Γ 121; *cf.* *βοώπις* 551. — *Ἥρη*: for Hera's motive, *cf.* § 5 *c*.

56. *Δαναῶν*: genitive after a 'verb of mental action.' See H. 742; G. 1102. — *ῥά*: *you see*, with reference to the scene depicted in 51 *f*. — *ὀράτο*: for the middle voice, see § 50 *a*.

57. *ἤγερθεν κτλ.*: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the full expression, see § 12 *d*.

58. *τοῖσι [αὐτοῖς]*: 'dative of advantage.' *Cf.* 68, 247, 450, 571. — *δέ*: for its use in the 'apodosis,' see § 21 *a*. — *ἀνιστάμενος*: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — *πόδας ὠκὺς κτλ.*: see § 12 *b*.

59. *Ἀτρεΐδῃ*: the speaker addresses Agamemnon as chief in command. — *νῦν*: *i.e.* as things now are. — *πάλιν πλαγχθέντας*: *driven back, i.e. unsuccessful.* *Cf.* B 132.

60. *εἴ κεν φύγοιμεν*: the optative is used instead of the subjunctive, because escape is thought of only vaguely. — *θάνατόν γε*: contrasted with *ἀπονοστήσειν*. "If indeed we may expect to return, and are not to die here."

61. *εἰ δὴ*: *if now*, as seems likely. — *δαμῆ*: future; see § 48 *b*.

62. *ἄγε*: has become a mere interjection, and is used with the plural, as B 331, but *ἄγετε* also is used, as B 72, 83. — *ἐρείομεν [ἐρώμεν, Attic ἐρώμεθα]*: *let us ask*. — *ιερῆα [ιερέα, § 23 c]*: here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. *Cf.* B 411 *ff.*, Γ 275 *ff.*

63. *ὄνειροπόλον*: a dream oracle is described by Vergil, *Aen.* vii. 86–91. — *καὶ γὰρ κτλ.*: *for a dream also*, as well as other signs. *Cf.* the dreams of the 'dreamer' Joseph, and the prophet Joel's 'Your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.' — *γάρ τε*: closely connected, like *namque*. — *ἐκ Διός*: Zeus sends to Agamemnon (B 6) a dream that calls itself *Διὸς ἄγγελος*. Athena also sends a dream to Penelope.

64. *ὅς κ' εἴποι*: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (*ἐρείομεν*). — *ὅ τι*: *at what, wherefore*. — *τόσσον ἐχώσατο*: *conceived such heavy anger*. For the inceptive aorist, *cf.* *ἔδεισεν* 33. — *τόσσον*: cognate accusative, used

as an adverb. Cf. 35. — **Ἀπόλλων**: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἴ τε . . . εἴ τε κτλ.: indirect questions explaining the previous verse; cf. B 349. — **οὐ γε**: for the repetition of the subject, see on 97. — **εὐχολῆς, ἐκατόμβης**: *because of an unfulfilled vow or a hecatomb* which has not been offered; cf. **ἰρῶν μηνίσας** E 178 *angry on account of the omission of sacrifices*. Cf. 'He is dying for [lack of] bread.' — For the genitive of cause, cf. 429, B 225, 689, 694, **τῆσδ' ἀπάτης κοτέων** Δ 168.

66. αἶ κεν [ἐάν] κτλ.: *if perchance (in the hope that) he may please*. See H. 907. Connect in thought with 62. — **ἄρνων**: for the inflection, see H. 216, 2; G. 291, 4. — **κνίσης**: partitive genitive with **ἀντιάσας**. — **τελείων**: construe with both nouns. Only *unblemished* victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested' (Z 94). Cf. 'Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish or any evil-favouredness,' Deut. xvii. 1. But **τέλειος** may mean *full-grown*, in contrast to immature.

67. βούλεται [βούληται]: for the short mode-vowel in the subjunctive, see § 45. — **ἀντιάσας κτλ.**: *to partake of the sacrifices and ward off from us* (literally, *for us*; see § 19 h). — **ἀπό**: construe with **ἀμύναι**.

68. For such stereotyped verses, cf. 73, 201. See § 12 h. — Cf. the prose equivalent in Xen. *Hell.* ii. 3. 35, **ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο**. **Θηραμένης δ' ἀναστὰς κτλ.** — **ἄρα**: here refers to the participle, like **εἶτα** in prose, as B 310. — **τοῖσι**: *for them*; see on 58.

70. **ὅς**: is long 'by position,' since **ἤδη** once began with *vau*; cf. B 38. See § 59 m. — **ἐσόμενα**: *ἐσόμενα*. § 30 f. — **πρό τ' ἐόντα**: *and which were before (i.e.) past*, — the mental eye being thought of as turned to the past (what was *before*), and not toward the future (as we say, what is *before us*). Cf. **ὀπίσσω** Γ 160 (*behind*) *hereafter*. — **ἐόντα**: forms of **εἰμί** in Homer regularly retain the *ε* of the stem. — This verse describes the seer's power in its full extent; cf. *novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur* Verg. *Georg.* iv. 392 f. See Γ 109.

71. **νήεσσι** [ναυσί]: 'dative of interest' with the verb. — For the inflection, see § 36 b; H. 206 D; G. 270. — **ἡγήσατο**: *he led the way, guided*. Here metaphorically of the seer who interpreted the portents relating to the voyage; cf. B 322 f. So on the Argonautic Expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian War; cf. Hdt. ix. 37.

But Xenophon and Clearchus in person inspected the sacrifices and observed the omens. — **Ἴλιον**: here like **Τροίη**, of the kingdom of Priam.

72. ἦν: possessive pronoun, where the Attic prose would use the article **τήν**. This must not be confounded with the relative pronoun. See § 32 *b*. — **διά**: *by the help of*; Attic **διὰ τῆς μαντικῆς**. For the thought, see on B 832. — **Ἀπόλλων**: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy.

73. σφίν: construe with **ἀγορήσατο**. — **ἐν φρονέων**: *cf. φίλα φρονέων Δ 219*, Attic **εὖνους**. — **ἀγορήσατο**: *addressed them*.

74. κέλεαί με: Calchas as **μάντις** felt himself called to speak by the words of Achilles (62), and he turns naturally to the one who had ‘called the meeting.’ — **δίφιλε**: *cf. ἀρήφιλος Γ 21*. For the length of the antepenult, see § 36 *a*. — **μυθήσασθαι**: *declare, interpret*.

75. ἑκατηβέλεταο: for the form, see §§ 22 *f*, 34 *c*; H. 148, D 1; G. 188, 3.

76. ἔρέω κτλ.: *I will speak, etc.* A solemn form of introduction. *Cf.* ‘Behold now I have opened my mouth, my tongue hath spoken in my mouth,’ *Job xxxiii. 2*. — **ἄμοσσον** [**ᾠμοσον**]: see § 48 *a*.

77. ἦ μὲν [μῆν]: *surely and truly*. — **πρόφρων**: construe with **ἀρήξειν**. § 56 *a β*. — **ἔπessin καὶ χερσίν**: “with hand and voice,” equivalent to the prose **λόγῳ καὶ ἔργῳ**, *by word and deed*. *Cf.* 395. — **ἀρήξειν**: observe the future infinitive after words of promising or hoping.

78. ἄνδρα: object of **χολώσμεν** [**χολώσαιν**, § 44 *f*], *shall enrage*. — **μέγα**: used adverbially with **κρατέει**, *cf.* 103, **πολλόν** 91, **πολύ** 112, **εὐρύ** 102. It strengthens all three degrees of comparison in Homer; *cf.* B 274, 239, 480. See § 56 *b*.

79. καὶ οἱ [αὐτῷ]: for **καὶ ᾧ**. The relative construction is abandoned, as often in later Greek. *Cf.* 162, 506. See § 11 *f*; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order.

80. γάρ: introduces a further explanation of his special need (*cf.* **πρόφρων** 77) of protection. — **ὅτε χόσεται** [**ὅταν χόσσηται**]: *whenever his wrath is roused*. For the short mode-vowel, see § 45 *a*. For the hypothetical relative sentence without **ἄν** or **κέ**, *cf.* 230, 543, 554; see II. 914 *a*; G. 1437.

81. εἰ περ κτλ.: *for even if*, with the subjunctive. See § 18 *d*; II. 894 *b*; G. 1396. — **χόλον**: *a burst of anger*, while **κότος** is the lasting *grudge, resentment*, which plans for revenge, and the **μῆνις** of Achilles led him simply to withdraw from the fight (see on 1). **χόλον** is emphasized in contrast with **κότον** by **γέ** and by its ‘chiastic’ position (§ 16 *a*). The Attic **ὀργή** is not found in Homer. — **καταπέψῃ**: *digest, suppress*. *Cf.* Ἀχιλεὺς . . . ἐπὶ νηυσὶ

χόλον θυμάλγεια πεσσει Δ 512 f. Cf. 'Then he chew'd | The thrice-turn'd eud of wrath, and cook'd his spleen,' Tennyson *The Princess* i. 64.

82. **ἀλλά**: after **εἶ περ**, as Latin *at* after *si*, *yet*. The apodosis is really contrasted with the protasis (§ 21 a). — The reciprocal relation of the thoughts is marked by the **τέ, τέ** (§ 21 b); cf. 218, Γ 12, 33 f. — **ἔχει**: holds fast, cherishes. — **ᾧφρα**: temporal, until. — **τελέσση** [**τελέσῃ**]: *sc. κότον, accomplishes, satisfies*, his wrath, *i.e.* does what he plans in anger.

83. **ἐν στήθεσιν** [**στήθεσιν**, cf. **βέλεσιν** 42]: not capriciously, nor for the sake of the meter, separated from **ἔχει κότον**, but added with greater emphasis than it could have at the close of the verse; § 12 e. — **ἐοῖσι**: possessive pronoun. The Attic might be satisfied with the article; cf. 72. — **φράσαι**: aorist middle imperative, *make clear to thyself, consider*. — **εἰ**: whether. — **σαώσεις**: Attic **σώσεις**.

84. The first 'hemistich' (with **τὴν** occasionally for **τόν**) is used in Homer more than one hundred times. — **τόν**: construe with **προσέφη**. — **ἀπαμειβόμενος κτλ.**: with epic fullness and dignity instead of the prosaic **ἀπεκρίνατο**. Achilles is forward in taking the lead here, but he had summoned the assembly.

85. **θαρσήσας**: cf. 92. — For the aorist, cf. **ἔδεισεν** 33. — **μάλα**: construe with the imperative, as 173. — **θεοπρόπιον**: equivalent to Attic **μαντεύον**.

86. **οὐ μά**: *no, in truth*. **μά** is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations **ναὶ μά** is used, as 234. The negative is repeated in 88 for greater earnestness. — **διίφιλον**: only here as an epithet of a divinity. — **ᾧ τε εὐχόμενος**: Calchas prayed to Apollo as his patron, the god of prophecy, who revealed to him what he declared to the Greeks. — **Κάλχαν**: vocative. See H. 170 D.

87. **θεοπροπίας**: a collateral form to **θεοπρόπιον** 85; see § 37. — **ἀναφαίνεις**: *art wont to reveal*.

88. **ἐμὲ ζῶντος**: *while I live*; in a threatening tone. — **ἐπὶ χθονὶ κτλ.**: a poetic expression for **ζῶντος**, cf. *vivus vidensque* in Terence. For the fullness of expression, see § 12 d; cf. 57, 99, 160, 177, 288 f., 533, Γ 71, 'as sure as I live and breathe.'

89. **χείρας ἐπόλσει**: cf. **χείρας ἐφείω** 567.

90. **οὐδ' ἢν**: *not even if*, generally, as here, after a negative. "This promise will hold even if." — **Ἀγαμέμνονα**: Calchas had indicated him clearly in 78 f.

91. **πολλόν**: for its adverbial use, see on **μέγα** 78. — **ἄριστος**: *mightiest*, as commander-in-chief of the army. Cf. B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself

ἄριστος Ἀχαιῶν 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight Ἐκτορι δῖψ H 75. Cf. sum pius Aeneas fama super aethera notus Verg. Aen. i. 378 f. But the formula εὐχομαι εἶναι often contains no idea of boasting, and may mean only *claim to be, affirm oneself to be*.

92. καὶ τότε δῆ: *and so then* (temporal). — θάρσῃσε: *took courage*. Cf. ille haec, deposita tandem formidine, fatur Verg. Aen. ii. 76. — ἀμύμων: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of οὔτε for εἴτε.

94. ἔνεκ ἀρητήρης: construe with ἐπιμέμεφεται. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. οὐδ' ἀπέλυσε κτλ.: a more definite statement of ἡτίμησε, abandoning the relative construction; cf. 79. — In later Greek, participles would be expected, instead of the indicative; § 21 h. — καὶ οὐκ: is used, not οὐδέ, since the negative is construed closely with the verb. See on 28.

96. τούνεκ' ἄρα: *on this account then (as I said)*. This repeats emphatically 94, and adds a prediction of the results of the god's anger.

97. ὃ γε: emphatic repetition of the subject; cf. 65, 496, πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα α 4, which Vergil copied in multum ille et terris iactatus et alto Aen. i. 3. — Δαναοῖσιν κτλ.: cf. 67. — ἀπώσει: metaphorically, of a heavy burden.

98. ἀπὸ δόμεναι [δοῦναι]: cf. δόμεναι πάλιν 116. The subject of the verb is easily supplied from Δαναοῖσιν.

99. ἀπριάτην ἀνάποινον: "without money and without price." For the 'asyndeton,' see § 15; cf. B 325. — ἱερὴν: standing epithet, as 431, 443.

100. ἱλασάμενοι: for the manner of propitiation, cf. στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί . . . καὶ μὲν τοὺς θύεσσι καὶ εὐχολῆς ἀγανῆσιν | λοιβῇ τε κνίσῃ τε παρὰ τρωπῶσ' ἄνθρωποι | λισσόμενοι I 497 ff. *the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savor of burnt sacrifices*. — πεπίθοιμεν: § 43 e.

101 = 68.

102. εὐρὺ κρείων: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 f. Cf. B 108. — For the adverbial use of εὐρύ, see on μέγα 78.

103. μένος: *with rage*; genitive of material. — ἀμφιμελαιναι: *darkened on all sides*. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσευς πλήσε φρένας ἀμφιμελαίνας P 573 *filled his dark heart with courage*.

104. οἷ [αὐτῷ, § 42 *ε*]: dative with the verb, instead of a limiting genitive with ὅσσε. Cf. τῷ 55; see 19 *g*. — λαμπετόωντι [λαμπετῶντι]: in contrast with ἀμφιμέλαινα.

105. For the lack of a conjunction, see § 15. — κάκ' ὀσσόμενος: *looking evil things*, i.e. with look that boded ill. — For the accent of κάκ' (for κακά), see § 28 *d*.

106. μάντι κακῶν: *prophet of ill, ill-boding seer*. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for a proud word of the king (Soph. *El.* 566 ff.). — Cf. 'But I hate him; for he doth not prophesy good concerning me, but evil,' 1 *Kings* xxii. 8. — τὸ κρήγγυον: equivalent to ἐσθλόν 108, in contrast with κακῶν. For the 'generic' use of the article, cf. τὰ κακά 107, and see on τὰ χερεῖονα 576. — εἶπας [εἶπες]: has the 'variable vowel' of the first aorist.

107. αἰεῖ: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φίλα is predicate. — μαντεύεσθαι: explanatory infinitive; cf. μάχεσθαι 8. — "Always dost thou delight to prophesy calamity."

108. τέλεισσας: *brought to pass*. — "Nothing good in word or deed comes from thee."

109. καὶ νῦν: a special instance under αἰεῖ 107. — ἐν: *in the presence of, before*. — θεοπροπέων ἀγορεύεις: as B 322.

110. δῆ: ironical, like the later δῆθεν, δήπου, scilicet; construe with τοῦδ' ἔνεκα, *evidently on this account*. — ἐκηβόλος: for the epithet used as a proper name, cf. 37. — τεύχει: see on ἔθηκεν 2.

111. ἐγώ: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κούρης Χρυσσηίδος: genitive of price; cf. δῶκ' υἱὸς ποιήν (as a price for his son) Γανυμήδεος E 266. For the 'patronymic,' see on 13; it is used here exactly like the genitive Χρυσσηῖος.

112. ἐπεὶ: introduces the explanation of οὐκ ἔθελον, *was not inclined*. Cf. 156. — βούλομαι: contains the idea of 'choice,' 'preference' (sc. ἡ ἄποινα δέχεσθαι), which is here strengthened by the adverb πολὺ (accusative of extent). Cf. 117. — αὐτήν: the maiden *herself*, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defense.

113. οἴκοι ἔχειν: i.e. to retain in my possession. — καί: *even*. Construe with Κλυταιμνήστρης. — γάρ ῥα: *for, you see*. — Κλυταιμνήστρης: according to the later story, Clytaemnestra was daughter of Tyndareüs and Leda,

and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that she proved unfaithful to Agamemnon, and slew him on his return to his home. According to the later story, she was herself in turn slain by her son Orestes. The deaths of Agamemnon and Clytemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — **προβέβουλα**: with present signification. — For the form, see H. 510, D 4.

114. οὐ ἔθεν: for the hiatus, see § 27 *N.B.* The negative receives emphasis from its position. — **χερείων** [**χείρων**]: *cf.* χέρη 80.

115. οὐ δέμας: *not in build*. This probably refers to her stature, since the Greeks always associated height and beauty; *cf.* Γ 167. — οὐδὲ φνὴν: has reference to her fair proportions. — With these two qualities of her person are contrasted by ‘asyndeton’ two mental characteristics, *neither in mind nor in accomplishments*.

116. καὶ ὥς: *even thus*, “although Chryseis is so beautiful and accomplished.” *Cf.* Γ 159. — **δόμηναι πάλιν**: *restore*; *cf.* ἀπὸ δοῦναι 98, 134. — τό γ’ ἄμεινον: the ‘copula’ is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15. — **βούλομαι ἤ**: see on 112.

118. αὐτίχ’ ἐτοιμάσατε: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτεανώτατε 122. — γέρας κτλ.: this is made more definite later; *cf.* 138, 182 ff.

119. ἔω [ὦ]: for the form, see on ἐόντα 70. — οὐδὲ ἔοικεν: *it is not even seemly*, to say nothing of its unfairness.

120. δ: like quod, equivalent to ὅτι, *that*. *Cf.* γινώσκων δ’ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων E 433. — ἔρχεται ἄλλῃ: *i.e.* leaves me. The present ἔρχεται is used of the immediate future.

122. κύδιστε: a standing epithet of Agamemnon, like an official title; *cf.* B 434. The following epithet is contrasted bitterly with this.

123. πῶς κτλ.: the question implies the absurdity of the proposition. — γάρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation ‘what!’

124. ἔδμεν: ἴσμεν. § 30 *d.* — ξυνήμα [κοινὰ] κτλ.: *undistributed treasures lying in abundance*, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon’s αὐτίκα 118. All had been distributed. — Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρα 185) had been selected for the chiefs; *cf.* 368 f., ἐκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ’ ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς

ι 41 f. *taking from the city the wives and many treasures we divided them, that no one might lack his fair share.* — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people (276, 369, 392). Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

125. **τά, τά:** strictly both are demonstratives (§§ 21 a, 42 m) (the second repeating the first), although the first may be translated as a relative. — **τά μέν:** the thought contrasted with this, is implied in 127 ff. — **πολίων** [πόλεων, § 36 c]: *i.e.* cities near Troy, of which Achilles had sacked twelve with his fleet and eleven with a land force; see I 328 f. Homer mentions the sack of Lesbos, of Lyrnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. Cf. Nestor's words, *ξὺν ἡνυσὶν ἐπ' ἡεροειδέα πόντον | πλαζόμενοι κατὰ ληΐδ' ὅπη ἄρξειεν Ἀχιλλεύς* γ 105 f. . . *wandering for booty wherever Achilles led.* See § 5 b. — The genitive depends upon the following preposition in composition. — **ἐξεπράθομεν:** equivalent to **ἐξείλομεν** **ἐρσαντες.** — **δεδασται:** the tense marks that the matter is not to be reconsidered.

126. **λαούς:** receives emphasis from its position, while the contrast lies in **δεδασται** and **παλίλλογα ἐπαγείρειν**, *collect again what has been distributed.* — **παλίλλογα:** 'proleptic,' "so as to be together."

127. **θεῷ:** *in honor of the god, for the god's sake;* dative of interest. — **αὐτάρ:** as in 51.

128. **τριπλῇ τετραπλῇ τε:** for the copulative conjunction, see § 21 g.

129. **ἐντείχεον:** Poseidon built the walls of Troy (Φ 446).

131. **μὴ δή:** with imperative, as E 218; with subjunctive, used as imperative in E 684. — **δὴ οὕτως:** for the 'synizesis,' see § 25. — **ἀγαθός:** no moral quality is implied. Cf. **ἀμύμων** 92.

132. **κλέπτε νόψ:** *have secret thoughts in mind, be deceitful,* — an accusation most hateful to the outspoken Achilles. Cf. English *steal* and *stealth*. — **παρελεύσαι:** for the uncontracted form, cf. **νέηαι** 32. — **μέ:** construe with both verbs.

133. **ἦ ἐθέλεις κτλ.:** *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to 126) *while* (literally, but) *I, etc.* Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — **ἦ:** is never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365. — **ὄφρ' ἔχῃς κτλ.:** instead of the customary infinitive or an object clause with **ὅτι.** Cf. **θυμὸς ἐπέσσονται ὄφρ' ἐπαμύνω** Z 361. —

αὐτάρ: for the use of the 'adversative' conjunction, see § 21 *d*. — **αὐτως**: explained by **δενόμενον**. See § 11 *j*.

134. ἦσθαι: with a participle marks the continuance of a state, especially where a person is given up to sadness or misfortune; *cf.* B 255.

136. ἄρσαντες κτλ.: *suiting it to my mind, i.e.* choosing one which will be satisfactory. — **κατὰ θυμόν**: nearly equivalent to **θυμῷ**. — **ἀντάξιον**: *sc.* **Χρυσήϊδος**. — The conclusion of the sentence is omitted ('aposiopesis'); *cf.* *St. Luke* xiii. 9 'And if it bear fruit, — [well].' It would be perhaps **εἰ ἔχει, καλῶς ἂν ἔχοι**. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 *a*.

137. ἐγὼ δέ: **δέ** in apodosis, as in 58. — **ἔλωμαι**: for the subjunctive used almost like a future, see § 18 *b*; *cf.* 184, 324, Γ 417.

138. τεόν [σοῦ, § 42 *b*]: *sc.* **γέρας**. — **Αἶαντος**: son of Telamon, from Salamis. — **ἰών**: *cf.* **ἰὼν κλισίῃνδε** 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as **ἄγων** 311, **ἐλθών** 401, **ἐλών** 139, **ἰδοῦσα** 537, **λαβών** B 261, **παραστάς** B 189, **φέρουσα** Γ 425, **ἀμφιέποντες** B 525, **εὐχόμενος** B 597. These participles are commonly intransitive in this use. — **Ὀδυσῆος** [**Ὀδυσσεύς**]: *Odysseus* or *Ulysses*, the hero. — For the single **σ**, *cf.* **Ἀχιλλῆος** 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἄξω ἰλῶν: *shall seize and lead away*. The return to the principal thought (**ἔλωμαι**) betrays the king's passionate excitement. — **κεν κεχολώσεται**: *he will be angry, I think*. The tone is sarcastic. — **ὧν**: accusative of 'limit of motion,' *to whom*. See on 254. — **ἵκωμαι**: for the hypothetical relative sentence, see H. 916; G. 1434.

140. ταῦτα: *i.e.* what is to be the recompense. — **μεταφρασόμεθα**: **μετά**, *afterwards*, is repeated more definitely in **καὶ αὖτις**. — "We will discuss that later." — For the ending, see § 44 *k*. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship's equipment.

141. μέλαιναν: for the color of the ships, see on B 637. — **ἐρύσσομεν** [**ἐρύσωμεν**]: 'hortatory subjunctive.'

142. ἐς δέ: adverb, as 309; see § 55 *a*; proleptic, "so as to be therein."

143. θείομεν [θῶμεν]: *cf.* **ἐρείομεν** 62. — **ἂν** [ἀνά]: *up, on board*. Adverb with **βήσομεν**. — For the loss of the final *a*, see § 29. — **αὐτήν**: *herself*, as the person principally concerned. — **Χρυσήϊδα**: in apposition with **αὐτήν**.

144. ἀρχός: predicate, *as commander*. — **ἀνὴρ βουλευφόρος**: in apposition with **εἰς τις**.

145. Ἴδομενεύς: leader of the Cretans (B 645).

147. ἡμῖν: dative of interest. — ἐκάεργον: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 f. — ἰλάσσεαι: agrees in person with the nearest subject.

148. ὑπόδρα ἰδών: Vergil's torva tuentem *Aen.* vi. 467.

149. ἐπιειμένε: *clothed with*. Of the two accusatives which the verb governs in the active, the 'accusative of the thing' is retained with the passive. See H. 724 a; G. 1239. Cf. Αἶαντες θοῦρην (*impetuous*) ἐπιειμένον ἀλκῇν (*valor*) H 164. — κερδαλέοφρον: *cunning minded*, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. τοί: dative of interest. — πρόφρων: cf. 77. — πείθηται: deliberative subjunctive in the third person. — For the alliteration of π, cf. 165; see § 13 a.

151. ὁδόν (cognate accusative; see H. 715 b; G. 1052): *journey*, of an embassy like that suggested for him in 146. — ἐλθέμεναι: ἐλθεῖν. § 44 f.

152. γάρ: the reasons for the preceding question (which is equivalent to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — ἐγώ: sudden transition from the indefinite τὶς of 150. — Observe the force of the caesural pause, throwing emphasis on Τρώων. Cf. ἐμάς 154. — ἦλυθον [ἦλθον]: for the *v* of the penult, cf. the penult of ἐλήλυθα.

153. δεῦρο: construe with ἦλυθον. — μαχησόμενος: for the length of the last syllable, cf. 226; see § 59 l. — αἵτιοί εἰσιν: *are to blame for me, have done me wrong*. Cf. Γ 164.

154. ἐμάς: is made emphatic by the following pause, where of course no punctuation mark could stand. Cf. Τρώων 152. § 58 b. — βοῦς: feminine, of the herds. — ἤλασαν: *drove off*. — οὐδέ μὲν: *nor in truth*; cf. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθίῃ: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβώλακι.

156. πολλὰ μεταξύ: *much lies between*, explained by the following.

157. οὐρεα κτλ.: in apposition with πολλά, above. — ἠχέσσαι: only here as epithet of the sea. Cf. πολυφλοίσβοιο 34, B 209.

158. μέγα: see on 78. — χαίρης: subjunctive in a final sentence after the aorist, as B 206, Z 357 f.

159. **τιμήν**: *recompense, satisfaction*, especially the return of Helen and the treasures carried away by Paris. Cf. Γ 286, Ε 552. — **κυνῶπα**: the dog was to the oriental the personification of shamelessness; cf. 225. Helen in self-reproach applies to herself the epithet **κυνῶπις** Γ 180; cf. **δᾶερ ἐμείο** (addressing Hector), **κυνὸς κακομηχάνου ὀκρυνέσσης** Ζ 344. The highest impudence was indicated by **κυνάμνιαι**, *dog fly*. In the *Odyssey*, however, the dog is in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him home.

160. **τῶν**: neuter, referring to the various details included in the preceding thought (158 f.).

161. **καὶ δὴ**: *and now*, nearly equivalent to **καὶ ἤδη**, as in Attic. Cf. 40, Β 135, **καὶ δὴ ἔβη οἰκόνδε** Δ 180. — **μοί**: dative of disadvantage with **ἀφαιρήσεσθαι**. Cf. **ἡμῖν** 67, **Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς** Ζ 234. — **γέρας**: see on 124. — **αὐτός**: *i.e. of thine own will, arbitrarily*, as 137. Construe with the subject of **ἀφαιρήσεσθαι**.

162. **ᾧ ἔπι**: *for which*. For the ‘anastrophe’ of the accent, see § 55 c. — **δόσαν δέ**: the relative construction is abandoned, as 79.

163. **οὐ μὲν [μῆν] κτλ.**: *yet never have I*. A present expression of past experience. This thought increases the unfairness of Agamemnon’s present course. — **σοί**: *i.e. like to thine*, equivalent to **τῷ σῷ γέρας**, the person instead of the attribute being compared. See H. 773 b; G. 1178.

164. **Τρώων πολλοῖσιν**: *a city of the Trojans*, as Β 228. See on 125.

165. **τὸ μὲν**: the principal thought follows (167). The English idiom prefers the subordinate construction, “although my hands . . . yet.” § 21 d.

167. **τὸ γέρας**: the article is used almost as in Attic, *the usual gift of honor*. — **ὀλίγον τε κτλ.**: the thought is ‘adversative,’ though the conjunctions are ‘copulative’; cf. **δόσις ὀλίγη τε φίλη τε** ζ 208. See § 21 d. Cf. ‘an ill-favored thing, but mine own,’ Shakspeare *As You Like It* v. 4. 60.

168. **ἔρχομαι ἔχων**: *go off to my tent with*, more picturesquely descriptive than **ἔχω** 163; cf. 391, Β 71. — **ἐπὶ νῆας**: cf. 12. — **ἐπεὶ κε κτλ.**: *when I have fought myself weary*. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. **νῦν δέ κτλ.**: contrast with Achilles’ previous activity in battle.

170. **οὐδέ σοι**: construe with **ἀφύξεν**. For the elision, see § 28 a. — **οἶω**: as 296.

173. **φεῦγε**: odious expression for the return to his home which Achilles had announced (169). — **μᾶλα**: *by all means*; cf. 85.

174. ἐμείο [ἐμοῦ]: for the form, see § 42 *a*; H. 261 D; G. 393. — ἐμοί γε: with self-assertion. — ἄλλοι: *sc. εἰσίν*.

175. με τιμήσουσι: *will gain me honor*, referring to 159. — μητίετα: a standing epithet of Zeus; *cf. Δὴ μῆτιν ἀτάλαντον* B 169. — In this confidence of the king is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. ἐσσί [εἶ]: in this form are preserved both the original stem, ἐσ, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes; *cf. 279, B 205. Cf. διογενές* 337, B 173. Kings are called θεράποντες (*attendants*, as 321) Διός, as warriors are θεράποντες Ἀργος (B 110).

177. φίλη: the predicate adjective agrees as usual with the preceding noun, and the rest of the verse is in a sort of apposition with ἔρις.

178. The 'asyndeton' here and below shows the speaker's excitement. — εἰ μάλα κτλ.: *cf. 280, 290. — καρτερός*: refers to 165. — θεός που [δήπου] κτλ.: "it is not thy merit."

179. σὺν νηυσὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fullness of the expression, as of 183, marks the complete separation of the two forces.

180. Μυρμιδόνεσσιν: *cf. B 684. Dative of advantage. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to usurp Agamemnon's prerogatives; cf. 287 ff. Cf. illa se iactet in aula Verg. Aen. i. 140. — σέθεν κοτέοντος*: "thy anger"; *cf. 160*; the participle is really supplementary. — σέθεν [σοῦ]: for this form of the genitive, *cf. ἔθεν* 114.

182. ὥς: *just as*. The corresponding thought of the apodosis is found in ἐγὼ κτλ. 184. The interposed clause, τὴν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. *Cf. 165. — ἀφαιρείται*: here followed by two accusatives, as 275. *Cf. 161.*

183. τὴν: either ταύτην or αὐτήν could have been used in Attic. — σὺν νηὶ τ' ἐμῇ: *with a ship of mine*.

184. ἄγω: subjunctive as future. *Cf. 262*; see § 18 *b*. — Agamemnon now acts in accordance with his threat of 137.

185. τὸ σὸν γέρας: emphatic contrast, *that prize of thine*. In apposition with Βρισηίδα.

186. ὅσον: *how much*; accusative of extent where the Attic might have used ὅσῳ, dative of 'degree of difference.' *Cf. μέγα* 78. — φέρτερος: *sc. as commander of the entire army and powerful king; cf. 281, B 108. — ἄλλος*: *i.e. every other*.

187. ἴσον: masculine with ἐμοὶ φάσθαι, *assert himself my equal*.—φάσθαι: follows στυγέη.—ὁμοιωθήμεναι ἑαυτῷ: *liken himself to me, to my face*.

188. ὡς φάτο: Attic οὕτως ἔφη.—Πηλεΐωνι: for the formation of the patronymic, see § 39 *h*.—ἄχος γένητο: *grief arose for, i.e. grief came upon him*. Cf. ἀχνύμενος 103.—ἐν δέ: *within*, adverb, defined more exactly by the local στήθεσσι. Cf. ἐς δέ 142.—οἰ: dative of interest.

189. λαίοισι: a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. ἦ: for ἦ, ἦε (192) in a double indirect question, see § 20 *b*.

191. τοὺς μὲν: *i.e. the other princes, who were seated (cf. 58) between him and Agamemnon (cf. 247)*.—ἀναστήσει: *should rouse from their seats, and drive away, as he sprung at the king*.—ὁ δέ: repeats the last subject; it is almost equivalent to αὐτὸς δέ. Cf. ἐγὼ δέ 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed.—ἐναρτίζοι: the optative represents the 'deliberate subjunctive' of direct discourse; cf. Γ 317.

193. κατὰ φρένα κτλ.: *in mind and heart*.

194. ἔλκετο: *he was drawing*; the act was interrupted (cf. 220).—ἦλθε δέ: δέ in the apodosis, as in 58.

195. οὐρανόνθεν: but Athena returns Οὐλυμπόνδε (221). See on 44.—πρὸ ἦκε: *sent forth, i.e. sent hither*; cf. 442. Athena often acts as subordinate to Hera; cf. B 156, E 713.—Hera is patron goddess of the Atridae.

196. ἄμφω: object of φιλέονσα, to which κηδομένη is added in a freer relation.—θυμῷ: as in 24.

197. στή δ' ὀπίθεν: *she stepped up behind*.—ξανθῆς: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500.—κόμης: genitive of the part touched. See on 323.

198. οἶφ: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairyland Phaeacia were the gods wont to appear visibly.—τῶν δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησεν: *sc. at being thus seized*.—μετὰ δ' ἐτράπετο: since Athena stood behind him. Literally, not as 160.

200. δεινώ: predicate. They were the eyes of γλαυκῶπις Ἀθήνη (206).—δέ: for the use of the adversative instead of a causal conjunction, cf. 228, 259; see § 21 *d*.—οἰ: dative of interest.—ὄσσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.

201. An often-repeated verse; see 12 *h*.—*μίν*: object of *προσηύδα*.—*φωνήσας*: *lifted up his voice*; cf. § 12 *d*; not equivalent to *εἰπών*, which in Homer is used only of what has just been related.—*περρόεντα*: for the final vowel, here short though before two consonants, see § 59 *g*.

202. *τίπτ' αὔτε*: "What now! why art thou come?" *αὔτε* is here not equivalent to *αὐτίς*, and does not imply that she had been there before, but is uttered in a tone of vexation.—*τίπτε εἰλήλουθας* [*ἐλήλυθας*]: for this greeting, cf. *τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας*; Z 254.—*αἰγιόχοιο . . . τέκος*: ten times repeated in Homer; cf. § 12 *b*.

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 *b*; for that after *ἴδη*, see § 27 *c*.—*ἦ ἴνα κτλ.*: Achilles answers the question himself by a conjecture; cf. B 229, Z 255.—*ἔδῃ*: for the voice, cf. *ὄρατο* 56.

204. *ἐκ*: construe with *ἐρέω*. Cf. 212.—*καί*: also; construe with *τελέεσθαι* (future). "This will not be a mere prediction."

205. *ὑπεροπλήσι*: for the long antepenult, see § 59 *b*. For the plural (especially in the dative), cf. B 588, 792, *ἀναλκείῃσι* Z 74.—*τάχα κτλ.*: a covert hint at his murderous thoughts.—*ἄν*: construe with *ὀλέσση* (§ 18 *b*).

206. *γλαυκῶπις*: *gleaming-eyed*; cf. *δαινῶ κτλ.* 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. Cf. *ταῦτα* (*sc. πολεμῖα ἔργα*) δ' Ἄρηι θοῶ καὶ Ἀθήνῃ πάντα μελήσει E 430. Her epithet Παλλὰς seems to belong to her as wielding the lance. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρῶμαχος at Athens.

207. *ἦλθον*: not equivalent to the perfect *εἰλήλουθα*, but presenting the same act from a different point of view.—*παύσουσα*: *to stop, to allay*; cf. 192.—*τὸ σὸν μένος*: *this thy rage, this rage of thine*. Cf. *φθίσει σε τὸ σὸν μένος* Z 407.—*αἶ κε κτλ.*: cf. 66.

210. *ἔριδος*: *i.e.* the contest of force to which he is inclined.—*ἔλκεο*: present imperative, *continue to draw*; cf. 194.

211. *ἀλλ' ἦ τοι*: after a negative idea this emphasizes the affirmative thought.—*ὥς ἔσεται* [*ἔσται*]: "as opportunity shall offer."

212. A set verse, often accompanied by a sharp threat.—*τετελεσμένον ἔσται*: *will be a thing accomplished, i.e. shall surely be done*.

213. *καί ποτε κτλ.*: affords the motive for 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive," *etc.*—*καὶ τρίς*: *even threefold*, proverbial; cf. *τρίς τόσσον ἔλεν μένος* E 136.—*παρέσσειται*: the gifts offered to Achilles as atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins,

twelve race horses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὐτίκα πάντα παρέσσεται I 135. These treasures were delivered in T 243 ff.

214. ὕβρις [ὑβρεως]: for the form, cf. πολίων 125.—ἴσχεο: *check thyself*.

216. μὲν: *indeed*.—σφώλιτερον: *of you two*, Athena and Hera. The emphasis given by γέ marks the reverence felt for these goddesses.—ἔπος: *word, command*.—εἰρύσασθαι: *protect, observe, by obedience*. Cf. 239.

217. καὶ κτλ.: “however much enraged.”

218. ὅς κε κτλ.: *i.e.* if any one. “Whoever obeys the gods is himself heard by them.” Cf. εἰάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει (*sc.* ὁ θεός) St. John ix. 31, and Psalm cxlv. 19.—μάλα: *surely, readily*.—τέ: for its use in marking the reciprocity of the two clauses, see on 82.—ἔκλυον: *gnomic aorist*; H. 840; G. 1292.—αὐτοῦ: *himself*. The prominence given to the object of the verb, which is also the subject of the previous clause, makes prominent the identity of the two and contrasts the man with θεοῖς.

219. ἦ καί: *he spake and*, as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued.—ἀργυρέη: *adorned with silver nails or studs*; cf. 246.—σχέθε: *kept, held*, as Δ 113.

220. οὐδ’ ἀπίθησεν: ‘*litotes*,’—in form saying less than is really meant; see § 16 c. Cf. 24, 536 f., B 166.

221. βεβήκειν: *had set out, was gone*.

222. μετά: *into the midst of, among*, as 423, Γ 264.—δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ παρ’ Ἰνὸν καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607).—Homer does not clearly distinguish between δαίμονες and θεοί, but see on Γ 420.—The second half-verse is explanatory of the first, repeating the thought in a different form. Cf. Z 105 ff.

223. ἑαυτῆς: *anew*, after the interruption by Athena which no one had noticed.

224. οὐ λήγε χόλοιο: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἰνοβαρές: this was a grievous reproach in the eyes of the temperate Greeks.—κυνὸς ὄμματα: see on 159.—ἐλάφοιο: the deer was the personification of cowardice; cf. Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon.—Observe the ‘*chiasmus*,’ *i.e.* that κυνὸς and ἐλάφοιο are separated, while ὄμματα and κραδίην are brought together; § 16 a. Cf. 255.

226. ἐς πόλεμον : *for* (literally, *into*) *battle*. For the lengthened ultima before the caesura, as 491, cf. 153.—The last three feet of the verse are spondees ; cf. B 190.

227. λόχονδε : cf. ἐς λόχον ἔνθα μάλιστ' ἀρετὴ διαίδεται ἀνδρῶν N 277 *to ambush, where especially the valor of men is discerned*. This is contrasted with the open battle (πόλεμον) of 226. The knights of the Middle Ages were the first to count ambush dishonorable.—ἀριστήεσσιν [ἀριστεύουσιν] : mark the contrast with λαῶ.

228. τέληκας : *hast had the courage*. Cf. 543.—κῆρ : cf. Γ 454, 'Tis death to me to be at enmity,' Shakspeare *Richard Third* ii. 1. 60.—The accent distinguishes κῆρ, *death*, from κῆρ, *heart*.

229. ἦ : *in truth, yes*. The speaker pretends to recognize his opponent's motives. Cf. ἦ ἵνα κτλ. of 203.

230. δῶρα : γέρα.—ἀποαιρεῖσθαι : present infinitive in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333.—σέθεν : genitive after the adverb.—ἀντίον εἶπη : *oppose*.

231. δημοβόρος κτλ. : emphatic exclamation of vexation.—ἐπεὶ κτλ. : this does not give the reason for the exclamation, but shows why Agamemnon's course is possible. Cf. ἐπεὶ 112.—οὔτιδανοῖσιν : interpreted by Achilles (293 f.). He holds the Greeks in part responsible, since they did not oppose and restrain the king.

232. ἦ γάρ κτλ. : *for else, surely*. With aorist optative as potential of the past, where in Attic we should expect a past tense of the indicative with ἄν. Cf. B 81 ; see § 18 d δ ; H. 896 ; G. 1399.

233. ἐπὶ ὁμοῦμαι : *swear thereto, take an oath upon it*.

234. τόδε σκῆπτρον : *by this scepter here*, which he had just received from a herald ; see on 15. For oaths by this symbol of power, see ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν H 412 *with these words he lifted the scepter to all the gods*, ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοοσεν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspeare *Richard Second* i. 1. 118.—τὸ μὲν : demonstrative.—“As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely.”—This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et bracchia ferro ; | . . . patribusque dedit gestare Latini. Cf. Wagner's *Tannhäuser*, 'Not till this crosier buds and blooms, shall thy sin be forgiven.'

235. ἐπεὶ δὴ πρῶτα: see on 6.

236. γάρ ῥα: as 113.—ἐ: the living shoot, while μὲν below is the σκῆπτρον made from it.—χαλκός: i.e. the tool of bronze; cf. the English poetic use of *steel* for *sword*.

237. φύλλα κτλ.: ἔλεψεν as a 'verb of depriving' is followed by an accusative of the thing taken away.—νῦν αὖτε: now on the other hand, but now. αὖτε in this use differs little from αὐτάρ. Cf. 51, 127, 333, Δ 321.

238. δικασπόλοι: appositive, as *ministers of justice*. For its position, see § 11 j.—θέμιστας: for the inflection, see H. 216, D 7; G. 291, 14.

239. πρὸς Διός: before the eyes of Zeus, in the name of Zeus. Cf. πρὸς ἄλλης ἰστον ὑφαίνους Z 456.—εἰρύαται: defend; cf. 216.—For the ending, see § 44 l.—ὁ δέ: attracted to the gender of ὄρκος. Cf. B 5, 73; see H. 631.

240. ἦ: repeats the ναί of 234. Cf. 86.—Ἀχιλλῆος: instead of ἐμοῦ, with feeling. Cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἑκτορι δίῳ H 75. Edmund says, 'Yet Edmund was beloved,' Shakspeare *King Lear* v. 3. 239; Antonio says, 'Tell her the process of Antonio's end,' Shakspeare *Merchant of Venice* iv. 1. 274.

241. σύμπαντας: for the prominence of its position, see on 52.

242. χραισμεῖν: avail, help; without oblique case, as 589.—ὕψ' Ἑκτορος θνήσκοντες: ὑπό is used, since the verb is passive in sense, and active only in form; cf. Γ 61, 128; see H. 820.—For the epithet of Hector, cf. homicidam Hectorem Hor. *Epod.* xvii. 12.

243. πίπτωσι: for the mood, cf. ἵκωμαι 139.—ἐνδοθι: "in thy breast."

244. χῳόμενος: full of rage (sc. at thyself).—ὃ τε: ὅτι τε, that; cf. ὃ 120, 412.—οὐδέν: accusative of specification (strictly, cognate accusative) instead of the simple οὐ.—ἄριστον: this was strictly true; see 283, B 769. See on διος 7.

245. ποτὶ . . . γαίῃ [γῆ]: here a sign of anger.—ποτί: adverb with βάλε. It is followed by the dative because of the state of rest that follows the action. Cf. 441, 593, B 175, Γ 89; see H. 788; G. 1225, 2.—By this act, Achilles says plainly that he will not discuss the matter further.

246. πεπαρμένον: studded, as decoration.

247. ἐτέρωθεν: see on 191.—ἐμήνιε: was raging, continued his rage. Cf. 1.—τοῖσι: for the dative, cf. 58.—Νέστωρ: the oldest and wisest of the Achaeans before Troy. For his interposition here, cf. Nestor componere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 11 ff.

249. τοῦ: relative, limiting γλώσσης.—καί: also, belongs to the whole sentence, referring to ἡδυεπής, which is explained by the comparison; cf. 406, B 827, 866, 872. Cicero translates: ex eius lingua melle dulcior fluebat oratio *de Sen.* 10; cf. tibi Homericī senis mella profluere Pliny *Ep.* iv. 3, γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδὴ Hes. *Theog.* 97, and cf. 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones' *Proverbs* xvi. 24.

250. τῷ: for the dative of interest with ἐφθιάτο, cf. B 295.—γενεαί: generations, reckoned as of about thirty years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. In γ 245, ten years later, he is said to have reigned τρὶς γένε' ἀνδρῶν. Cf. ter aevo functus senex Hor. *Carm.* ii. 9; Tennyson's words of Sir Bedivere in the *Morte d'Arthur*, 'Not tho' I live three lives of mortal men.'

251. οἷ: construction according to sense, referring to ἀνθρώπων rather than to γενεαί.—οἱ: dative of accompaniment with ἄμα.—τράφην κτλ.: for the 'hysteron proteron,' see § 16 f. The more important or obvious element is mentioned first.

252. τριτάτοισιν: i.e. in the third generation.

253 = 73.

254. ὦ πόποι: can this be!—Ἀχαιῖδα γαῖαν: i.e. the Achaeans. For the accusative of limit of motion, see § 19 b; H. 722; G. 1065. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective; see § 15 b.—γηθήσαι: singular to agree with the nearest subject; contrasted, by the caesural pause, with πένθος ἰκάνει. The aorist is inceptive; cf. 33. For the form, see § 44 c.—For the 'chiastic' arrangement of verbs and their subjects, cf. 225.—Πρίαμος . . . παῖδες: as Γ 288, Δ 31, 35. Of course, if Priam should be glad, all the Greeks would be sorry. Cf. Sinon's argument, hoc Ithacus velit, et magno mercentur Atridae Verg. *Aen.* ii. 104.

257. σφῶν μαρναμένων: de vobis rixantibus, genitive after πνθοῖατο. The participle is supplementary.—τάδε: direct object of the verb.

258. περὶ μὲν, περὶ δέ: construe with ἐστέ, superior to; with the genitive, as 287.—βουλῇ: as to counsel, in council.—μάχεσθαι: in battle, like μάχην.—For the thought, cf. Γ 179, Τυδεΐδῃ, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι, | καὶ βουλῇ ἔπλεν ἄριστος I 53 f. "First in war and first in peace." Cf. 490 f., B 202, 273.

259. δέ: cf. 200.—Cf. 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure, than ye,' Shakspeare *Jul. Caes.* iv. 3. 131 f.

260. ἡέ περ ὑμῖν: *i.e.* ἡέ περ ὑμεῖς ἐστέ. The pronoun is attracted to the case of ἀρείουσιν, *cf.* οἶον κτλ. 263 for οἶος Πειρίθοος ἦν.—Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. καὶ οὐ ποτε: the contrast might have been marked by ἀλλά, but is only implied by the context.—οἷ γε: emphasized with reference to ἀρείουσιν.

262. γάρ: refers to ἀρείουσιν 260.—ἴδωμαι: for the subjunctive as future, *cf.* 184.

263 f. Πειρίθοον . . . Πολύφημον: Lapithae, a Thessalian mountain folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; *cf.* B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigaleia, and for the frieze of the tomb of Mausolus (the 'Mausoleum') at Halicarnassus, as well as for vases and other works of art.

266. κάρτιστοι: predicate; "these were the mightiest ever born on earth"; *cf.* B 216, 673.—For the repetition of κάρτιστοι, *cf.* that of πείθεσθαι 273 f.; see § 16 b.—δή: doubtless, strengthens the superlative, as it often does.

267. μέν: without corresponding δέ, as 269 and frequently. In such cases, it is equivalent to μὴν.—ἔσαν [ἦσαν]: without an augment.

268. φηρσίν: *cf.* B 743.

269. καί: *even.* Construe with τοῖσιν. The new thought is introduced by καί also in 271, 273, with increasing emphasis.—The thought returns to 261.—τοῖσιν: *i.e.* the Lapithae. The dative is governed by μετά in composition; *cf.* πολίων 125.

270. ἐξ ἀπῆς γαίης: from a distant land; explains τηλόθεν.—καλέσαντο: called to their aid.—Nestor is fond of relating achievements of his youth, as at Δ 319 ff., H 124 ff., Δ 670 ff.

271. κατ' ἑμ' αὐτόν: by myself alone, *i.e.* as a single champion (πρόμαχος Γ 31). *Cf.* κατὰ σφάεας B 366.—κείνοισι: *i.e.* the centaurs.

272. οἱ νῦν κτλ.: who now live as mortals upon the earth. The construction would have seemed more natural if βροτός had been in the main clause, as οὗ τις τῶν βροτῶν οἱ ἐπιχθονιοὶ εἰσιν. *Cf.* Z 452.—ἐπιχθονιοί,

equivalent to ἐπὶ χθονὶ ὄντες. See H. 588. — **μαχέοιτο**: present optative from *μαχέομαι*, a collateral form of *μάχομαι*, *cf.* αἰδέσθαι 23 with αἰδομένω 331.

273. **βουλέων** [*βουλῶν*]: for the form, see § 34 *d.* — Note the parallelism of the two halves of the verse; *cf.* 79.

275. **ἀγαθὸς περ ἑὼν**: as 131. — **ἀποαίρεο** [*ἀφαιροῦ*]: ‘syncopated’ from *ἀποαίρεο*, § 47 *f.* It is followed by two accusatives, as 182.

276. **ἔα**: *sc.* *κούρην*. — **ὥς πρῶτα**: as *once*; *cf.* 6. — **δόσαν**: see on 124, 299.

277. **μήτε θέλε**: *noli*; *cf.* B 247. — **βασιλῆι**: used of Agamemnon, as 9.

278. **ἀντιβίην**: originally cognate accusative; *sc.* *ἔριδα*, *cf.* Γ 435. The adverb receives emphasis from its position. — **οὐ ποθ’ ὁμοίης**: *i.e.* a greater. The Greek idiom leaves to the connection the determination of the exact meaning. *Cf.* post mihi non simili poena commissa luetis Verg. *Aen.* i. 136. — **ἔμμορε**: *has share of, has received*. This is followed by a ‘genitive of the whole.’

279. **σκηπτούχος**: see on 15. — **ὦ τε Ζεὺς κτλ.**: see on 176.

280. **εἰ**: not conditional in thought here, but refers to a matter of fact. *Cf.* εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει Δ 321. — **καρτερός**: as 178. — **θεὰ δὲ κτλ.**: second clause of the protasis, explaining the first; “being sor- of a goddess.” — **θεά**: *i.e.* Thetis; *cf.* 351 ff.

281. **ἀλλά**: as in 82. — **πλεόνεσσιν**: see B 108, 576 ff.

282. **Ἀτρεΐδῃ, σὺ δέ**: the vocative in Greek poetry often precedes the clause with which it is connected; of course it has no syntactical construction in the sentence, and thus cannot be followed immediately by *δέ*. *Cf.* B 344, Z 86, Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ Z 429. — **παῦε**: *cf.* 192, 207. — **αὐτὰρ ἐγὼ γε**: “And I also on my part beg thee.”

283. **λίσσομαι**: *sc.* *σέ*. — **Ἀχιλλῆι**: dative of opposition. The name is used with special emphasis (*cf.* 240), instead of the pronoun (275, 281). — **μεθέμεν**: *cf.* *μεθήμων* B 241. — **ὅς μέγα κτλ.**: the motive for the request.

284. **ἔρκος πολέμοιο**: as Δ 299; *cf.* ἔρκος ἀκόντων Δ 137, ἔρκος βελέων E 316. For the ablative genitive, see § 19 *a.* With another use of the genitive, Ajax is called ἔρκος Ἀχαιῶν Γ 229 *bulwark of the Achaeans*.

286. **πάντα**: is not to be urged in meaning. It refers especially to 284. “All this is true, but—” Agamemnon admits no fault on his part, but throws all the blame on Achilles; *cf.* ἀλλά, below.

287. **περὶ πάντων**: *cf.* 258.

288. This verse repeats the thought of the foregoing. The speaker’s passion is shown by the use of synonymous expressions. § 12 *d.*

289. *ἃ*: in which, accusative of specification. — *τινά*: some one, especially Agamemnon himself. — *πίσσεσθαι*: from *πιῖθω*.

290. *αἰχμητήν*: pregnant, for *κρατερὸς αἰχμητῆς* Γ 179. — *ἔθεσαν*: equivalent to *ἐποίησαν*. Cf. *ἔθηκεν* 2. — *αἰὲν ἔόντες*: cf. *θεῶν αἰειγενετῶν* B 400.

291. *προθέουσιν*: i.e. commission him, allow him. The word seems chosen here with reference to *ἔθεσαν*.

293. *ἦ γὰρ*: Achilles gives at once the reason for his course. — *καλεῖσθην*: should be called, i.e. should be. Cf. B 260, Γ 138.

294. From Agamemnon's complaint, 287 ff., Achilles infers with exaggeration that he is expected to obey in everything (*πάν ἔργον*). — *εἰ δή*: "in case that I actually." — *ὑπέξομαι*: the form of the condition is changed, and the future indicative is used in the protasis instead of the optative.

295. *δή*: construe with the imperative, as 131. — *ταῦτα*: i.e. *πάν ἔργον ὑπέκκεσθαι*. — *μὴ γὰρ ἐμοί*: in contrast with *ἄλλοισιν*.

296. *οὐ*: construe with *ἔτι*, as in prose they are united, *οὐκέτι*. — *ὀίω*: with the future infinitive, as 170. — This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — Cf. *accipite ergo animis atque haec mea figite dicta* Verg. *Aen.* iii. 250.

298. *μέν*: correlative with *δέ* 300. The contrast is changed from that between action and heart, to one between *κούρης* and *τῶν ἄλλων*. — *κούρης*: would have the article in prose.

299. *ἀφ᾽έσθε*: the aorist assumes that Agamemnon's threat has been executed, and the second person holds the Achaeans responsible because of their acquiescence (cf. 231). — *δόντες*: ye who gave. Cf. Achilles' words, *γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφνυβρίζων ἔλετο κρείων Ἀγαμέμνων* I 367 f. The *γέρας* was a gift (cf. *δόσαν* 276), not a right, like the share in the booty.

300. *θοῆ*: for such standing epithets, see § 12 a. — *παρὰ νηί*: i.e. in my tent; cf. 329. — For the position of the adjective, see § 11 m.

301. *τῶν*: repeats *τῶν ἄλλων*. — *οὐκ ἂν τι φέροις*: the optative with *ἂν* and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — *φέροις ἀνέλων*: cf. *ἄξω ἐλών* 139.

302. *εἰ*: retains its original force as an interjection. "Up then, come." — *ἄγε*: as in 62. — *γνώσσι*: shall recognize it, perceive it, referring to the following verse. Cf. 185, 333. — For the form, cf. *δώσιν* 137.

303. The preceding *πείρῃσαι* represents a protasis to which this would be the apodosis; *cf.* 583. "If he tries, he and the rest will find out."

304. *μαχησαμένω*: *cf.* *μάχεσθαι* 8.

305. *ἀνστήτην*: *stood up, rose* from their seats. — *λῦσαν*: the dual and plural are seen to be used in this verse without special distinction. *Cf.* 321; see H. 634; G. 155. — The speeches of 285–303 were uttered informally, while sitting; *cf.* 246.

307. *Μενουτιάδῃ*: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here; see § 39 *b*. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia, where Peleus received him kindly (*Ψ* 84 ff.), and brought him up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (*θεράπων*). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (*Π* 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-third Book is occupied with an account of the funeral games in his honor.

308. — *Ἀτρεΐδης κτλ.*: *sc.* as he had planned (*ἄρα*), 141 ff. — *προέρυσσεν*: *caused to be drawn down* from its position on shore; *cf.* 486, B 152 f.

309. *ἐς δέ*: as 142. All four adverbs (*ἐς, ἐς, ἀνά, ἐν*) refer to *νῆα*, supplied from 308. — *ἐς δέ*: *into it*, adverb with *βῆσε*. — *εἰκοσιν*: ships for other purposes than war generally have twenty oarsmen in Homer.

310. *βῆσε*: *cf.* *βήσομεν* 144. — *ἀνά*: adverb with *εἶσεν* (aorist from *ἵζω*).

311. *ἄγων*: see on *ἰών* 138. — *ἄρχός*: *cf.* 144. — *Ὀδυσσεύς*: as *πολύμητις, πολυμήχανος*, he was often sent on embassies; *cf.* Γ 205. See § 5 *a*.

312. The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

313. *ἀπολυμαίνεσθαι*: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' *1 Sam.* vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

315. *τελήεσσας*: see on 66.

316. *παρὰ θίνα*: as 34. The line of people was stretched out *along the strand*.

317. *περὶ καπνῶ*: *around, in the smoke*. See § 55 *a*.

318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa.—κατὰ στρατόν: (*down*) *through the camp*; cf. ἀνὰ στρατόν 10, 53, κατὰ νῆας B 47, κατὰ βωμούς B 305.—For the transition, at the ‘bucolic diaeresis,’ see § 58 *h*.

319. ἔριδος: as 210.—πρῶτον: *once*; see on 6.—ἐπηπείλησε: see 181 ff.

320. προσέειπεν: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. θεράποντε: *companions, squires*. Patroclus is θεράπων of Achilles, brave warriors are called θεράποντες Ἄρηος (B 110), and kings are θεράποντες Διός.

322. ἔρχεσθον: here followed by the accusative of ‘limit of motion.’ § 19 *b*.—Agamemnon does not go in person (αὐτός 185), since Achilles had declared (298) that he would make no resistance.

323. χειρός: genitive of the part touched, with ἐλόντε. Cf. κόμης 197, γούνων 407, 500, ποδός 591.—ἀγέμεν [ἄγειν]: infinitive for the imperative, parallel with ἔρχεσθον. Cf. λύσαι 20.—This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 *b*); cf. 363.

324 = 137, with δώησιν for δώωσιν.

325. καί: strengthens ῥίγιον.

326. ἔειπεν: as 25.—μῦθον: *i.e.* the preceding command.

327. ἀέκοντε: because of their dread and reverence for Achilles; cf. 331.—βάτην (§ 52 *c*): dual forms generally have no augment in Homer.—παρὰ θίνα: cf. 347. The quarters of Achilles were at the extreme right of the camp; cf. ἐπ’ Αἴαντος κλισίας . . . ἥδ’ ἐπ’ Ἀχιλλῆος, τοί ῥ’ ἔσχατα νῆας εἰσας | εἵρυσαν, ἥνορέη πίσυνοι καὶ κάρτεϊ χειρῶν Δ 7 ff. *to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.*

329. τόν: refers back to 322, *viz.* Achilles.

330. οὐδ’ ἄρα: *but naturally not*.—γῆθησεν: “did joy enter his heart”; inceptive aorist; cf. 33, 92, 255.

331. ταρβήσαντε: *seized by fear* (the opposite of θαρσύνω 85), while the present αἰδομένω expresses the continued attitude of their minds.

333. ὁ ἔγνω: for the hiatus, cf. 532, B 105; see § 27 *b*.—ἔγνω: *sc.* their errand. Cf. 302.

334. χαίρετε: the customary greeting.—Διὸς ἄγγελοι κτλ.: they are inviolable servants of διοτρεφέων βασιλῶν (on 176). Hermes is not yet the patron god of heralds in Homer.

335. ἐπαίτιοι: *to blame*; *sc. ἐστέ*. Cf. 153. — Ἀγαμέμνων: *sc. ἐπαίτιός ἐστι*.

336. ὁ: ὅς. — κούρης: κοῦρος and κούρη are used especially of young men and women of noble families. But κοῦροι Ἀχαιῶν (473) does not differ materially, except in metrical form, from νῆες Ἀχαιῶν (162).

338. ἄγειν: final infinitive; *cf. μάχεσθαι* 8, ἀγέμεν 443, B 477, Γ 117. — τῷ δ' αὐτῷ: *these two themselves*. The very men who executed the unjust order are to be witnesses of its injustice and of Achilles' justification in withdrawing from active service.

339. πρὸς: *in the sight of, before*. Cf. 239, Xen. An. i. 6. 6. For the repetition of the preposition, *cf. that of ἐκ* 436 ff. — θεῶν, ἀνθρώπων: for a strong "all persons."

340. καί: after τέ, τέ, gives special prominence to this clause. — πρὸς τοῦ βασιλῆος ἀπηνέος: *before that king, the cruel king*; equivalent to πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνούς. For the order of words, *cf. 11, τὸν λωβηγῆρα ἐπεσβόλον* B 275. Since the article is still a demonstrative in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adjective stands between the article and its noun. — δὴ αὖτε: for the 'synzesis,' *cf. 131*. — αὖτε: *not again*, marking a repetition, but indicating a situation opposed to the present; *cf. 237*.

341. χρεῖω γένηται: this happens in the Ninth Book; see § 6 i. — The object before the speaker's mind is Agamemnon. Hence at the close of the sentence, τοῖς ἄλλοις is used instead of the general word Ἀχαιοῖς.

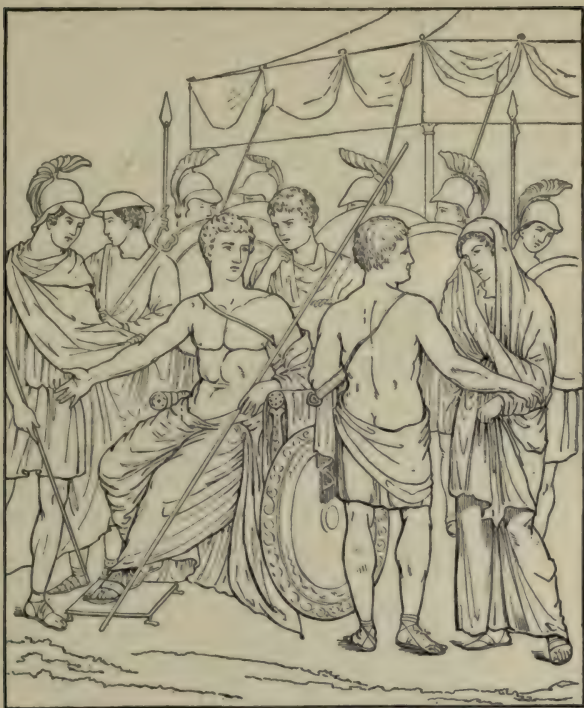
342. τοῖς ἄλλοις: dative of interest with ἀμῦναι, *cf. 67*. — γάρ: lengthened, as B 39, for an unknown reason.

343. οὐδέ τι: *and not at all*. — νοῆσαι κτλ.: proverbial expression for prudence; *cf. Γ 109*. — The infinitive follows οἶδε, *knows how*.

344. οἷ: ethical dative with σόοι μαχεοίατο. — μαχεοίατο [μάχονται]: *that they should fight*. The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the mind.

347. ἄγειν: as 338. — αὖτις: like πάλιν 59.

348. ἀέκουσα: this indicates that Briseis was more than a mere γέρας to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. So at I 340 he asks whether the sons of Atreus alone love their wives; he loves his heartily, though she is a captive. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — γυνή: explanatory appositive with ἡ. — The scene ends at the 'bucolic diaeresis' (§ 58 h); *cf. 318, 430*. — αὐτὰρ Ἀχιλλεύς κτλ.: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.



ACHILLES SENDS AWAY BRISEIS

349. *δακρύσας*: *fell to weeping*. *Burst into tears* is perhaps too strong a translation, but gives the inceptive force of the aorist.—*ἐτάρων*: construe with *νόσφι λιασθείς*.—*ἄφαρ*: construe with *λιασθείς*, cf. 594.

350. *θιν' ἐφ' ἁλός*: i.e. *ἐπὶ θίνα κτλ.* Construe with *ἔζετο*.—*ἐφ'*: is accented, in spite of the elision, in order to prevent the reader from construing it with *ἁλός* (55 c β).—*ἁλός*: *ἁλς* and *θάλασσα* are the general words for sea; *πόντος* is the high, deep sea (often with reference to a particular tract; cf. B 145); *πέλαγος*, the open sea.

351. *πολλά*: as 35.—*ὀρεγνύς*: not *ἀνασχών* (*χείρας ἀνασχών* 450), since while invoking the sea divinity he stretched out his hands toward the deep. Cf. I 568, where Althaea beats upon the ground as she calls upon the nether gods; *palmas ponto tendens utrasque . . . Di, quibus imperium est pelagi* Verg. *Aen.* v. 233 ff.

352. ἔτεκές γε: the prominence given by γέ emphasizes the fact as responsible for the inference which is drawn from it. "Since you gave me birth, you ought to see that I am made happy. Zeus ought to grant me honor since he does not vouchsafe me long life."—μιννυθάδιον: equivalent to ὠκύμορος 417.—πέρ: in its original use, *very*.

353. τιμήν περ: *honor at least*; placed first with emphasis. 'Chiastic' with μιννυθάδιον (§ 16 a).—ᾠφέλλεν: the past tense of verbs of obligation is used to imply that the obligation was not complied with.

354. ὑψιβρεμέτης: *cf.* δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὕψαθεν (*thundered terribly from on high*) Y 56.—νῦν δέ: *but as it is*, marking a return to the reality from a merely hypothetical case; *cf.* 417, B 82.

356. ἐλὼν ἔχει: differs from εἶλε chiefly in giving prominence to the possession as still continued. *Cf.* (of the same act) εἶλετ' ἔχει δ' ἄλοχον I 336.—ἀπούρας: participle of ἀπηύρων 430; explanatory of ἐλὼν. For the strengthening by αὐτός, *cf.* 137, 161, 185, 324.

357. ὣς φάτο κτλ.: *cf.* sic fatur lacrimans Verg. *Aen.* vi. 1.

358. πατρὶ γέροντι: *i.e.* Nereus, who is not named by Homer but only designated as ἄλιος γέρων (538). His home is in the Aegean Sea. With him is Thetis, who has left her aged husband Peleus.

359. ἁλός: ablative genitive, *from the sea*. See § 19 a.—ἥντ' ὀμίχλη: *like a mist*, which rises easily and quietly from the water; the comparison is especially fitting for a sea goddess. *Cf.* 'As evening mist | Risen from a river o'er the marish glides,' Milton *Par. Lost* xii. 629 f.—For the Homeric comparison, *cf.* 47; see § 14.

360. παρόιθ' αὐτοῖο: *before him(self)*. The intensive pronoun contrasts Achilles himself with his voice, which his mother had just heard; *cf.* 47. See § 42 h.—δάκρυ χέοντος: the repetition of these words from 357 is characteristic of the fullness of epic style.—The Homeric heroes were never ashamed to express emotion. They wept copiously.

361. κατέρεξε: for the single ρ after the augment, see § 30 c.—For the epic fullness, *cf.* 57, 88.

362. σέ, φρένας: accusatives of the whole and part,—*thy heart*.

363. ξαύδα κτλ.: the second imperative repeats the thought of the first, hence the 'asyndeton'; *cf.* 323.—νόφ: as in 132.

364. βαρύ: *cf.* εὐρύ 355, μέγα 78.

365. οἶσθα: *cf.* 355 f.—ῆ: is not a simple sign of a question in Homer (see on 133), and hence can be joined with τί.—ἰδυῖη: intransitive.—Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the

sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem.—**ἀγορεύω**: 'subjunctive of deliberation.'—For the verbal repetition, *cf.* B 10-15, 23-34, 60-70.

366. Observe that this story is introduced without a conjunction.—**φύχόμεθα**: *sc.* on his marauding expeditions in the neighborhood of Troy. See on 125.—**Θήβην**: the connection of Chryseis with Theba is not made plain. Was she there on a visit? Or were Theba and Chrysa sacked on the same expedition?—**ιεράν**: since the gods were worshipped *there*.—Note the simple order of words.

367. **ἦγομεν ἐνθάδε**: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Z 414 ff.—**ἦγομεν**: implies living creatures, especially prisoners. *Cf.* **φέρων** 13.

368. **εὖ**: *properly*, so that each received his due share.—**δάσσαντο**: *cf.* **δέδασται** 125, **δασμός** 166.

369. **ἐκ δ' ἔλον**: as **γέρας** (**ἐξαίρετον**, *cf.* B 227), besides his share of the spoils. See on 124.—The capture of Chrysa (37), or at least of Chryseis, on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage, which seems to have been shortly before Chryses' visit to the camp.

371-379 = 12-16, 22-25.

380. **πάλιν**: *back*; *cf.* **πάλιν πλαγχθέντας** 59, **δόμεναι πάλιν** 116.

381. **φίλος ἦεν**: *sc.* **ὁ γέρον**. This was shown by the event.

382. **ἐπ' Ἀργείοισι**: **ἐπί** with a dative of the person in Homer often implies hostility, like **ἐπί** with the accusative in prose; *cf.* 51, Γ 15, 132.—**κακόν**: *cf.* 10.—**βέλος**: as 51.

383. **ἐπασσύτεροι**: *in quick succession*; *cf.* 52.

384. **ἡμμι** [**ἡμῖν**]: *for us*.

385. **θεοπροπίας**: as 87.—**ἐκάτοιο**: *of the Far Darter*. **ἔκατος** is a short, 'pet' form of **ἐκατηβόλος** (as **Ἑκάτη** was a name of the moon goddess). *Cf.* **Σμυνθεῦ** 39. For similar epithets of Apollo, see § 22 f.

386. **αὐτίκα**: for the lack of a conjunction, see § 15 d.—**κελόμην**: *cf.* 62 ff., and see on 74.

387. **Ἀτρέϊωνα κτλ.**: equivalent to **Ἀτρέων ἐχολώθη** (*cf.* **χολωθείς** 9).

388. **ἠπελιησεν μῦθον**: the English idiom reverses the construction, *he uttered the threat*.—**ὄς**: *ὅς*, as 336.

389. **τὴν μὲν**: contrasted with **τὴν δέ** 391.—**σὺν νηϊ**: *with a ship*, almost equivalent to *by ship*. This expression seems more instrumental than where the comrades also are mentioned; *cf.* 179, 183.

390. πέμπουσιν: *escort* (§ 17). The present is used, since the act is not completed. The 'historical present' is not Homeric.—ἄγουσι δέ: a subordinate member of the sentence, with 'chiastic' relation to πέμπουσιν (§ 16).—δῶρα: *i.e.* victims for sacrifice.—ἄνακτι: Apollo; *cf.* 36, 444.

391. τὴν δὲ κτλ.: contrasted with 389.—νέον: adverb with ἔβαν ἄγοντες.—ἔβαν [ἔβησαν] ἄγοντες: *cf.* ἔβαν φέρονσαι B 302, βῆ φεύγων B 665. οἷχομαι is more frequently used with a participle; *cf.* B 71, οἷχεσθαι προφέρονσα θύελλα Z 346. See on ἰών 138, 168.

392. δόσαν κτλ.: as 162; see on 124.

393. παιδὸς ἑῆος: *thy valiant son*. It seems part of the poet's *naïveté* that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

394. Δῖα: for the length of the ultima before λίσαι, see § 59 *h.*—εἴ ποτε: *cf.* 39, 503 ff.

395. ἔπει, ἔργῳ: emphatically placed in contrast, at the beginning and the close of the verse.—κραδίην Διός: for the 'periphrasis,' see § 16 *d.*—ἦε καί: *or also*.

396. πολλάκι: for the omission of final *s*, see § 30 *l.*—σέο: genitive of source with ἄκουσα.—πατρός: *i.e.* of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan War; *cf.* II 221 ff. (where mention is made of the chest of Achilles that Thetis packed for him as he set out for Troy). See on 358.

397. εὐχομένης: supplementary participle with σέο, *cf.* 257.—ὅτε κτλ.: explains εὐχομένης. See § 11 *j.*

398. αἰκέα κτλ.: as 341; *cf.* 67.

399. ὁππότε: *when once upon a time*.—Thetis makes no use of this suggestion in her interview with Zeus. Aristotle observes this, and remarks that men do not care to be reminded of the favors which they have received.

400. The three divinities named are now on the side of the Achaeans.

401. ἔλθοῦσα: see on ἰών 138.—θεά: marks her power to accomplish.—ὑπελύσας δεσμῶν: *didst loose from under the chains, didst free from the pressure of the chains*.—Transition to direct discourse from the infinitive construction of 398; *cf.* B 12, 126; see § 11 *e.*

402. ἑκατόγχειρον: *cf.* centimanus Gyas Hor. *Carm.* ii. 17. 14, belua centiceps *ib.* ii. 13. 34.—καλέσασα: *by calling*, coincident in time with ὑπελύσας.

403. Βριάρεων : by transfer of quantity for Βριάρῃον, § 23 c. The name (*Heavy-handed*; cf. βριαρός) marks his strength and character. He is called Αἰγαίον (*Stormy*; cf. αἰγίς, Αἰγαί, Αἴγινα) in the popular speech, as a sea divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans.—Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others); cf. B 813 f. See on B 782.

404. αὐτε : on his part.—οὐ πατρός : i.e. Poseidon, the mighty sea god. All of Poseidon's sons are represented as violent.—οὐ : cf. ἦν 72.

405. ὅς ῥα : so he ; for the demonstrative use of the relative, see § 42 p. —κύδει γαίῳν : *delighting in the fullness of his might*.—This seems to play upon the name Αἰγαίῳν.

406. καί : also ; marks the effect corresponding to κύδει γαίῳν. Cf. 249. —ὑπέδεισαν : for the length of the antepenult, cf. 33. ὑπό with verbs of fearing, fleeing, yielding marks the superiority on the side of the person who is the efficient cause.—τέ : indicates the close connection of the two clauses ; cf. 82, 218, B 179.—ἔδῃσαν : possibly a play on ἔδεισαν.

407. τῶν : see on 160.—μῖν : construe with μνήσασα. παρέξω would govern the dative.—γούνων : for the genitive, cf. χειρός 323.—This was the attitude of a suppliant ; cf. 500 ff.

408. αἰ κέν πως : cf. 66.—ἐπὶ ἀρῆξαι : *come to the aid of*. Cf. the force of ἐπί in 345.

409. κατὰ πρύμνας : the ships were drawn up with their sterns toward the land.—ἀμφ' ἄλα : *about the sea*, i.e. on the shore between the promontories Sigëum and Rhoetëum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles' words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἔκτωρ I 352 f. *As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city)*.—Ἀχαιοὺς : in apposition with τοῖς.

410. ἐπαύρωνται : *may come to enjoy*; ironical. Cf. quidquid delirant reges, plectuntur Achivi Hor. Epist. i. 2. 14.

411. καί : also, i.e. as well as the other Greeks.

412. ἦν ἄτην : *his blind infatuation, his blindness*. This is made more definite by ὁ τε κτλ. (i.e. οὔτι τε), as 244. Cf. B 111.

413. κατὰ : construe with χέουσα.

414. τί νυ : *why now, to what end*; accusative of specification.—αἰνά : cognate accusative with τεκούσα, *dreadfully, to sorrow*. Cf. κακῇ αἴσῃ 418. Thetis calls herself δυσαριστοτόκεια Σ 54 *mother of an unhappy hero*.

415. αἰὼ' ὄφελος: for this form of expression for an unattainable wish, see H. 871 a; G. 1512.—ἀδάκρυτος κτλ.: *i.e.* full of joy and happiness. This thought receives the emphasis.

416. αἶσα: *sc.* ἐστί. Here like αἰών, *term of life*.—μίνυνθα: adverb modifying the ἐστί to be supplied, which is sometimes modified by an adverb in Homer (§ 18 i). *Cf.* ἀκὴν ἐγένοντο σιωπῇ Γ 95, οὐδ' ἄρ' ἔτι δὴν | ἦν Ζ 139 f., Δ 466, "nor did he live long."—οὐ τι μάλα δὴν: the preceding thought is repeated in negative form.—For the length of the ultima of μάλα, see § 59 h β.

417. νῦν δέ: as 354.—τέ: its position is free; *cf.* B 281.

418. ἔπλεο: *thou art*, literally *thou becamest* by decree of fate ordered at thy birth.—τῷ: *therefore*. She infers from the foregoing, not the fact but the justification of the expressions αἰνὰ τεκοῦσα, κακῇ αἴσῃ.—κακῇ αἴσῃ: *to an evil lot*.

419. τοῦτο ἔπος: *i.e.* 407 ff.—τοί: dative of interest; *cf.* τοί 425 f.—ἐρέουσα: future participle, expressing purpose.—Both 'hiatus' in this verse are merely apparent. §§ 27 N.B., 32.

420. Ὀλυμπον ἀγάννιφον: see on 44.—αἶ κε πίθηται: *cf.* 207.

421. σὺ μέν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δέ.—νῦν: *i.e.* until her visit to Zeus.—παρήμενος: as 488. Inactivity is implied; *cf.* B 688, 694.—Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μήνιε: present imperative, *continue to rage*. See on 210. *Cf.* μῆνιν 1, 247.

423. Ζεὺς γὰρ κτλ.: gives the reason for the preceding direction, especially for νῦν, showing why his request cannot be granted at once.—ἐς Ὠκεανόν: *to* the abode of *Oceanus*, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities.—μετά: as 222.

424. χθιζός: predicate adjective instead of adverb, as 472, 497, B 2, Γ 7. See § 56 a.—κατὰ [μετά] δαίτα: *cf.* κατὰ πρῆξιν, *on an errand*, πλαζόμενοι κατὰ ληίδα, *wandering for plunder*.—ἅμα πάντες: *cf.* 495.—ἔποντο: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δωδεκάτῃ: *cf.* 54. This is reckoned from the day on which Thetis is speaking. Twelve is sometimes a round number, in Homer as well as in the Bible.—ἐλεύσεται: *είσι*.

426. χαλκοβατής: *with bronze threshold*, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. *Cf.* ‘and the floor of the house he overlaid with gold, within and without,’ *1 Kings* vi. 30, of Solomon’s temple.

427. καί μιν, καί μιν: for the animated repetition, *cf.* καί μιν βάλλον ὦμον . . . καί μιν ἐγὼ γ’ ἐφάμην Ἀιδωνῇ προῖάψειν E 188, 190 and *I hit him in the shoulder, and I said that I should send him to Hades.*—γυνάσσομαι: *cf.* λαβὲ γούνων 407.

428. ἀπέβησθετο: only in this place in the verse, before the bucolic diaeresis (§ 58 *h*); elsewhere, ἀπέβη is used; see § 50 *b*.—αὐτοῦ: intensive when adverbial (not very frequent) in Homer, as well as when a pronoun.

429. γυναικός: genitive of cause, with χωόμενον. See on εὐχολῆς 65.

430. βίῃ κτλ.: *by force, against his will.*—ἄεκοντος: *sc.* ἔθεν, genitive of separation.

430–487. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfillment, and thus seems to fill up in part the twelve days’ delay. See on Γ 121.

430. αὐτὰρ Ὀδυσσεὺς κτλ.: *cf.* 311 ff.—For the beginning of the narrative, *cf.* the transition at αὐτὰρ Ἀχιλλεύς 348.

431. ἵκανεν ἄγων: *cf.* ἔρχομαι ἔχων 168, ἦκε Τιτσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν Xen. An. ii. 4. 8. ἄγων, *with*, is used because the hecatomb was composed of live animals. See on 13.

433. ἰστία στελαντο: *they took in their sails.* The middle takes the place of a possessive pronoun. *Cf.* 480, 524.

435. προέρεσαν: when near their haven they furled their sails and rowed the boat to land.

436. ἐκ δέ: for the repetition, *cf.* 339 f.; see § 16 *b*.—εὐνάς: these were large stones which served as anchors. These were cast from the prow, while the πρυμνήσια (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. βαῖνον: for the descriptive imperfect, *cf.* ἀφίει 25.—ἐπὶ: for the length of the ultima, see § 59 *j*.

438. βῆσαν: first aorist, transitive. *Cf.* 144, 191, 310, ἔστησαν 448.

439. The rhythm has been thought to imitate the maiden’s measured steps; § 13 *b*.—ἐκ: adverb, as above, but more exactly defined by νηός.

440. ἐπὶ βωμόν: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave ἐναντίον Ἀσκληπιοῦ, *in*

the presence of Asclepius. The priest dwelt in the sacred inclosure (τέμενος, ἄλσος) of the god. Observe that no temple is mentioned.

441. ἐν χερσὶ τίθει: placed in the arms. For the dative, cf. γαίῃ 245. For χεῖρ as arm, cf. Z 81, 482.—τίθει: for the form, cf. ἀφίει 25.

442. πρὸ (hither) ἔπεμψεν: cf. πρὸ ἦκε 195.

443. ἀγέμεν: for the infinitive, cf. ἄγειν 338.—ἐκατόμβην ῥέξαι: cf. ἱερὰ ῥέξας 147.

444. ὑπὲρ Δαναῶν: in behalf of the Danaï. This figurative use of ὑπέρ, frequent in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.



RECONCILIATION OF CHRYSSES

448. ἐξείης: in order, since ἐκατόμβην is collective.—ἔστησαν: first aorist, transitive; cf. βῆσαν 438.

449. χερνίψαντο: they could not pray to the gods with unwashed hands. Cf. Γ 270, χερσὶ δ' ἀνίπτοισιν Δὺ λείβειν αἶθοπα οἶνον | ἄζομαι (dread) Z 266.—οὔλοχύτας: unground, bruised barleycorns (οὔλαι κριθαί), which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' Levit. ii. 13), were thrown upon the fire (προβάλοντο 458) as an

initiatory sacrifice, whence they were proleptically called οὐλόχυνται, *poured out barleycorns*. The use of these in sacrifices is a survival of usage from the time when the grinding of grain was unknown. Vergil (*Aen.* i. 179) is accurate in making the Trojan heroes *parch* their grain and then bruise it. — ἀνέλοντο: *took up*; *sc.* from the basket standing on the ground.

450. τοῖσιν: *for them*; as 68, 247. — μεγάλα: *loudly*; *cf.* πολλά 35. — χείρας ἀνασχών: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. *Cf.* 351, Γ 318. So also among the Hebrews. *Cf.* ‘And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,’ *Exodus* xvii. 11. See Vocabulary *s.v.* χεῖρ.

451 f. = 37 f. With the same formula with which the priest began his prayer for vengeance, he now prays that the punishment may be averted.

453. ἡμῖν, ἥδέ: paratactic construction, where the English idiom uses “as . . . so”; see § 21 d. — δὴ ποτε: *once already*, correlative with ἔτι 455 *once more*.

454. Explanatory ‘appositive asyndeton.’ — τίμησας κτλ.: *sc.* by sending the pestilence which avenged the slight offered to the priest.

455. καὶ νῦν: contrasted with πάρος, above. — τότε κτλ.: *i.e.* the following wish, as 41.

456. ἤδη νῦν: *now at once*. — Δαναοῖσιν κτλ.: *cf.* 97. 457 = 43.

458. In the sacrifice described in γ 440 ff., the victim’s forelock is cut off and thrown into the fire, before the barleycorns are offered. — αὐτὰρ ἐπεὶ: this is repeated in this narrative, 464, 467, 469, 484.

459. αἰέρυσαν: *they drew up* (back) the head of the victim, in order to tighten the muscles of the neck. — ἔσφαξαν: *i.e.* opened the large artery of the neck, to let the blood.

460. μηροὺς ἐξέταμον: instead of the more definite ἐκ μηρία τάμνον, *cf.* 40. — κνίσῃ: dative of means. Two layers of fat were placed over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. *Cf.* 317.

461. δίπτυχα: *sc.* κνίσῃν, equivalent to δίπλακι δημῶ.

462. καί: *sc.* the μηρία with the fat and flesh. — σχῆψις: *cf.* B 425.

463. νέοι: *i.e.* the companions of Odysseus, in contrast with ὁ γέρων, the old priest. *Cf.* B 789. — παρ’ αὐτόν: *by the priest himself*, who is thus marked as the principal, directing person at the sacrifice. — πεμπώβολα:

these bronze *five-tined forks* seem to have been used to keep the sacrifices from rolling into the ashes.

464. *κατὰ κῆη*: these pieces were intended for the gods and therefore were entirely (*κατά*) consumed by the fire; *cf.* ὁ δ' ἐν πυρὶ βάλλε θυγιάς I 220 *he threw the sacrificial pieces into the fire.* — *πάσαντο*: *sc.* in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

465. *μίστυλλον κτλ.*: *cf.* *pars in frusta secant, verubusque tremantia figunt Verg. Aen. i. 212.*

466. *περιφραδέως*: *sc.* to keep it from burning. — *ἐρύσαντο*: *drew it off* from the spits, after it was roasted.

467. *παύσαντο*: the aorist indicative is often used in relative clauses (with *ἐπεὶ*) where the English uses the pluperfect. *Cf.* 484, B 513. See H. 837.

468. *έίσης*: *equal, i.e.* of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast; see § 12 *h.* Vergil imitates this in *postquam exempta fames et amor compressus edendi Aen. viii. 184.* — *έξ*: construe with *έντο*. — *έρον* [*έρωτα*]: for the form, see § 37 *b.* — The previous pouring out of the wine (which might be expected) is not mentioned.

470. *κούροι μὲν κτλ.*: *sc.* for a solemn libation of the whole company, since only Chryseis poured a libation before (462). — *ποτοίο*: genitive after the idea of 'fullness' in the verb. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?); *cf.* *crateras magnos statuunt et vina coronant Aen. i. 724, magnum cratera corona | induit, implevitque mero Aen. iii. 525 f.*

471. *νόμῃσαν* (*sc.* *ποτόν*): a frequentative of *νέμω*. The *οἰνοχόος* dipped (*ἀφύσσων* 598) the wine from the large bowl (*κρητήρ*) into a pitcher (*πρόχοος*). The *κούροι* proceeded from left to right (*ένδέξια* 597) through the company, distributing to the guests (*πάσιν, to all*), *i.e.* filling their cups for the libation and the banquet. — *έπαρξάμενοι*: thus *beginning* the religious ceremony, equivalent to *ἀρξάμενοι επινέμοντες*. Construe with *δεπάεσσιν*.

472. *πανημέριοι*: *through the whole day* which remained, uninterruptedly till sunset. For the predicate adjective, *cf.* 424.

473. *καλόν*: cognate accusative with *αείδοντες*, instead of *καλῶς*. *Cf.* 35, 78. — *παιήονα* [*παιάνα*]: here a song of praise to Apollo as their preserver, — The verse explains *μολπή*, above.

474. μέλποντες κτλ.: cf. 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *ib.* iv. 684. — For the quantity of the ultima of μέλποντες, see §§ 32 a, 59 j. — φρένα: cf. κῆρ 44. — τέρπει' ἀκούων: *delighted in hearing*. The god hears the song (as he had heard the prayer), although he is far away, among the Ethiopians.

475. ἐπὶ ἦλθεν: *came on*.

476. κοιμήσαντο: observe the force of the aorist, *laid themselves to rest*. — παρὰ πρυμνήσια: *along by the stern hawsers* (see on 436), *i.e.* on the sea-shore. Their boat was not drawn up on land; they remained but one night. Of course the tides on the coast of Asia Minor are insignificant.

477. ῥοδοδάκτυλος: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. Ἥως κροκόπεπλος @ 1 *saffron robed, 'in russet mantle clad.'*

478. καὶ τότε: τῆμος is expected after ἦμος, but the relative is not always followed by the corresponding demonstrative. For καί in the apodosis, see § 21 b. — ἀνάγοντο: (*were putting out*), *put out* upon the high sea; cf. κατάγοντο, *came to land*.

479. ἔκμενον οὖρον κτλ.: Aeolus was master of the winds, but each god could send a favorable breeze.

480. στήσαντο: for the middle, see on 433. — ἰστία: *what pertains to the ἱστός*, strictly an adjective which has become a substantive. The Homeric boat seems to have had but one sail.

481. ἀμφί: *adverb*.

482. πορφύρεον: *foaming*. — μεγάλα: construe with ἵαχε. — νηός: in the transitional stage from limiting genitive with στείρηγ to the genitive absolute; see § 19 g β.

484. ῥά: refers to the preceding verse. — ἔκοντο: for the use of the tense, cf. παύσαντο 467. — κατὰ στρατόν: *opposite (off) the camp, i.e.* to the landing place. — The verse closes like 478.

485. νῆα μέν: correlative with αὐτοὶ δέ. — ἐπ' ἠπείροιο: *up on land*. No difference is discernible between ἐπί with the genitive here and ἐπί with the dative in 486. Cf. Γ 293 and Z 473.

486. ὑψοῦ κτλ.: explanatory of ἐπ' ἠπείροιο, — *i.e.* so as to rest high on the sands, where it was before; cf. 308. — ὑπὸ δέ: *adverb, beneath, i.e.* under the ship. — ἔρματα: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

488. αὐτὰρ ὁ μήνι: *sc.* as his mother had directed, 421 f.; cf. 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his

apathy on seeing the rout of the Achaeans (Λ 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (Π 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the twenty-seventh day of the action of the *Iliad*. See, further, § 6.

489. υἱός: for the short penult, where ι has virtually been lost between two vowels, see § 23 f. — πόδας ὠκὺς κτλ.: cf. 58.

490. For the 'asyndeton,' cf. 117, 255, 288, 363. — πωλέσκειτο: for the 'iterative' formation, see § 54. — κυδιάνειραν: elsewhere epithet of μάχη. — The poet does not say that assemblies were held and battles fought during these days, but perhaps he implies it.

491. πόλεμον: for the long final syllable, cf. μαχισόμενος 153. — κῆρ: object of φθινύθσκε.

492. αὐθι: right there, in the same place, i.e. in his tent. — ποθέεσκε δέ: the participle ποθέων might have been used in the same sense. See § 21 h. — αὐτήν: battle cry. Always a trisyllable, and thus never to be confounded with αὐτήν, herself.

493. ἐκ τοῖο: the hearer easily recalled the words of Thetis (which form the starting point of the μῆνις) (421 f.) and the definite statement of time (425) and referred ἐκ τοῖο to that interview between mother and son.

494. ἴσαν: the stem of εἶμι is here preserved, without augment.

495. ἦρχε: led the way, as the highest in rank. Cf. Γ 420.

496. ἦ γε: resumes the subject; cf. 97. — ἀνεδύσετο κύμα: i.e. as she sprang up she left the wave. Cf. 359.

497. ἠέρι: cf. 557, Γ 7; with emphasis in this position in the verse. "While it was yet early morning." — οὐρανὸν Οὐλύμπόν τε: see on 44.

498. εὐρύοπα: far sounding, far thundering. For the form, perhaps a stereotyped nominative, see § 34 b.

499. ἀκροτάτῃ κορυφῇ: from which Zeus looks out upon the world again, after his long absence. Cf. summo sedet altus Olympo Verg. Aen. xi. 726. — πολυδαιράδος: epithets appropriate to men are often applied to natural objects. Cf. καρήνων 44, 'crest,' 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

500. πάροιθε καθέζετο: cf. Γ 162. — γούνων: cf. 323.

501. σκαίῃ, δεξιτέρῃ: for the adjectives used as substantives, see on 54. — ὑπ' ἀνθερώων: under the chin, as Γ 372.

502. Δία Κρονίωνα: closely connected; cf. B 375.

503. Ζεῦ πάτερ: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; cf. 534, 544, *hominum sator atque deorum* Verg. *Aen.* xi. 725, *divum pater atque hominum rex* *ib.* i. 65.—εἴ ποτε: cf. 394.

505. τήμῃσον: by its position is strongly contrasted with ἡτίμησεν 507; cf. 353, 356.—ὠκυμορώτατος: into this is condensed the thought of 415 ff.—ἄλλων: of all; literally, in comparison with the rest; ablatival genitive, as with the comparative (where it marks the starting point of the comparison).—This construction with ἄλλων is distinctly Homeric. Cf. B 674, Z 295, *hi ceterorum Britannorum fugacissimi* Tac. *Agric.* 34, *solusque omnium ante se principum* [Vespasianus] in *melius mutatus est* Tac. *Hist.* i. 50, ‘Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,’ Milton *Par. Lost* iv. 323 f.—Cf. this construction with μετὰ πᾶσιν ἀτιμοτάτη 516.

506. ἔπλετο: cf. ἔπλεο 418.—ἀτὰρ κτλ.: for the transition from the relative to the demonstrative construction, cf. 79. 507 = 356.

508. σύ περ: in contrast with Agamemnon. Cf. the force of πέρ in 353.—Ὀλύμπιε κτλ.: as Thetis renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. ἐπὶ τίθει: put upon, grant to. Cf. B 39.

510. ὀφέλλωσιν κτλ.: only here construed with a person.—Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. Cf. Ἐκτορι γάρ οἱ (Zeus) θυμὸς ἐβούλετο κῦδος ὀρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαῖς πῦρ | ἐμβάλοι ἀκάματον, Θέτιδος δ’ ἐξάσιον ἄρῃν | πᾶσαν ἐπικρήναι O 596 ff. *the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.*

511. τὴν δὲ κτλ.: the reason of this silence appears from 518 ff.

513. ὥς: demonstrative corresponding to the relative ὥς above.—ἐμπεφυῖα: literally, *grown into, clinging closely to*; cf. the formula ἐν τ’ ἄρα οἱ φῦ χειρὶ Z 253. Construe with ἔχετο, as τῷ προσφῦς ἐχόμεν ὥς νυκτερίς μ 433 *clinging to this, I held on like a bat.* Cf. *et genua amplexus genibusque volutans* | *haerebat* Verg. *Aen.* iii. 607 f. For the form of ἐμπεφυῖα, see § 49 a.—εἶπετο: asked, as she demanded a definite answer, ‘yes’ or ‘no.’—δεύτερον αὖτις: again, a second time. Cf. πάλιν αὖτις B 276.

514. νημερτές: adverbial.—ὑπόσχεο καὶ κατάνευσον: set expression, only at the end of the verse; cf. B 112, ὑπέστην καὶ κατένευσα Δ 267.

κατανέω is the contrary of ἀνανέω, *nod up* (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left). Cf. quibus adnuis arcem Verg. *Aen.* i. 250.

515. ἀπόειπε : *speak out plainly*; *refuse* is implied in the context.—ἐπι : *i.e.* ἐπεσσι. § 55 c. For the length of the ultima, see § 59 h.—“Thou hast nothing to fear.”—ὄφρ’ ἐν εἰδῶ : cf. 185.

517. ὀχθήσας : *inceptive*; see on 33; but not so violent as “falling into a passion” or “bursting into a rage.” Cf. δακρύσας 349.

518. λολίγια ἔργα : *sc.* ἔσται, as 573. *There will be dreadful trouble.*—ὅτε : *when*, not εἰ, *if*, since Zeus sees the inevitable consequences and already has the situation before his mind’s eye.

519. Ἥρῃ : *emphatic*, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. καὶ αὐτως : *even as it is*, without special occasion. See § 42 i.—αἰέν : *exaggerated*; cf. 541, 561.

521. καὶ τέ μέ φησι : *and says, too, that I.* καί marks the agreement of this specification with the preceding general remark; cf. Γ 235.

522. νοήσῃ : *sc.* that Thetis had been with Zeus. For the meaning, see § 17.

523. Ἥρῃ : *emphatic*, as 519; here so placed in contrast with ἐμοί.—ἐμοὶ μελήσεται : *shall be my care.* For the future with κέ cf. 139; see § 18 b.—ὄφρα : cf. 82.

524. εἰ δ’ ἄγε : as in 302.—κατανεύσομαι : *shall nod with my head.* Only here in the middle; see on 433.

525. τοῦτο κτλ. : this answers νημερτὲς κτλ. 514.

526. τέκμωρ : *surety, pledge.*—ἐμόν : *neuter adjective as substantive* (see on 54); literally, *anything from me*, *i.e.* a promise or purpose. This is explained by ὅτι κτλ.—παλινάγρετον : *revocable*, from ἀγρέω [αἰρέω], *take.*

527. κατανεύσω : *aorist subjunctive.* Cf. 514.

528. ἦ : *he spoke*; see on 219.—ἐπὶ νεύσει : *nodded thereto, annuit.*—ὄφρ’ οὖσι : *with his brows.* Zeus was represented in works of sculpture with heavy, projecting brows.—For the dative, cf. κεφαλῇ 524.

529. ἀμβρόσιαι χαῖται : cf. ambrosiaeque comae Verg. *Aen.* i. 403.—ἐπεπρώσαντο : *rolled down at the nod, fell down on both sides of his head.* These locks are conceived as long and flowing. See on B 11.

530. κρᾶτος : distinguished from κράτος 509 by the accent and the length of the first syllable.—Cf. adnuit et totum nutu tremefecit Olympum Verg. *Aen.* ix. 106, x. 115.—Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia the expression of

exalted peace and power which lies in 528–530.—Zeus' dread of Hera's reproaches is in marked contrast to this majestic demeanor.

531. διέτμαγεν [διετμάγησαν]: for the form, cf. ἤγεσθην 57, ἀνέστησαν 533.

532. ἄλλα ἄλτο: for the hiatus, see on 333.—ἄλτο: second aorist without variable vowel, from ἄλλομαι, § 53. For *ā*, see § 23 *a*.

533. πρὸς δῶμα: sc. ἐβη, a general word of motion, implied in ἄλτο. Cf. Γ 327; see § 16 *e*.—The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis.—ἀνέστησαν: ἀνέστησαν.

534. ἐξ ἰδῶν: from their seats. Each god had his separate dwelling on Olympus (see 607 f.) and his special seat in the hall in which they gathered. ἔδος is strictly not 'seat' (ἐδρη), but place where the seat stands.—σφοῦ κτλ.: proleptic, with ἀνέστησαν, they rose and went to meet their father. Motion is implied in the connection, as below.—This mark of respect is noted both negatively and affirmatively.

535. ἀντίοι: predicate nominative after ἔστησαν, cf. B 185.

536. ἐπὶ θρόνου: makes ἔνθα more definite. Cf. ὑψοῦ ἐπὶ ψαμάθοις 486, in apposition with ἐπ' ἡπείρου. — οὐδὲ κτλ.: i.e. nor did she fail to perceive.—μὴν: 'proleptic' object; cf. B 409. See H. 878.—The poet has to inform his hearers whether the gods were acquainted with the βουλή of Zeus, and what their feelings were concerning it.

537. ἰδοῦσα: on seeing him, when she saw him. See on ἰών 138.

538. ἀλόιο γέροντος: see on 358.

539. αὐτίκα: straightway. Without δέ as 386.—κερτομίοισι: see on 54.

540. τίς δὴ αὖ θεῶν: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

541. αἰεὶ: contrasted with οὐδέ τί πω, cf. 106 f.—έόντα: naturally would agree with τοί preceding, but is attracted to the usual case of the subject of the infinitive, the poet having the infinitive construction already in mind.

542. κρυπτάδια . . . δικάζέμεν: consider and decide upon secret plans. Cf. the words of Hera, κείνος (Zeus) δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ | Τρωσὶ τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές Θ 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danaῖ, as is seemly.

544. πατήρ κτλ.: cf. 503.

545. μὴ δή: cf. 131.—μύθοις: i.e. thoughts, plans, the content of speech.

546. χαλεποὶ κτλ.: sc. εἰδέναι. The personal construction is used as in 589, ῥήτεροι πολεμίζεν ἦσαν Ἀχαιοί Σ 258 the Achaeans were easier to fight with. H. 944.

547. ὄν: *sc. μῦθον*.—ἐπεικές: *sc. ἦ*.—ἀκουέμεν: with indefinite subject, *τινά*.—ἔπειτα: *then*, since the relative protasis is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis.—ταῦτα: refers to Hera's question, 540.—ἐκαστα: *i.e.* the details, exaggerated in the speaker's anger.

552. ποῖον: predicate. Equivalent to ποῖος ὁ μῦθός ἐστιν ὃν ἔειπες. See H. 618, 1012 a.—This is a mere exclamation, expecting no answer.

553. πάρος: *else, at other times*; with the present tense. "I have not been wont." Cf. Δ 264.—οὔτε κτλ.: emphatic repetition. The idea is negated in every form; cf. 550.

554. ἄσ' ἐθέλησθα: for the conditional relative sentence, cf. 218, 230, 543.—ἄσσα: ἄ τινα.—ἐθέλησθα [ἐθέλῃς]: for the ending, see § 44 a.

555 ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

555. παρείπη: *should persuade, i.e.* lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aorist indicative might be used.

556 = 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster child, ἣν ἐγὼ αὐτῇ | θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτυ Ω 59 f. *whom I myself bred and cherished and gave as wife, etc.* According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ἡερίη: as 497; cf. 424.—σοί γε: emphasized in reference to σέ 555.

558. 'Asyndeton,' since the following is only a more distinct statement of the preceding (555 f.).—ἐτήτυμον: cf. 514, 526.—ὡς τιμήσεις: *that thou wilt honor*.

559. τιμήσεις, ὀλέσεις: coincident actions, in chiasmic position. For the 'chiasmus,' see § 16 a; for the 'parataxis,' see § 21 h. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success.—'Αχαιῶν: construe with νηυσίν (not πολέας), as is indicated by the order of words, and by the frequent repetition of the phrase ἐπὶ νῆας 'Αχαιῶν, 12, B 8, 17, 168.

561. αἰεὶ κτλ.: *always art thou thinking*. An echo of the οἶω of 558, showing vexation; cf. αἰεὶ 107.—οὐδέ σε λήθω: "thou art always watching me."

562. ἀπὸ θυμοῦ: *far from my heart, affection.* For this use of ἀπό, cf. B 162, 292, φίλων ἀπο πῆματα πάσχει a 49 *suffers woes away from his friends.*

563. τὸ . . . ἔσται: as 325. — καὶ ῥίγιον: *sc. than what now causes her ill humor.*

564. εἰ δ' οὐτῶ κτλ.: the reply to 555 f. — τοῦτο: *i.e. that I gave this promise.* — Sic volo, sic jubeo. — μέλλει: impersonal; cf. B 116.

565. ἀλλὰ κτλ.: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom κάθησο πειθομένη. — ἀκέουσα: ἀκέων is generally indeclinable.

566. μή: threatening, as 28. — οὐ χραίσμωσιν: *not ward off.* Cf. 28.

567. ἄσσον ἰόντα: *him who comes near, implying injury or attack.* The accusative follows χραίσμωσιν on the analogy of χραίσμέω τινί τι. — ὅτε . . . ἐφείω: this explains ἄσσον ἰόντα. — For the thought, cf. 588 ff. — χείρας ἐφείω: cf. χείρας ἐποίσει 89.

568. Cf. 33.

569. ἐπιγνάμψασα: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.

570. ἀνὰ δῶμα: cf. ἀνὰ στρατόν 10, 53. — Οὐρανῶνες: like ἐπουράνιοι, inhabitants of heaven; § 39 a. Contrast ἐπιχθόνιοι 266.

571. τοῖσιν: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. ἐπὶ φέρων: generally with a notion of hostility, as 89; but here with ἡρα, *loving service.*

573. τάδε: *here.* See II. 695 a. — ἀνεκτά: predicate; cf. ἀνάσχειο 586.

574. εἰ δὴ: *if in truth now,* as 61. — ἔνεκα θνητῶν: with contempt.

575. κολῶν ἐλαύνετον: *carry on a brawl.* Cf. B 212. — δαιτός: here first do we learn that the gods were feasting at this time; but doubtless they always feasted when they came together.

576. τὰ χρεῖονα κτλ.: in such contrasts, the demonstrative and adjective have the force of a relative clause; cf. 106. The article strengthens the contrast.

577. καὶ αὐτῇ περ: with Homeric courtesy, the speaker intimates that his counsel is not needed.

578. αὐτε: *i.e. as often before.*

579. σύν: construe with ταραξή. — ἡμῖν: dative of disadvantage.

580. εἰ περ: *if only.* — ἐθέλῃσιν: the verb for emphasis here precedes its subject; see § 11 k; or Ὀλύμπιος κτλ. can be taken as in apposition with the subject of ἐθέλῃσιν. — Ὀλύμπιος κτλ.: this indicates his exalted power, although in 609 this expression is used without special reference to the

circumstances of the case. — *ἀστεροπητής*: for Zeus as god of the lightning and storm, see on B 146.

581. The conclusion of the sentence is omitted (*ἀποσιώπησις*). “It will be the worse for us,” or “he can, *for*,” etc. Cf. 136.

582. *καθάπτεσθαι*: always metaphorical, as here. Infinitive for the imperative, as 20, 323.

583. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. Cf. 303. — *Ἰλαος*: cf. *ἱλασσάμενοι* 100, 147.

585. *ἐν χειρὶ τίθει*: placed in her hand; generally used of presenting a cup of wine. *ἐν χερσὶ τίθημι* is used of gifts or prizes; cf. 441.

587. *μή*: as in 28. — *φίλην περ ἑοῦσαν*: very dear as thou art. *πέρ* strengthens, as 352 and frequently. — *ἐν ὀφθαλμοῖσιν*: before my eyes, as Γ 306. Cf. Γ 169; see § 12 g.

589. *χραιομῆν*: as 242. — *ἀργαλέος κτλ.*: personal construction as 546, *ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι* δ 397 “it is hard for a god to be overcome by a mortal man.”

591. *ποδός*: for the genitive, see on 323. — *ἀπὸ βηλοῦ κτλ.*: from the mighty threshold of Olympus.

592. *πᾶν δ' ἤμαρ*: equivalent to *πανημέριοι* 472; cf. 601. — *φερόμην, κάππεσον* [*κατέπεσον*]: the imperfect is used of the continuance of the motion, the aorist marks the conclusion of it; cf. B 94 ff. — *φερόμην*: is frequently used of ships driven by the wind, and marks the motion as involuntary. — *καταδύντι*: the aorist participle is here used (without reference to time as past, present, or future) of an act coincident with *κάππεσον* at the beginning of 593.

593. *ἐν Δήμῳ*: for the dative of rest, cf. 245. — Hephaestus had his workshop on Olympus, but Lemnos was considered his island — a belief to which the mountain Mosychlus (then believed to be volcanic) seems to have given rise. — *θυμός*: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — Cf. ‘Nor was his name unheard or unador’d | In ancient Greece; and in Ausonian land | Men call’d him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o’er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer’s day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle,’ Milton *Par. Lost* i. 738 ff.

594. *Σίντιες ἄνδρες*: the earliest population of Lemnos. To judge from their name they were marauding (*σίνομαι*) Pelasgians who had emigrated

from Thrace. — ἄφαρ: construe with πεσόντα, cf. 349. — κομίσαντο: took me up and cared for me. Cf. B 183, Γ 378.

596. μειδήσασα: smiling, inceptive, repeats the preceding μείδησεν. — παιδός: from her son; ablatival genitive, depending on ἐδέξατο. Cf. κύπελλον ἐδέξατο ἧς ἀλόχοιο Ω 305 received the cup from his wife. — χειρί: dative of instrument with ἐδέξατο, cf. λάζετο χερσίν E 365 took in his hands.

597. ἐνδέξια: from left to right, through the company, according to established custom. To pass to the left would be an act of ill omen. For the procedure, see on 471.

598. οἰνοχόει νέκταρ: cf. (Ἡβη) νέκταρ ἐφονόχοι Δ 3. The meaning of the first part of the compound was overlooked; cf. ἵπποι βουκολέοντο Υ 221, οἰκοδομεῖν τεῖχος, equum aedificant Verg. *Aen.* ii. 15, 'tin box,' 'weekly journal.' — κρητήρος: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — ἀφύσων: see on 471.

599. ἄσβεστος: hence the proverbial 'Homeric laughter.'

600. δώματα: palace, hall. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cupbearer, and the graceful Hebe who usually performed the duties of that office.

601. ἦμαρ: accusative of duration of time, as 592. 602 = 468.

603. οὐ μὲν [μῆν]: as 154, 163. — φόρμιγγος: cf. μολπή τ' ὀρχηστὺς τε. τὰ γάρ τ' ἀναθήματα δαιτός α 152 song and dance, for these are the accompaniments of the feast. — ἔχε [εἶχε]: held, i.e. played.

604. ἀμειβόμεναι: the Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damoeta, tu deinde sequere, Menalca, | alternis dicetis; amant alterna Camenae Verg. *Ecl.* iii. 59, 'Divinely warbled voice | Answering the stringed noise,' Milton *Christmas Hymn* 96 f.

605. αὐτάρ: correlative with μὲν 601. Cf. 51.

606. κακκέοντες: for the form as future of κατάκειμαι, see § 48 g. — ἕκαστος: in partitive apposition with οἱ, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κοιμᾶτο: was wont to lie. — ὅτε κτλ.: whenever, etc. The conditional relative sentence expresses indefinite frequency of past action. This iterative optative is more frequent after the relative pronoun than with the conjunction.

611. καθεύδει: slept. — ἀναβάς: of ascending a couch, only here and ὁμὸν λέχος εἰσαναβαίνοι © 291. No special height of couch is to be

inferred. — *παρὰ δέ*: adverb, *beside him*: § 55 *a*. — *χρυσόθρονος*: see on 37. The throne was covered with thin plates of gold.

‘No Book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.’

SECOND BOOK OF THE ILIAD

Zeus prepares to fulfill his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the Book (780, 809 f.). — The events narrated in B occupy the first part of the twenty-second day of the action of the *Iliad*. See §§ 6 *b*, 7 *a*.

1. *ρά*: *so*; refers to A 606–611. — *θεοὶ κτλ.*: appositive with *ἄλλοι*.

2. *παννύχιοι*: *cf.* A 472. — *οὐκ ἔχε* [*εἶχε*] *κτλ.*: *i.e.* he did not sleep; *cf.* οὐδὲ Ποσειδάων γέλωσ ἔχε θ 344 “but Poseidon did not laugh.”

3. *φρένα ὥς*: hiatus allowed at the ‘bucolic diaeresis’; see § 27 *b*. — *ὥς*: *how*; *sc.* in accordance with his promise to Thetis.

4. *τιμήσῃ κτλ.*: see on A 559. ‘Deliberative subjunctive’ after a secondary tense in the principal clause. The direct question would be *πῶς τιμήσω*. — For the ‘chiasmus,’ see § 16 *a*.

5. *ἦδε*: *this*. The subject is attracted to the gender of *βουλή*, the predicate; *cf.* 73, A 239.

6. *πέμψαι κτλ.*: in apposition with *ἦδε*. *Cf.* τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερύσαι δόρυ E 665 f. *but he did not think of this—to draw the spear out of*

his thigh.—οὔλον ὄνειρον: a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. Cf. (Ζεὺς) ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμψας, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνουσι Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, cf. Δ 64 ff., where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus and break a truce.—Homer elsewhere knows of no dream gods but only individual dreams; cf. A 63. Not all dreams were thought to be significant.

7 = A 201.—For the two accusatives, one of the person (direct object) and the other of the thing (cognate accusative), cf. 59, 156, A 201.

8. βάσκ' ἔθι: *up and go*, a formula used by Zeus in addressing his messengers. Cf. vade age, nate, voca Zephyros Verg. *Aen.* iv. 223. For the asyndeton, cf. A 99, 363.—οὔλε: *sc.* for the Achaeans.

10. μάλα: construe with πάντα.—ἀγορευμέν: as imperative; cf. A 20.

11. κέλευε: note the lack of connectives.—κάρη κομόωντας: a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles' hair which he cuts off at the funeral pile of Patroclus is called τηλεθόωσα Ψ 142 *luxuriant*, and Athena attracts his attention by laying hold of his locks (A 197). Paris is proud of his hair (Γ 55). Apollo is ἀκερσεκόμης Υ 39 (Milton's 'unshorn Apollo'). On archaic works of Greek art the men are always represented with long hair. See on 872. The Euboean Abantes are ὀπιθεν κομόωντες 542; *i.e.* their back hair only was long, their front hair was 'banged' (of course, no Chinese cue is to be thought of in their case). The Thracians are ἀκρόκομοι Δ 533, with their hair bound in a knot on top of the head; cf. apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτῇ διδάσκει ἡμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν 1 Cor. xi. 14.

12. νῦν κτλ.: transition to the direct construction. Cf. 126, A 401.—πόλιν Τρώων: not as A 164.

13. ἀμφὶς φράζονται: *sc.* about the destruction of Troy. For the σ of ἀμφίς, see § 30 l.—'Ολύμπια κτλ.: *cf.* 484, A 18.

14. ἐπέγναμψεν: *cf.* A 569. This statement is intended only for Agamemnon, not for the Dream.

16. ἄρα: *so, i.e.* as had been directed.

17. *Cf.* A 12.

19. ἀμβρόσιος: only here, of sleep.—κέχυτο: *had poured itself out*, like an enveloping cloud; *cf.* 41.

20. ὑπὲρ κεφαλῆς: every Homeric dream appears above the head and takes a familiar form. *Cf.* (Iris) devolat, et supra caput astitit Verg. *Aen.* iv. 702.—Νηληϊῶ υἱ: *to the son of Neleus*. The adjective is equivalent to a genitive; *cf.* 54, 416, 465, 528, 604, Γ 180.—The Dream took this form in order not to terrify the king, and to persuade him most readily. Penelope is visited by a dream in the shape of her sister, and Nausicaa by one in the guise of a close friend.

21. τόν ῥα: *whom, you know*.—γερόντων: the nobles without regard to age formed a βουλή (see 53). *Cf.* the Spartan γερονσία, senatus, *aldermen*. So 'the elders of Moab' (*Numbers* xxii. 7) are identical with 'the princes of Moab' (*Numbers* xxii. 8, 21). *Cf.* δημογέροντες Γ 149. Achilles and Diomed were young in years.

22. For the order of words, *cf.* Γ 386.—μιν: construe with προσεφώνεε. *Cf.* 795, Γ 389.

23. εὔδεις κτλ.: the question implies a reproach, for which the reason is given by a commonplace remark (24). *Cf.* nate dea, potes hoc sub casu ducere somnos? Verg. *Aen.* iv. 560.

26. The change from the character of Nestor to that of a messenger from Zeus is suited to the nature of a dream.—Διὸς δέ: 'paratactic,' instead of a causal clause; *cf.* A 200. *Cf.* imperio Iovis huc venio, qui classibus ignem | depulit, et caelo tandem miseratus ab alto est Verg. *Aen.* v. 726 f.

27. σεῦ: depends on ἀνευθεν, while the object of the verbs is easily supplied. *Cf.* A 196.—The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28–32=11–15, with slight change.

33. ἐκ Διός: with the passive, in the sense of ὑπὸ Διός, indicating Zeus as the source of the woe. *Cf.* φίληθεν ἐκ Διός 668 f. *they were loved by Zeus*.—ἔχε: *hold it fast*, followed by a negative form of the same command; *cf.* A 363. Dreams are easily forgotten.

34. ἀνήη: *cf.* 2, and Moore's 'When slumber's chain hath bound me.'

35. *Cf.* A 428.

36. ἀνὰ θυμόν : *through his heart*. κατὰ θυμόν is more frequent, as A 136, 193 ; cf. ἀνὰ στρατόν A 10, and κατὰ στρατόν A 318. — ῥά : “as you know.” — οὐ ἔμελλον : *were not about to be, were not fated to be*. The plural verb is often used in Homer with a neuter subject ; cf. 135, 465. § 19 l.

37. φῆ : *i.e. thought, imagined* ; cf. Γ 28. For the accent, cf. βῆ A 34. — ὃ γε : *emphasized in contrast with Ζεὺς* 38. — ἥματι κείνῳ : *emphatic, on that very day*.

38. νήπιος : *blind fool, infatuated*, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. 873. It is explained by the following clause ; cf. 112 ; see § 11 j. Cf. Vergil’s demens! qui nimbos et non imitabile fulmen . . . simularet *Aen.* vi. 590 f. — ἔργα : *attracted into the relative clause*.

39. θήσειν ἔπι : cf. A 509. — γάρ : *for the quantity*, cf. A 342. — ἔτι : *i.e. before the capture of Troy*.

40. Τρωσί τε κτλ. : *emphasizes the consequences of the βουλή Διός, disastrous alike to both armies*. — διὰ ὑσμίνας : *through the conflicts*, “in the course of the battles.”

41. ἀμφέχοντο : *surrounded him, “rang in his ears,” i.e. he remembered it well*. Cf. 19. ἀμφί seems to be used with reference to both ears.

42. ἔζετο : *the heroes seem to have put on their tunics while sitting on the couch*. — ἔνδυε κτλ. : *the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages*. — Epic simplicity describes the most trifling acts ; see § 11 c.

43. καλὸν κτλ. : *where a noun is accompanied by three or more epithets, often two stand at the beginning of the next verse, as here*. — φᾶρος : *this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead (cf. Γ 17), serving in particular also as a light shield. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword, since he could not carry conveniently both lance and σκῆπτρον. The sword was little used in combat, but often worn*. — For this description of Agamemnon’s dress, see § 11 d.

45. ἀμφὶ βάλετο : *the sword hung, not from a belt but from a strap which passed over one shoulder. The aorist of 45 is not widely different from the imperfect of 43. Convenience here determined the choice*. — ἄρα : *then, further* ; cf. 546, 615. — ἀργυρόηλον : *the hilt is studded with silver nails, as a decoration* ; cf. A 219, 246.

46. ἀφθιτον αἰεί: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family; cf. 101 ff. It was a symbol of their unending rule.

47. κατὰ νῆας (cf. κατὰ λαόν 179, κατὰ στρατόν A 318, παρὰ νῆας A 347): *i.e.* to the ἀγορή, which was at the middle of the camp; cf. A 54. — Ἀχαιῶν χαλκοχιτώνων: used as genitive of ἐνκνήμιδες Ἀχαιοί 331.

48. προσεβήσето κτλ.: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell. Cf. Ἥως δ' ἐκ λεχέων παρ' ἀγαοῦ Τιθωνοῖο | ὤρνυθ', ἵν' ἀθανάτοισι φάος φέροι ἡδὲ βροτοῖσιν Δ 1 f. *Dawn arose from her couch, from the side of the illustrious Tithonus, in order to bring light to immortals and to mortals.*

49. ἐρέουσα: *to herald*. Cf. ἀστὴρ . . . ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἡοῦς ν 93 f. *the star which comes as the herald of the morning light.*

50. ὁ: *i.e.* Agamemnon.

53. βουλὴν γερόντων: *council of the chiefs* ('elders'; see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae; cf. 404 ff. — μεγαθύμων: in plural elsewhere only as an epithet of peoples, as A 123. — ἔξε: *caused to hold a session, called a council.*

54. βασιλῆος: in apposition with Νέστορος, which is implied in Νεστορέη. See on 20.

55. πυκινὴν κτλ.: *prepared (formed) the prudent plan*, which he afterwards unfolds.

56. ἐνύπνιον: cognate accusative, adverbial. It is equivalent to ἐν ὕπνῳ. For the compound, cf. ἐφέστωι 125, ἐναρίθμιος 202, ἐπιχθόνιοι A 272. See H. 588.

57. ἀμβροσίην: a standing epithet of night as a gift of the gods for the refreshment of man's nature, with reference to sleep. Cf. καὶ ὕπνου δῶρον ἔλοντο H 482 *took the gift of sleep.* — μάλιστα: strengthens ἀγχιστα, cf. 220.

58. εἶδος κτλ.: cf. A 115. — ἀγχιστα: *nearest, i.e. most exactly*; marks the degree of resemblance. — ἐφικεν: for the final ν, see § 44 b.

59. Cf. 20. — μέ, μῦθον: for the two accusatives, cf. 7.

60–70 = 23–33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse.' See § 11 e.

71. ὤχετ' ἀποπτάμενος: *flew away*. See on A 391. — ἀνήκεν: as 34. Cf. nox Aeneam somnusque reliquit Verg. Aen. viii. 67.

72. ἀλλ' ἄγετε: cf. A 62. — αἶ κεν κτλ.: cf. A 66.

73. *πειρήσομαι*: *will put them to the test*. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — *ἡ θέμις ἐστίν*: *i.e.* as the general has the right. For the attraction of the relative, *cf.* 5.

74. *καί*: introduces a more definite statement of *πειρήσομαι*. *Cf.* 114, 132, 251. — *φεύγειν κτλ.*: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. *νῆας Ἀχαιῶν* is supplied from 72 as the subject of *φεύγειν* and the object of the following *ἐρητεύειν*. — *σὺν νηυσί*: *cf.* A 170, 179.

75. *ἄλλοθεν ἄλλος*: *aliunde alius, from different sides, each from his own place*. — *ἐρητεύειν*: *seek to restrain from flight*. *Cf.* 97.

76 = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

77. *ἡμαθόεντος*: here as an adjective of two endings; *cf.* 503, 561, 570, 695, 742; see § 38 *a*.

78. *Cf.* A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is *ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης* 110. — *μέδοντες*: *rulers*; *cf.* Ἰδρθεν μεδέων Γ 320 and the proper name Μέδουσα (*Medusa*), equivalent to Κρείουσα (*Creusa*), which is feminine of *κρείων*, *ruling prince*.

81. *ψευδός κεν φαίμεν*: *sc. εἶναι, we might have said (potential) that it (i.e. what the Dream promised) was a delusion*; *cf.* 349. — *καὶ νοσφιζόμεθα*: *and might turn away, i.e. be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans held aloof from the fight*. — *μᾶλλον*: *all the more*; *sc.* since they could put no real confidence in the Dream's message.

82. *νῦν δέ*: as in A 354. — *ἄριστος κτλ.*: as A 91; *cf.* 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

85. *ἐπ'ανίστησαν*: *thereupon (i.e. likewise) rose*. — *πείθοντο*: *i.e. they made no objection, but prepared to go to the popular assembly*. — *ποιμένη λαῶν*: *i.e. Agamemnon, as 243*.

86. *σκηπτοῦχοι*: see on A 15.

87. *ἤντε*: introduces a detailed comparison, as 455, Γ 3. See § 14. — *ἔθνεα*: *swarms*. The following hiatus is probably 'weak'; § 27 *d*. — *εἴσι*: retains its force as a present, especially in comparisons; *cf.* Γ 61. See § 48 *g*. — *μελισσάων*: *i.e. wild bees which live in hollow trees and in holes in the rock*. — For the comparison of bees, *cf. ac veluti in pratis ubi*

apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus Verg. *Aen.* vi. 707 ff., 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dewes and flowers | Fly to and fro . . . So thick the airy crowd swarm'd,' Milton *Par. Lost* i. 768 ff.

88. αἰεὶ νέον: *ever anew*. Cf. illae (bees) continuo saltus silvasque peragrant Verg. *Georg.* iv. 53.

89. βοτρυδόν: *in clusters*, like bunches of grapes. Cf. lentis uvam demittere ramis Verg. *Georg.* iv. 558. — ἐπ' ἄνθεσιν: *to the flowers*.

90. ἔνθα ἄλλis: for the hiatus, see §§ 27 *N.B.*, 32 *a*.

91. ὧς: the point of comparison lies in the coming forth and approach in separate crowds (swarms). βοτρυδόν 89 and ἱλαδόν 93 have the same position in the verse.

92. προπάροιθε: *before, i.e. along*. — βαθείης: *deep bayed, extended*.

93. ὄσσα: *rumor*, whose source is unknown, and which is therefore ascribed to the gods (Διὸς ἄγγελος). — δεδήειν: *had blazed forth as a fire*.

94. ὀτρύνουσ' ἵεναι: they conjectured that Agamemnon would propose some important measure. — ἀγέροντο: *they came together*. The aorist after the descriptive imperfects marks the conclusion of the movement. Cf. 99, A 592, Γ 78.

95. ὑπό: *adverb, beneath*.

96. λαῶν ἰζόντων: *genitive absolute*. See § 19 *g β*.

97. ἐρήτυον: *imperfect of 'attempted action'*. "They were trying to bring them to order." Cf. 75. — εἰ ποτε κτλ.: *a wish, on the part of the heralds*. "If ever they would stop their clamor." — αὐτῆς: *ablative genitive with σχοίατο, might cease from; cf. 275, A 210, Γ 84*.

99. ἐρήτυθεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278. — καθ' ἕδρας: *along the rows of seats, on the seats, as 211*. For the use of κατά, cf. 47, Γ 326.

100. ἀνά: *adverbial with ἔστη*. Cf. ἀνέστη 76.

101. τὸ μὲν: *this, as A 234*. — κάμει τεύχων: *wrought with toil*. The principal idea is in the participle, as A 168 and frequently.

102 ff. δῶκε: for the repetition, cf. ἐκ A 436.

104. Ἑρμείας κτλ.: *Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the scepter*. — πληξίππῳ: cf. ἱππότα, ἱππόδαμος. Pelops gained his kingdom by a chariot race.

105. ὁ αὖτε: for the hiatus, cf. A 333. — Πέλοψ: *in apposition with ὁ*. See § 42 *l*.

106. ἔλιπεν: *cf.* moriens dat habere nepoti Verg. *Aen.* ix. 362.

107. Θυέστα: Θυέστης. For the form, see § 34 *b*. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivaled horrors. — λείπε φορῆναι: for the infinitive, *cf.* ἀνάσσειν, below.

108. πολλῆσι, παντί: according to the poet's view of the situation at the time of the Trojan War (*cf.* A 78 f.) the Pelopidae had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis; see 569 ff. — ἀνάσσειν: *to rule over them.* For the infinitive, *cf.* μάχεσθαι A 8, ἄγειν A 338.

109. τῷ: local; *cf.* ὅμοισιν A 45. — ἐρεισάμενος: not an attributive participle with ὃ γε, but a predicate participle of manner. *Cf.* κοιρανέων 207.

110. *Cf.* 79. — θεράποντες Ἄρηος: see on A 176. *Cf.* ὄζος Ἄρηος 540. — For this feigned exhortation, *cf.* the speeches of Clearchus and his ἐγκέλυστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλῆς who returns to Argos with his end unattained, especially since they had remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111. μέγα ἐνέδησε: *fast entangled.* Agamemnon in testing the temper of his army complains of his infatuation only as a pretense; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. σχέτλιος: *terrible, cruel god.* See on 38. — ὑπέσχετο κτλ.: *cf.* A 514.

113. ἐκπέρσαντα: for the accusative, *cf.* A 541. The participle here contains the leading thought; they were to sack Troy before their return. *Cf.* 101. — ἀπονέεσθαι: always stands at the close of the verse, with lengthened initial syllable (§ 59 *e*).

114. νῦν κτλ.: "but now I see that he planned," *etc.* — ἀπάτην: the poet's hearer thought especially of the deceitful Dream, but this was not in Agamemnon's mind here. — καί: introduces a specification of the general statement, as 74. — κελύει: the speaker infers this direction from their lack of success.

115. δυσκλέα: emphatic position. The hiatus may be explained as 'weak' (§ 27 *d*), *ā* losing half its quantity. — πολὺν κτλ.: *sc.* in battle and in the plague.

116. μέλλει : *is about to be, doubtless is* ; cf. A 564.

117. δή : ἤδη, as 134 f., A 40. — κατέλυσε κάρηνα : *overthrew the heads, i.e. the citadels.* Cf. καρήνων A 44.

118. ἔτι καί : *hereafter also* ; cf. A 96. — τοῦ κτλ. : cf. *rerum cui prima potestas* Verg. *Aen.* x. 100.

119. γάρ : refers to δυσκλέα 115. — τόδε γε : “if anything is a disgrace, *this is.*” — καὶ κτλ. : *even for future generations to learn.*

120. τοιόνδε τοσόνδε : (*an army*) *so brave and so many as we here* ; cf. 799, *qualis quantusque* Verg. *Aen.* iii. 641.

121. ἄρηκτον : *predicate* ; cf. 452. — πόλεμον : *cognate accusative.*

122. παυροτέροισι : cf. Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο | παυρότεροι, μέμασαν δὲ καὶ ὥς ὕμνι μάχεσθαι | χρεοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν © 55 ff. *but the Trojans armed themselves throughout the city ; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives.* — τέλος κτλ. : *no end has yet appeared.* A fuller expression for ἄρηκτον, instead of “without attaining our end,” “without gaining decisive victory.”

123. εἰ περ γὰρ κτλ. : *in case we should wish.* A concessive clause with potential optative and κέ, of what is conditionally conceivable. — The thought is completed in 127, “if we should take only one Trojan as cup-bearer for a squad of Achaeans.” — γάρ : refers to παυροτέροισι.

124. ὄρκια ταμώντες : the victim's throat was cut (F 292), hence ὄρκια ταμεῖν was *to make a solemn treaty*, like *foedus icere, ferire foedus.* Cf. Γ 73, 94, 105, Δ 155. — ἄμφω : dual with reference to the two nations.

125. Τρῶες μὲν : *sc. κ' ἐθέλοιεν.* — λέξασθαι : *collect themselves.* — ἐφέστιοι κτλ. : equivalent to οἱ ναίονσι κατὰ πτόλιν 130. — ὅσσοι : the relative pronoun follows the emphatic word, as A 32.

126. διακοσμηθεῖμεν : *should be divided and arranged* ; cf. *disponere.* For the transition to the finite construction, see on A 401. For κοσμέω of marshaling troops, cf. A 16.

127. ἄνδρα : cf. 198. — ἑκάστοι : *i.e. each squad of ten* ; in apposition with Ἀχαιοί. The plural is used because of the number in each company ; cf. Γ 1.

129. τόσσον πλέας : according to © 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

130. ἐπικούροι : *predicate, as allies.* Observe the contrast with Τρώων.

131. πολλῶν ἐκ πολίων : construe with ἄνδρες. For the similarity of sound of the two words, see § 13 a. — ἐνεῖσιν : *are therein* ; cf. 803.

132. μέγα πλάζουσι : *drive me far away, i.e. hinder my attaining my end.* Cf. A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἰῶσι : *do not allow, i.e. prevent.* — ἐθέλοντα : *concessive, in spite of my desire.*

134. δὴ βεβάασι : *already have passed.* — Διὸς ἐνιαυτοί : see on Διός 146.

135. δοῦρα : *timbers.* For the form, see § 23 d. — σπάρτα : *ropes, cables, of reeds or rushes.* The ship's ropes in general were of oxhide; a ship's cable at the home of Odysseus was made of papyrus. — λέλυνται : plural verb with neuter subject, as 36, although δοῦρα σέσσηπε has preceded.

136. αἱ δέ : *but those others,* explained by ἄλλοχοι κτλ. — τέ : correlative with καί, in free position, since ἡμέτεραι ἄλλοχοι are closely connected in thought with νήπια τέκνα.

137. εἶσται [ῆνται] ποτιδέγμεναι : see on A 134. — ποτιδέγμεναι : feminine to agree with ἄλλοχοι, who were more prominent before their minds than τέκνα.

138. αὐτως : Attic ὡσαύτως, *i.e. simply, wholly* (with ἀκράαντον). See § 42 e.

139. εἴπω : for the subjunctive, cf. A 137. 140. φεύγωμεν : cf. 74.

141. οὐ ἔτι : belongs to the idea of expectation implied in the future. "We can no longer hope," "to capture Troy is no longer a possibility."

142. τοῖσι : dative of interest. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

143. πᾶσι μετὰ πληθύν : in apposition with τοῖσι, in contrast with the γέροντες who had been present at the council. The dative with μετὰ would be regular. — πληθύν : "the rank and file"; cf. 278, 488.

144. κινήθη : cf. 95. — φή : *as*, an obsolescent particle, distinguished by its accent from φῆ [ἔφη]. — κύματα μακρά : *long-stretching billows*; cf. longi fluctus Verg. Georg. iii. 200.

145. πόντου Ἰκαρίοιο : in apposition with θαλάσσης, as the part with the whole; cf. σκοπέλῳ 396; see § 12 f. The πόντος is a particular tract of the θάλασσα (see on A 350). The Icarian high sea received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μὲν : cf. 101, A 234. — Εὐρὸς τε Νότος τε : thought of as united, as is shown by ἐπαΐξας. "A southeast wind." A single wind never raises a storm in Homer. Cf. ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον I 4 f. as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.

146. ὥροε [ὥρσε] : gnomic aorist, frequent in comparisons. § 14 f. — ἐπαΐξας : *rushing upon it.* Cf. (venti) incubuere mari . . . una Eurusque Notusque ruunt Verg. Aen. i. 84. — Διός : he is νεφεληγερέτα

A 511. Zeus sends rain, thunder and lightning, wind and storm, snow, hail, meteors, and the rainbow. Cf. Διὸς ἐνιαυτοί 134.

147. Ζέφυρος : this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called *δυσαής*, *fierce-blowing*, and *κελαδεινός*, *loud roaring*. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairyland Phaeacia and in Elysium.—βαθύ : literally, *deep*, i.e. *high*.—ἐλθών : see on ἰών A 138.

148. λάβρος ἐπαιγίζων : *violently dashing upon it*. λάβρος is predicate; see § 56 a.—ἐπὶ τε : *and thereupon*, i.e. as Zephyrus descends.—ἡμίαι : sc. *λήιον*, an independent addition to the picture, without direct relation to the comparison; cf. 210; see § 14 a. The construction of the dependent sentence is abandoned.—Cf. 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them,' Milton *Par. Lost* iv. 980 ff.

149. πᾶσ' ἀγορῇ κινήθη : a return to 144.—Both comparisons are meant to depict the whole scene. The first (144–146) describes the sudden confusion with which the assembly dispersed; the second (147–149), the uninterrupted rush in one direction, toward the ships.—ἀλαλητῶ : dative of manner, in which sense a participle is often used.

150. νῆας ἔπ' : i.e. ἐπὶ νῆας. § 55 c β.—ἑστέοντο, ἵστατο, κέλευον κτλ. : descriptive imperfects, much like the historical present (which is not Homeric).—ποδῶν δ' ὑπένερθε : *from under their feet*.

151. ἵστατ' ἀειρομένη : literally, *was placing itself as it arose*.

152. ἐλκέμεν κτλ. : cf. ἐρύσσομεν κτλ. A 141.

153. οὐρούς : *the trenches*, the later ὀλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea; cf. A 308.—ἐξεκάθαιρον : some of the trenches had not been used for a long time and had become filled with sand.

154. ἱεμένων : subjective genitive with αὐτή, not genitive absolute. § 19 g.—ὑπὸ δ' ἦρεον : *they took out from under*. This is the opposite of A 486.

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to carry out the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty. 156 f. Cf. A 195.

158. οὕτω δὴ κτλ. : *thus as it seems, etc.* An expression of vexation or surprise, in interrogative form. Cf. A 202.

159. Ἀργεῖοι : emphatic.—ἐπ' εὐρέα νῶτα κτλ. : *over the broad back of the sea*. The water at rest seems to be the top of an arch.

160. καὶ δὲ κτλ. : virtually a conclusion to the condition implied in 158 f. "If they should thus flee, then they would," etc. — εὐχολήν : *as a triumph, a boast*; predicate with Ἑλένην. For the construction, cf. Γ 50.

161. Ἀργείην : standing epithet of Helen; cf. ornatus Argivae Helenae Verg. *Aen.* i. 650. The word here has considerable emphasis, placed at the head of the verse like Ἀργεῖοι, above.

162. Τροίη (sc. γῆ) : *the Troad*, as 237, Γ 74. — ἀπό : cf. A 562.

164. σοῖς ἀγανοῖς κτλ. : *with thy winning words*. For the short form of the dative, see § 35 d. — For the 'asyndeton,' cf. 10. — ἐρήνυε : cf. 75.

165. ἔα : sc. Ἀχαιοῖς, from the preceding verses.

166. οὐδ' ἀπιθήσε : cf. A 220.

167. Cf. A 44. — ἀΐξασα : *starting up*, "with a rush." 168 = 17.

169. Ὀδυσῆα : Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἑστῶτα [ἑστῶτα] : Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — νηὸς : i.e. his own ship. — μελαίνης : cf. A 300. The ships of Odysseus are called *μυλτοπάρροι* (*vermilion-cheeked*) in 637.

171. Odysseus with this feeling was the right man for Athena's work. — μὴν : 'limit of motion' with ἵκανε, cf. A 254. — κραδίην : accusative of the part, in apposition with μὴν, cf. A 362. 172. προσέφη : sc. μὴν.

173. This verse is found seven times in the *Iliad*, fifteen times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the third foot (§ 58 c). — διογενὲς : Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, according to a later myth. But this epithet is applied in a general way to princes. See on A 176.

174-181. Cf. 158-165.

175. ἐν νήεσσι πισόντες : marking the disorderly flight. This is a standing combination of expressions for motion and rest. See on A 245.

179. μὴδέ τ' ἐρώει : *and draw not back, do not rest*.

181. νῆας : for the length of the last syllable, see § 59 l.

182. ὅπα : object of ξυνέηκε, while θεῶς is a limiting genitive. This indicates that Odysseus did not see Athena.

183. βῆ δὲ θέειν : *he set out to run*; cf. A 34. — ἀπὸ κτλ. : sc. in his haste, since it hindered him in running.

184. Εὐρυβάτης : described (τ 244-248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. — The herald here, as usual, serves as the prince's personal attendant.

185. ἀντίος : for the construction, cf. A 535.

186 f. Cf. 45 f. — **δέξατο οἱ** : literally, *took for him, received from him*, as a sign that he acted in the name of Agamemnon. — **πατρώιον** : see 103 ff.

188. **ὃν τινα μὲν** : correlative with **ὃν δ' αὖ** 198. — **βασιλῆα κτλ.** : *prince or noble* who had not been present at the council of the 'Gerontes.' — **κιχείη** : iterative optative, with **ὃν τινα**, cf. 215.

189. **τὸν δὲ κτλ.** : apodosis to the hypothetical **ὃν τινα**. For **δέ** in apodosis, cf. 322 ; see § 21 a. — **ἀγανοῖς** : cf. 164, 180.

190. **δαιμόνι** : the connection decides whether this is used in a respectful, a pitying, or a reproving tone ; cf. 200. — **κακὸν ὥς** : for the length of the ultima of **κακόν**, cf. **ὄρνιθας ὥς** 764, Γ 2, 60, 230. See §§ 14 e, 59 j. When this **ὥς** follows the word to which it belongs, it is accented. For the comparative **ὥς**, cf. 209, 289, 326. — **κακόν** : *coward*. **κακός** and **ἀγαθός** have no moral quality in Homer. They are *useless* and *useful*, according to the circumstances of the case ; here, **κακόν** is *useless* in war.

191. **ἄλλους λαούς** : **λαούς** is virtually in apposition with **ἄλλους**. See § 12 f. *The others, namely the soldiers*.

192. For the 'sigmatism,' cf. A 179 f. — **σάφα** : Attic **σαφῶς**, which is not found in Homer. See § 56 b, c. — **νόος** : *mind, purpose*.

193. **πειρᾶται** : cf. 73. — **ἕψεται** : cf. A 454.

194. **ἐν βουλῇ** : construe with **οἷον ἔειπεν**. — **οὐ πάντες ἀκούσαμεν** : the speaker politely includes himself with the persons addressed, as in 342. The first person is used in a different tone in 203.

195. **μή τι** : *lest perchance*. Cf. A 28. — **χολωσάμενος** : cf. A 387, Γ 413. — **κακὸν υἱας** : for the two accusatives after **ῥέξη**, cf. Γ 351, 354.

196. **θυμὸς δὲ μέγας** : *terrible is the anger*. For the length of the **δέ**, see § 59 h.

197. **τιμὴ κτλ.** : "he is king *dei gratia*; the rest must obey." Cf. 205 ; see on A 176.

198. **δήμου ἄνδρα** : the common people are contrasted with the nobles of 188. The ultima of **δήμου** remains long ; see § 59 k.

199. **σκήπτρῳ** : Odysseus uses the staff in a similar way at 265 f.

200. **ἄκουε** : *give ear*. Present as a general injunction, "be obedient."

201. **σέο** : not enclitic, since there is a contrast in the comparison. — **φέρετεροι** : cf. A 281. — **σύ δέ** : closely connected with the relative clause, since **σύ** repeats **σέο**. The English idiom prefers the subordinate construction, "while thou art." **ἐσσί** is to be supplied.

202. **ἐναρίθμιος** : *counted*, not a mere cipher. Cf. in numero nullo Cic. de Or. iii. 56. 213. — **βουλῇ** : as A 258 ; not in its technical meaning

of council. Here again appears the frequent contrast of strength of body and of mind; *cf.* A 258.

203. οὐ μὲν πως κτλ.: a drastic form of expression, suited to the common soldier. "Agamemnon commands here, the rest of us must obey."

204. For the 'asyndeton,' *cf.* A 117. — οὐκ ἀγαθόν: as a predicate substantive (*not a good thing*). *Cf.* *triste lupus stabulis* Verg. *Ecl.* iii. 80. — εἰς κτλ.: 'asyndeton' of contrast. See § 15 c.

205. ἔδωκε: *granted*; *sc.* βασιλεύειν, implied in βασιλεύς ('unless 206 is read).

206. σφίσι: *for them*. Ἀχαιοί from 203 is before the mind.

208. *Cf.* 86, 91.

209. ἡχῇ, ὥς: for the hiatus justified by the pause, *cf.* 211; see § 27 b; for the hiatus allowed after the first foot, see on A 333. — *Cf.* θάλασσα ἡγήεσσα A 157. — The second 'hemistich' as A 34.

210. αἰγιαλῷ βρέμεται: *roars on the shore*. — σμαραγεί κτλ.: 'chiastic' with the previous clause (§ 16 a); 'paratactically' (§ 21 a) expressing result. "So that the high sea resounds from the noise of the breakers."

211. ἔχοντο, ἐρήτυθεν: for the hiatus, *cf.* 216, 315. — καθ' ἔδρας: as 99.

212. Θερσίτης: from θέρσος, the Aeolic form of θάρσος, *daring, rashness*. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — 'In Thersites we have realism. He was the incarnate spirit of criticism in the army before Troy.' — μούνος: made emphatic by its position before the caesura. For the form, see § 23 d. — ἀμετροεπής: predicate. *Cf.* 246; contrast Γ 215. — ἐκολῶα: equivalent to κολῶν ἤλανε, *cf.* A 575.

213. ὅς ῥα κτλ.: a more explicit statement of ἀμετροεπής. — ἄκοσμα ᾗδη: literally, *knew disorderly things, had a disorderly mind*.

214. ἐριζόμεναι: the result of ἄκοσμα κτλ.; *cf.* μάχεσθαι A 8.

215. ἀλλ' ὅτι κτλ.: contrasted with κατὰ κόσμον, while ἐριζόμεναι supplies the idea of *saying*. He was an insolent clown. — εἴσαιτο: equivalent to δόξειε. For the optative in a conditional relative sentence, *cf.* 188, 198, A 610. See H. 914 B; G. 1431.

216. αἰσχιστος: predicate. "He was the ugliest man who came," *etc.*; *cf.* 673, A 266. — ὑπὸ Ἴλιον: *up under Ilios, i.e. under the walls of Ilios*; *cf.* 249, 492, 673.

217. τῶ δέ οἱ ὤμῳ : "those two shoulders of his."

218. κυρτώ, συνοχωκότε : in contrast with a broad-shouldered, heroic form. — συνοχωκότε· αὐτάρ : the hiatus is justified by the bucolic diaeresis; §§ 27 b, 58 h. — ὑπερθεν : as contrasted with φολκὸς κτλ.

219. ψεδνή κτλ. : i.e. his misshapen, sugar-loaf head was not concealed by the thick locks of the κάρη κομώντες Ἀχαιοί, but was covered only by sparse hair.

220. ἔχθιστος : cf. A 176. — Ἀχιλλῇ Ὀδυσῇ : Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — μάλιστα : potissimum. Construe with ἔχθιστος, cf. 57.

221. νεκέεσκε : was wont to upbraid, contrasted with τότ' αὐτε. — Ἀγαμέμνονι : against Agamemnon; dative of interest.

222. ὀξέα κεκληγώς : with discordant cry. — λέγ' ὀνειδέα : rehearsed (enumerated) reproaches. λέγειν in Homer is never strictly equivalent to εἰπεῖν. — Thersites accused the king of covetousness, sensuality, cowardice, injustice. — τῷ : i.e. Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

223. κοτέοντο : imperfect to express a continued state of feeling, while νεμέσσηθεν refers to the occasion of their anger. Cf. A 331.

225-242. *Speech of Thersites.* This assumes a knowledge of Agamemnon's real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

225. Ἀτρεΐδῃ : Thersites gives him no title of honor, but this was not necessary; see 284, A 17. — τέο [τίνος, τοῦ] : for what. For the genitive, see on A 65. — δὴ αὐτε : cf. A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — "What dost thou lack? Hast thou not enough?" These are 'rhetorical questions.'

227. ἐνὶ κλισίῃς : in your quarters. — ἐξάρετοι : explained by the following relative clause. Cf. οὐλομένην A 2, κακὴν A 10.

228. δίδομεν : are wont to give, with a conditional relative sentence; cf. A 554. For the thought, see on A 124. — Thersites reckons himself among the brave warriors. — πολλίεθρον : as A 164.

229. ἧ ἔτι κτλ. : surely, etc. Thersites answers ironically the question which he himself had put. Cf. A 203. — ἔτι καὶ χρυσοῦ : gold also as well as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found

treasures of gold ornaments not only at Hissarlik (which seems to be the site of the ancient Ilios) but also at Mycenae. — **κε οὔσαι** : see § 18 b.

230. ἄποινα : *as ransom*, in apposition with **ὄν**.

231. ὅν κτλ. : *whom I shall take captive and lead, etc.*; boasting, as 238.

232. γυναῖκα νέην : *i.e.* such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or **ποθέεις** may be in the speaker's mind, — a thought carried on from **ἐπιδεύεαι**.

233. ἦν τε κατίσχει : relative clause with the subjunctive in final sense; *cf.* Γ 287. — **αὐτὸς ἀπονόσφι** : *for thyself alone*.

234. ἀρχὸν ἔοντα κτλ. : *that one who is a leader, etc., i.e. that thou who art their leader*. — **κακῶν ἐπιβασκόμεν** : *bring into misfortune*. Thersites here refers to the pestilence and the alienation of Achilles.

235. πέποιες : “my good fellows.” This word is generally used by an elder or superior, either in an affectionate tone, or (seldom) in a tone of contemptuous superiority, as here. — **κάκ' ἐλέγχεα** : in concrete personal sense, *coward caittiffs*. — **Ἀχαιῖδες κτλ.** : *cf.* ο *vere Phrygiae, neque enim Phryges Verg. Aen. ix. 617.* For the ‘patronymic,’ see § 39 g.

236. οἰκαδέ περ : *homeward, at all events*. — **σὺν νηυσί** : as A 179. — **τόνδε** : *cf.* δδ' ἀνῆρ A 287. — **ἑώμεν** : *i.e.* leave behind.

237. αὐτοῦ : *right here*, explained as usual by the following words. It often stands, as here, at the beginning of a verse; *cf.* 332. — **γέρα πεισόμεν** : *i.e.* learn and suffer the consequences of his greed.

238. ἦ καὶ ἡμεῖς κτλ. : *whether we, too* (the rank and file of the Achaeans), *are of use to him or not*. As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, without whose help he can do nothing. — For the ‘crasis’ (**χῆμεις**), see § 26. — **ἦε καὶ οὐκί** : *cf.* 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. ὅς : exclamatory, *he who*. — **καὶ νῦν** : see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — **ἐο** : for the length of the last syllable before **μ**, see § 59 h.

240 = A 356, 507. — Thersites, who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

241. μάλ' οὐκ χόλος : *sc. ἐστί, no anger at all*. — **μεθῆμων** : predicate with Achilles as subject. *Cf.* **μεθέμεν χόλον** A 283. **242 = A 232.**

244. **Θερσίτης**: strongly contrasted with **Ὀδυσσεύς** by its position.—**τῷ**: for the dative of rest with **παρίστατο**, *cf.* 175.

245. **ὑπόδρα**: as A 148.—**χαλεπῷ μύθῳ**: the opposite of **ἀγανοῖς** 164.

246. **ἀκριτόμυθε**: *thou endless babbler*; *cf.* 212, 796. For the opposite, *cf.* Γ 214.—**λιγύς περ ἰών**: *cf.* A 248. Sarcastic recognition of his ability. Plutarch calls attention to the fact that Odysseus does not refer to Thersites' physical ugliness.

247. **ἴσχω**: as A 214.—**μηδ' ἔθειλε**: *cf.* A 277.

248. **οὐ**: construe with **φημί**.

249. **ὅσσοι**: *i.e. of all who*. The relative clause represents a genitive.

250. **τῷ οὐκ ἂν κτλ.**: *therefore* (since thou art the basest of all) *shalt (shouldst) thou not*. See on A 301. The speaker returns to the admonition of 247.—**βασιλῆας**: for the plural, *cf.* Γ 49.—**ἀνὰ στόμα**: *i.e. on your lips*.

251. **καί**: as in 74.—**σφίν**: for the dative, *cf.* Ἀγαμέμνονι 221.—**νόστον φυλάσσοις**: *guard the return*, which now threatened (as it were) to escape them.

252. **οὐδέ τί πω κτλ.**: *but not at all clearly yet*.—**ὅπως κτλ.**: *how these matters here* (of which they are speaking) *shall end*. This verse is explained by the following.—**ἔργα**: *cf.* A 518.

253. **νοστήσομεν**: *we shall return*. A brief expression for “shall enter upon our return, with good or evil fortune.”

254. **τῷ**: as 250.

255. **ἦσαι**: **ἦσθαι** with a participle often has no thought of contrast of position (as *sitting to standing*), but denotes a continuance in the action of the participle; *cf.* A 134. The verb is the more noteworthy here since Thersites is not sitting (*cf.* 268).

256. **ἦρωε**: observe the contrast with **σύ**.—**κερτομένων**: *cf.* A 539.

257. *Cf.* A 204, 212. Formula to introduce a sharp threat.

258. **ἔτι**: *again*.—**ὥς νύ περ ᾤδε**: *as I did just now*.—Construe **πέρ** with **ὥς**.

259. **μηκέτι κτλ.**: apodosis in the form of an imprecation. “May destruction come upon me and my house.”—**Ὀδυσῆι**: more impressive than the personal pronoun **ἐμοί**. *Cf.* A 240.

260. **κεκλημένος εἶην**: *being* is included in *being called*; *cf.* A 293. Thus this prayer includes the ruin of Telemachus.

261. **εἰ μὴ κτλ.**: this sentence contains two clauses, connected by **μέν**, **δέ**, preceded by **σε λαβών**, which is common to both clauses and which gives to **αὐτόν** 263 its personal reference.—**λαβών**: see on **ἰών** A 138.—**ἀπὸ δύσω**: *strip off*, followed by two accusatives.

262. **τά τε**: combines the objects. *Whatsoever covers thy nakedness.* — This would be the most bitter disgrace.

263. **αὐτόν**: *thymself*; the man in contrast with his clothing; *cf.* A 47.

264. **πεπληγώς κτλ.**: *flogging thee away from the place of assembly.* *πεπληγώς* like *κεκληγώς* 222, *τετριγώτας* 314, does not imply past time. See H. 849. — **ἀεικέσσι**: a standing epithet of blows.

265. **σκήπτρῳ . . . πλήξεν**: *i.e.* he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

266. **ἔκπεσε**: *escaped him*, against his will.

268. **σκήπτρου ὑπο**: repeats *ὑπό* of *ἐξυπανέστη*. — **ἔζετο**: evidently Thersites was not seated at 255; *cf.* 211 f.

269. **ἀλγήσας**: *seized by pain*; *cf.* *ἔδωκεν* A 33.

270. **καὶ ἀχνύμενοί περ**: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — **ἡδὺν γέλασαν**: *burst into a hearty laugh*, which quieted their excitement; *cf.* A 599.

271. **τις**: represents public opinion. — **ἰδών**: not of an action prior to that of the principal verb, but coincident with it. *Casting a glance.* — **πλησίον**: as substantive. — **ἄλλον**: as 191.

272. **ὦ πόποι**: the interjection which expressed sorrow in A 254 here expresses pleased surprise. Its meaning in each case is determined by the connection. — **ἦ δὴ**: *verily before now*, contrasted with *νῦν δέ* 274. — **ἔοργεν**: the perfect marks the character of Odysseus as shown in the past, while *ἔρεξεν* 274 refers to the single act; just as in English, "he has done, *etc.*, but he never did a better thing."

273. **ἐξάρχων**: *first suggesting, proposing*.

274. **μέγ' ἄριστον**: predicate to *τόδε* the object. "This is far the best thing that," *etc.*; *cf.* 216. The difference between this and *ὄχ' ἄριστον* (*cf.* A 69) is simply metrical; see § 22 *e.* — **ἔρεξεν**: for the single *ρ* after the augment, see § 43 *c.*

275. **ὅς κτλ.**: relative clause with causal force, *since he*. — **τὸν λωβητῆρα ἐπισβόλον**: for the order of words, *cf.* A 340. — **ἔσχε**: *checked*, equivalent to *ἔπαυσεν*. Coincident with *ἔρεξεν* 274; *cf.* the explanation of *τάδε ἔργα* 252 by the following verse. — **ἀγοράων**: *speeches before the people*; *cf.* 788. For the genitive, *cf.* *ἀντῆς* 97.

276. If a conjunction had been used here, it would have had the force of *so, therefore*. — **οὐ θην**: *hardly, I think*. *θῆν* is ironical here, like Attic *δήπου*. — **πάλιν αὖτις**: literally, *back again, again, anew*. *πάλιν* marks a return to the same point; *cf.* A 116. *cf.* *δεύτερον αὖτις* A 513.

278. ἡ πλῆθὺς: *the crowd there*; with plural as collective. Cf. 99.—*ἀνὰ ἕστη*: shows that Odysseus resumed his seat after chastising Thersites. Cf. 76.—*πολλίπορθος*: a general title of honor. The same epithet is applied to Achilles. In the *Odyssey*, it is given only to Odysseus.

279. παρά: adverb, *by his side*.

281. ἅμα τε: the position of τέ is free; cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καί follows.—οἱ πρῶτοι κτλ.: *i.e. the most remote as well as the nearest*. **283.** Cf. A 73.

284. Ἀτρεΐδῃ: Odysseus turns first to the king whose authority has been challenged. He now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. πᾶσιν ἄποτοῖσιν: literally, *for all mortals, in the eyes of all men*.—ἐλέγχιστον: *most disgraced*. For its formation from ἐλεγχος, cf. ἐχθιστος (from ἐχθος) A 176.—θέμεναι: *make*. Cf. 319, ἔθηκεν A 2.

286. οὐδέ τοι κτλ.: “since they do not.”—ἦν περ ὑπέσταν: *which they surely promised* (see 339) or *the very promise that they made*; see on 318.

287. ἐνθάδε κτλ.: *as they were still coming*, “as they were on their way to Troy.”—Ἀργεος: *i.e. Peloponnesus*; cf. A 30. For the epithet, cf. aptum dicet equis Argos ditiesque Mycenae Hor. Carm. i. 7. 9.

288 = 113.—ἐκπέρσαντα: σέ is subject, supplied from τοί, above.—ἀπονέσθαι: in apposition with ὑπόσχουσιν.

289. ἦ: *in truth*, as 229, 242, 272.

290. ἀλλήλοισιν: *with each other, to each other*.—ὀδύρονται: *mournfully they long*; with pregnant force, followed by the infinitive. Cf. A 22.

291. ἦ μὴν καὶ κτλ.: concessive and excusing. “Our trouble has been enough to make a man return to his home.” The other side of the picture is introduced in 297 by ἀλλὰ καὶ ἔμψης. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is homesick after a single month away from his family), but he emphasizes the motives for continuing the struggle.—ἀνιηθέντα: agrees with τινά implied as the subject of the infinitive.—νέσθαι: for the infinitive, cf. μάχεσθαι A 8.

292. καὶ ἓνα: *even a single*. This introduces an inference a minori ad maius.—τίς τε: *many a one*.—ἀπό: cf. 162, A 562.

293. ὃν περ: refers to τίς τε.

294. εἰλώσιν: for the mode, cf. A 554.—ὀρινομένη: *when it is excited*.

295. ἡμῖν μῦνοντεςσι [μῖνονσι]: *for us remaining here*. "We have been here nearly nine years." For the case, *cf.* A 250. — περιτροπέων: *cf.* 551, volventibus annis Verg. *Aen.* i. 234, volvendis mensibus ib. 269. — Nine years seem to have passed at 134.

297. *But even in spite of all that, it is a shame to return unsuccessful.*

298. δηρὸν κτλ.: equivalent to δηρὸν μείναντα κενεὸν νέεσθαι. — κενεόν: *empty, i.e. empty-handed*, without the booty gained from sacked Troy. *Cf.* the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say: καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν | σὺν κεινῇσιν (*empty*) νηυσὶ Δ 180.

299 ff. *Cf.* Cicero's translation: Ferte viri, et duros animo tolerate labores, | auguris ut nostri Calchantis fata queamus | scire ratosne habeant an vanos pectoris orsus, etc., *de Div.* ii. 30.

299. For the 'asyndeton,' *cf.* 276. — ἐπὶ χρόνον: *for a time*.

300. ἢ ἑτεόν: *whether in truth*. For ἦ, ἦε, *cf.* 238; see § 20 b.

301. τόδε: refers to 303 ff., and thus to 308 ff.

302. μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. *Cf.* 143. — ἔβαν φέρουσαι: see on A 391.

303. χθιζά τε καὶ πρωιζά: proverbial of an event still well remembered. For τε καί, see § 21 g. — Αὐλῖδα: a Boeotian harbor on the Eurīpus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 5 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. ἡγερέθοντο: descriptive imperfect. *Cf.* A 25.

305. ἡμεῖς δέ: independent sentence, explaining ὅτε κτλ. 303. — ἀμφὶ περί: *on both sides around, round about*. Such a spring is still shown at Aulis. — κατὰ βωμοὺς: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples. See on A 39.

307. πλατανίστῳ: the *plane tree* was highly valued by the orientals. It often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

308. ἔνθα: *then*; repeats the idea of χθιζά τε κτλ. 303. — δράκων: 'appositive asyndeton.' *Cf.* 145. — δαφεινός: *all blood red*.

310. βωμοῦ ὑπαίτας: *darting from under the altar*. — ῥά: points back to εὖ γὰρ δὴ τόδε ἴδμεν.

311. νήπια τέκνα : *tender brood (fledglings)* ; cf. μήτηρ 313 of the *mother bird*. The terms of human relationship are used of birds and beasts.

312. ὑποπεπηῶτες : *crouched under*.

313. ὀκτώ : part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence, since the interpretation of the omen rests only on the equal number of sparrows and years of war. Cf. Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen. xli*. — μήτηρ, ἡ τέκε : for the 'epexegetis,' see § 12 e.

314. ἐλεεινά : cognate accusative, adverbial with τετριγῶτας. — τετριγῶτας : for the tense, see on 264.

315. ἀμφοποτάτο ὁδυρομένη : for the hiatus, cf. 211. — τέκνα : object of the finite verb.

316. ἐλελιζάμενος : *coiling itself*, in order thus to strike the bird with greater force. — πτέρυγος : for the genitive, cf. γούνων A 407. — ἀμφιαχυσίαν : repeats concisely the verb and participle of 315.

317. κατὰ ἔφαγε : κατὰ is used as in κατήσθιε 314, κατακαίω.

318. ἀρίζηλον : neuter adjective as substantive. Cf. 204. The adjective is in the predicate after θῆκεν. *Made this (serpent) to be something very clear, i.e. a sign from the gods.* — ὅς περ : *the same god who.* — ἔφηνεν : equivalent to ἤκε φώωσδε 309.

319. λαῶν γάρ μιν ἔθηκε : *made it a stone, turned it to stone.* Cf. fit lapis et servat serpentis imagine saxum Ovid *Met.* xii. 23.

320. οἷον ἐτύχθη : *what had happened* ; exclamation giving the contents and reason of θανμάζομεν.

321. δεινὰ πέλωρα : *dire portents, i.e. the serpent with its deeds and its petrification.* — εἰσῆλθε : here followed by an accusative.

322. Cf. A 109.

323. ἄνεψ ἐγένεσθε : *became mute.*

324. ἡμῖν : emphatic. — τόδε : object, with τέρας μέγα as predicate.

325. ὀψιμον ὀψιτέλεστον : for the repetition, see § 12 d ; for the 'asyndeton,' see § 15. — δου κλέος : because of the fulfillment of the prophecy.

327 = 313. — This verse is repeated, since the numeral adjectives are most important for the interpretation of the omen.

328. αὐθι : *i.e. before Ilios, like αὐτοῦ 237.*

329. τῷ δεκάτῳ : *on that tenth, "then, in the tenth year"* ; the article calls attention to this as the decisive year. Cf. ἔνθα μὲν εἰνάετες πολεμίζομεν νῆες Ἀχαιῶν, | τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν | οἴκαδε σὺν νήεσσι ξ 240 f. *there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.*

331. ἄγε: as interjection, with the plural; see on A 62.

332. ἄστυ: *i.e.* the πόλιν of 329. The poet's choice between the two words is often determined by the convenience of his verse; § 22 *e, f*.

333. ἀμφὶ δὲ κτλ.: *so that the ships resounded, etc.*; 'paratactic' clause to express result; parenthetical, as A 10, Γ 134, 410. ἐπαινήσαντες 335 refers not to Ἀχαιῶν 334 but to Ἀργεῖοι 333.

334. ἀυσάντων κτλ.: *from the shout, etc.* For the genitive, see § 19 *g γ*.

335. ἐπαινήσαντες: adds the reason for the shout. — Ὀδυσσῆος θέλοιο: standing verse-close; see § 12 *b*. διὸς Ὀδυσσεύς (244) serves as the nominative.

336. καί: *also*, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos.

337. ἀγοράσθε: with lengthened initial vowel; see § 59 *e*. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 *d*.

338. πολεμῆια ἔργα: 'periphrasis' for πόλεμος. § 16 *d*.

339. πῇ δὴ βήσεται: a rhetorical question. "What will become of compacts if no one thinks of keeping them?" — συνθεσῖαι τε καὶ ὄρκια: *i.e.* compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says: non ego cum Danais Troianam excindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an ὑπόσχεσις (286). — ἡμῖν: ethical dative. "Our agreements."

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — ἐν πυρὶ: *cf.* E 215, where the archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.

341. σπονδαὶ ἄκριτοι: libations to the gods with unmixed wine (see on Γ 270), although no wine was drunk unmixed with water. — δεξιάι: *i.e.* pledges given by the right hand. See on δεκάτη A 54.

342. αὐτως: without change, vainly; *cf.* 138. It is explained by what follows. — μῆχος: way of relief, *sc.* from this contest of words to come to deeds and the conquest of Troy.

344. Ἀτρεΐδῃ, σὺ δέ: as A 282. — ἔτι: construe with ἄρχευν. "In the future as in the past." — ἔχων κτλ.: holding firmly to thy determination, *sc.* to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἔα φθινύθειν : *let them perish!* — ἓνα καὶ δύο : for the idiomatic use of καί, cf. 303, A 128, Γ 363. Nestor depreciates the number of the renegades and mentions no names. — Ἀχαιῶν : partitive genitive with τοί.

347. νόσφιν βουλευώσι : “*plan apart from us, separating their cause from ours, like Thersites.*” — ἄνυσις . . . αὐτῶν : parenthetical, connected with the preceding by the contrast between βουλευώσι and ἄνυσις. — αὐτῶν : neuter, of the plans (βουλεύματα) implied in βουλευώσι.

348. πρὶν ἰέναι : depends on βουλευώσι. — Διός : by ‘prolepsis’ (cf. ἀδελφεόν 409) connected with γνόμεναι and supplied in thought for ὑπόσχεσις.

349. εἴ τε, εἴ τε : indirect questions, as A 65. — καὶ οὐκί : cf. 238.

350. φημί : *maintain, assert.* — οὖν : *at all events.* This particle is not frequent in Homer. It occurs about sixty times in the *Iliad* and *Odyssey*. — κατανεῦσαι : intransitive, *gave a promise.* See on A 514.

351. ἡματι τῷ ὅτε : closely connected, as a standing formula, as 743. — νηυσὶν ἐν ἔβαινον : cf. 510, 619, ἐς Τροίην ἀναβήμεναι a 210 *embark and set sail for Troy.*

352. Ἀργεῖοι : for the position, see § 11 j. — φέροντες : cf. 304.

353. ἀστράπτων : as if ὅτι κατένευσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent ‘anacoluthon’ is Γ 211. — ἐπιδέξια : *on our right, i.e. on the propitious side.* — φαίνων : interpretation of ἀστράπτων. For the ‘chiastic’ order of words, cf. A 443, 558 f.

355. πρὶν κτλ. : *i.e. before the capture of Troy,* — but with special reference to the booty. The women and children of a captured city were treated as slaves, the men were killed. — τινὰ : in a collective sense, referring to each individual, as is also Τρώων ἀλόχῳ.

356. τίσασθαι : ‘chiastic’ with κατακοιμηθῆναι, with which it is coincident. The Trojans shall be repaid, like for like. — Ἑλένης ὀρμήματα κτλ. : *the longings and sighs of Helen, i.e. those which she felt and uttered.* The poet attributes to Nestor a knowledge of Helen’s repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen’s fault, although she followed him willingly. She is always attractive in Homer. Vergil (*Aen.* vi. 511 ff.) represents her in a much more unpleasant light.

358. ἀπτίσθω ἥς νηός : cf. 171. In a threatening tone. “Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest.” For the imperative, cf. A 302. — ἐυσσέλμοιο κτλ. : as 170.

359. **ῥῥα** : *in order that*. This was the natural consequence to be expected. — **θάνατον** : *sc.* as punishment. — **πότμον** : *cf.* **μεθ' Ἑκτορα πότμος ἑτοῖμος** Σ 96 *after thou hast killed Hector, death is ready for thee*.

360. **ἄναξ** : Nestor turns to Agamemnon. — **πειθεό τ' ἄλλῳ** : this is the leading thought, as is shown by what follows, while **εἷ μῆδεο** recapitulates 344 f. “As thou must plan wisely thyself, so also follow another's advice.”

361. **ἀπόβλητον** : for the final syllable, long by position before a lost consonant, see § 59 j.

362. **κρίνει** : *separate, i.e.* place in position separately, as 446. — **κατὰ φύλα** : distributive, *by tribes*, the principal division of each Greek people; *cf.* 668. For this use of **κατά**, *cf.* A 487. — **κατὰ φρήτρας** : *by clans*, to which the separate families belonged. — *Cf.* ‘According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households,’ *Joshua* vii. 14. — This verse suggests such a catalogue as follows (484 ff.). — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. **φρήτρη κτλ.** : equivalent to **ἀλλήλοις**.

365. **ὅς τε λαῶν** : *sc.* **ἔησι**. The clause is relative, not interrogative.

366. **κατὰ σφέας** : *by themselves separately*. *Cf.* A 271.

367. **ἦ καὶ θεσπεσίῃ** : *whether* thou hast failed not simply because of the inefficiency of the army, but *also by decree of the gods*. This refers to 111 ff. — **ἀλαπίξεις** : future, since the success of this measure will not appear until in the future.

368. **ἦ** : *or only*, as the English idiom requires, to correspond to **καί**, above.

370. **ἦ μάν** : strong asseveration, *in very truth*. — **αὔτε** : *again*, “as often before.” Agamemnon's praise is for Nestor's whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfillment of the wish is not expected. *Cf.* *dux ille Graeciae nusquam optat ut Aiaceis similes habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat quin brevi sit Troia peritura Cicero de Sen.* 31.

374. **χερσιν ὑπο** : for **ὑπό** with the dative, in its transition from local to instrumental sense, see § 19 i. — **ἀλοῦσα** : aorist, to mark the capture of the city as the decisive moment, while **περθομένη** refers to the duration of the work of destruction; *cf.* A 331.

375. **Κρονίδης Ζεύς** : closely connected; *cf.* A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed in 412 ff. — For the complaint, *cf.* 111.

376. *ὅς* : as 275. — *μετά* : *into the midst of*; cf. A 222, 423. — *ἀπρήκτους* : cf. 121. — *βάλλει* : *casts, is wont to entangle in*.

377. *μαχησάμεθα* : cf. *ἔριδι ξυνέηκε μάχεσθαι* A 8. — *εἵνεκα κούρης* : here marks the insignificant occasion of the quarrel.

378. *ἦρχον* : construe with the participle. — *χαλεπαίνων* : *i.e.* the quarrel.

379. *ἔς γε μίαν κτλ.* : *sc.* *βουλὴν*, cf. *δεξιαί* 341. *Agree in counsel*, the opposite of *ἀμφὶς φράζεσθαι*, cf. 14.

381. *δεῖπνον* : the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — *ξυνάγωμεν Ἄρηα* : *i.e.* begin the sharp contest; see on 426. Cf. 440, A 8, Γ 70, *committere proelium*.

382. *τίς* : collective. — *εὖ* : the repetition is rhetorical; cf. *ἐκ* A 436 ff. — Cf. ‘Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orbéd shield,’ Milton *Par. Lost* vi. 537 ff.

384. *ἄρματος ἀμφίς* : construe with *ιδών*, *looking carefully about his chariot*, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

385. *πανημέριοι* : as A 472. — *ὥς κρινώμεθα* : *that we may measure our strength*. — *στυγερῷ Ἄρηι* : dative of interest, *i.e.* *in dread battle*.

386. *μετέσσειται* : *shall be between*, *sc.* the conflicts.

387. *μένος ἀνδρῶν* : for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. *τεῦ* [*τινός, τοῦ*] : *many a one's*. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. *χεῖρα* : *arm*; accusative of specification. — *καμεῖται* : *sc.* *τίς* from *τεῦ*.

391. Cf. A 549. — *ἐθέλοντα* : *inclined, ready*. — *νοήσω* : *perceive*.

392. *μιμνάζειν* : object of *ἐθέλοντα*. A collateral form of *μένω, μέμνω*, § 37 a. — *οὐ* : *by no means*; emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — *οἱ* : personal pronoun instead of a demonstrative after the conditional relative sentence. Cf. A 218.

393. *κύνας κτλ.* : see on A 4. — “Nothing shall save him from death.”

394. *ὥς ὅτε* : introduces a comparison, as Δ 462. § 14 e. *Sc.* *ιάχῃ*. — Cf. ‘He scarce had finished when such murmur filled | Th’ assembly, as when hollow rocks retain | The sound of blust’ring winds, which all night

long | Had roused the sea,' *etc.* Milton *Par. Lost* ii. 284 ff.; 'He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,' *ib.* x. 641 f.; 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,' *ib.* v. 872 f.

395. κινήσῃ: for the subjunctive, *cf.* A 80. *Sc.* κύμα as object.

396. σκοπέλω: locative, in partitive apposition with ἀκτῇ. *Cf.* 145. — κύματα ἀνέμων: *i.e.* waves roused by the winds. *Cf.* ἔλκεϊ ὕδρου 723, φόβον Ἄρῃος 767, νοῦσον Διός ι 411 disease sent by Zeus.

397. ὅτ' ἂν γένωνται: *sc.* ἀνεμοί. This explains παντοίων, but the whole sentence is a picturesque decoration of the comparison. See § 14 a. — ἐνθ' ἢ ἐνθα: in this direction or in that; *cf.* 90, 462, 476, 812.

398. ὀρέοντο: they hastened away. — κατὰ νῆας: *cf.* 47.



A SACRIFICE

400. ἔρξε: for the imperfect, *cf.* ἀφίει A 25. — θεῶν κτλ.: *cf.* A 290. Each of the tribes offered sacrifices to its national god.

402. ἱέρευσεν: *sc.* as he prepared a feast for the 'Gerontes.' Kings generally sacrificed to Zeus, as their patron. See on A 176. — Ἀγαμέμνων: in apposition with ὁ. See § 42 l.

403. πενταέτηρον: *i.e.* full-grown. This age was approved for beef and pork. An ox was the most honored victim. — Κρονίωνι: dative of interest, *in his honor*, with ἱέρευσεν.

404. γέροντας: see on γερόντων 21. The following seem to be the members of the βουλῇ of 53.

405. πρώτιστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place; *cf.* A 145. Idomeneus is also a great friend of Menelaus; *cf.* Γ 232.

406. Τυδέος υἱόν: *i.e.* Diomed, king of Argos. See on 567.

408. αὐτόματος: Menelaus needed no invitation, holding a special relation. — βοὴν ἀγαθός: this epithet is applied often to Menelaus. § 12 *b*.

409. ἀδελφεόν: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause; *cf.* 348, 'I know thee who thou art,' *St. Luke* iv. 34. — ὥς ἐπονεῖτο: *how busy he was* in preparing for the feast and the battle.

410. περίστησαν: second aorist; *cf.* A 448. — οὐλοχύτας κτλ.: as A 449.

412. Ζεῦ κτλ.: equivalent to Jupiter Optimus Maximus. — The different attributes are given without conjunctions; see § 15 *a*. — The elated tone of the prayer results from the king's infatuation by the dream; *cf.* 37 ff. — κελαϊνεφές: since the god appears in the dark thundercloud. — αἰθέρι: *cf.* A 44, 195.

413. ἐπί: construe with δῶναι, *sc.* upon the battle. — ἐπὶ κνέφας ἔλθειν: *cf.* A 475. — The infinitives depend on δός implied in the invocation. The optative follows in 418. — For the wish, *cf.* Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,' *Joshua* x. 12 f.

414. πρηνές: proleptic predicate after κατὰ βαλέειν. *Cf.* ῥωγαλέον 417, ἀλίσστον 420.

415. αἰθαλόεν: the ceiling timbers were blackened by the smoke from the fires and torches, for which no adequate outlet was provided. — πρῆσαι: construe with the genitive. — θύρετρα: *i.e.* the double door which with its decorations formed a principal ornament of the palace.

416. Ἐκτόρεον: equivalent to Ἐκτορος. See on 20.

417. χαλκῷ: bronze, *i.e.* sword; *cf.* 578, A 236. — ἀμφ' αὐτόν: *about himself*, as the chief personage.

418. ὀδᾶξ κτλ.: *bite the dust*, in the last convulsive agony of death; *cf.* humum semel ore momordit Verg. *Aen.* xi. 418. — ὀδᾶξ: equivalent to τοῖς ὀδοῦσιν. *Cf.* πύξ Γ 237 *with the fist*, λάξ Z 65 *with the foot*.

419. *ἱπεκράλαιναι* : cf. A 455. Coincident in time with *ἔφατο*.

420. *δέκτο* : second aorist ; cf. *δέχθαι* A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — *ἔφειλλεν* : i.e. he gave them greater labor of war instead of giving them peace ; cf. 39 f.

421–424 = A 458–461.

425. Cf. A 462.

426. *Ἡφαίστοιο* : i.e. blazing fire. The god is put for his element. Cf. *Ἄρης* for *πόλεμος* 381 ; *Ἀμφιτρίτῃ* for *θάλασσα* μ 97 ; *Ἀφροδίτῃ* for *ἔρως* χ 444 ; *Vulcanum spargere tectis* Verg. *Aen.* vii. 77.

427–432 = A 464–469.

433. *τοῖς* : cf. A 58.

435. *μηκέτι κτλ.* : *no longer now let us talk here for a long time*. Nestor wished to prevent the conversation that generally followed a feast. He agreed with Agamemnon (381 ff.) in calling for action.

436. *ἀμβαλλώμεθα* : cf. *ἀνάβλησις* 380. — *δή* : *now*. — *θεός* : i.e. Zeus. — *ἐγγυαλίζει* : *gives into our hands*, sc. in so far as the Dream directed the immediate preparation for battle.

437. *ἄγε* : here only in Homer with third person imperative, but this is equivalent to “bid the heralds,” etc. — *κήρυκες* : i.e. Agamemnon’s, as 50, 442. — *Ἀχαιῶν* : construe with *λαόν*, as 163.

439. *ἡμεῖς* : i.e. the princes who are named in 405 ff. — *ἄθροοι ὦδε* : *assembled as we are*.

440. *θᾶσσον* : *the quicker*. — *ἐγείρομεν κτλ.* : cf. 381. Cf. ‘awake our sleeping sword of war,’ Shakspeare *Henry the Fifth*, i. 2. 22.

442–444. Cf. 50–52.

442. *αὐτίκα* : ‘asyndetic’ ; see § 15 d.

445. *οἱ δ’ ἄμφ’ Ἀτρεΐωνα* : “the son of Atreus and the other princes.” Cf. Γ 146. See H. 791, 3 ; G. 1202, 3.

446. *κρίνοντες* : following Nestor’s advice (362). — *μετὰ δέ* : *but among them*, as 477. — Athena is unseen. So Apollo leads the Trojans forward, *εἰμένος ὤμουιν νεφέλην* O 308 *with a cloud wrapped about his shoulders*. See on A 198. — *Ἀθήνη* : sc. *θῶνε*, which is taken up by *διέσσοντο* 450.

447. *αἰγίδα* : as goddess of war (see on A 206), Athena wears the aegis of Zeus, apparently as a light shield. The aegis was a symbol of the thunder-cloud, just as the Gorgon’s head upon it (E 741) represented the thunder-storm. This is worn by Athena regularly in works of art. — *ἀγήραον κτλ.* : explanatory of *ἐρίτιμον*. *ἀγήραος* is always associated by Homer with *ἀθάνατος*, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

448. *τῆς* : *from which*. Construe with *ἡερίθονται*. — The present is used of a divine and unchanging quality.

449. *εὐπλεκέες* : evidently the art of drawing gold into thin threads was known in the Homeric period. — *ἑκατόμβοις* : cattle formed the standard of value in those times. Coined money was unknown.

451. *ἐν* : construe with *ᾧρσεν*.

452. *καρδίη* : cf. *θυμῷ* A 24. *καρδίη* is found in Homer only in this verse, elsewhere *κραδίη*, as 171 ; see § 31.

455-483. See § 14 c.

455. *ἥντε* : as 87. — *ἄσπετον* : sc. in extent. This is essential for the comparison, since the extent of the fire is a condition of its brightness as seen at a distance.

456. *ἔκαθεν* : from afar, where the poet chooses his station with the men who are looking on.

457. *τῶν* : of these ; limits *χαλκοῦ*. — *ἐρχομένων* : as they were going forth. — *θεσπεσίοιο* : sc. because of the throng.

458. *δι' αἰθέρος* : i.e. reaches through the aether to the home of the gods. See on A 44.

459. *τῶν* : prepares the way for the leading clause. It is taken up by *τῶν* 464, as *τοὺς* 474 is taken up by *τοὺς* 476. — *ἔθνεα* : cf. 87.

460. *χηνῶν* : the specializing of *ὀρνίθων* forms a concrete picture, of which the definite local designation forms a part. § 12 f. Cranes were only birds of passage in Greece. Cf. Γ 4. — *κύκνων* : cf. *ceu quondam nivei liquida inter nubila cygni* Verg. *Aen.* vii. 699.

461. *Ἀσίῳ* : for the use of the adjective, cf. *ἐν λαιμῶνι Σκαμανδρίῳ* 467, *Asia prata* Verg. *Georg.* i. 383, *quales sub nubibus atris | Strymoniae dant signa grues* Verg. *Aen.* x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent ; just as 'Europe' at first was only the Boeotian plain.

462. *ἔνθα κτλ.* : to this side or to that ; cf. 397. — *ἀγαλλόμενα κτλ.* : literally, *delighting with their wings*, i.e. with joyous play of their wings.

463. *κλαγγηδὸν προκαθιζόντων* : settling (forward) with loud cries, referring to *ὀρνίθων* 459. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — *σμαραγεῖ δέ* : for the 'parataxis,' see on 210.

464 = 91.

465. *πεδίον* : i.e. the plain between the camp and the city. — *προχέοντο* : cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops,' etc., Milton *Par. Regained* iii. 310 f. — *ὑπό* : adverb, explained by the following ablative genitive *ποδῶν*.

466. αὐτῶν κτλ. : *of both themselves and their horses* ; cf. 762. This limits ποδῶν.

467 f. The third comparison is closely connected with the preceding. — ἔσταν : *halted, stopped*, as they came to the field of battle. For the aorist, cf. 94.

468. ὥρη : *in the season, i.e. in spring*.

469. ἥντε κτλ. : protasis to τόσσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μυιάων : the fly has elsewhere also the character of an impudent, eager insect. — ἀδινάων ἔθνεα : cf. 87. — Cf. 'Or as a swarm of flies in vintage time, | About the wine press where sweet must is pour'd, | Beat off, returns as oft with humming sound,' Milton *Par. Regained* iv. 15.

470. ποιμήνιον : the Homeric Greeks did not use the milk of cows. — ἡλάσκουσιν : *always hover about*.

471. ὅτε κτλ. : explains ὥρη ἐν εἰαρινῇ. Clearly the Homeric Greeks did not expect to have milk through the entire year. — τέ : marks the close connection of the clauses. See § 21 b.

472. ἐπὶ Τρώεσσι : to battle against the Trojans. ἐπί is here used with the dative, implying hostility. Cf. A 382.

473. ἴσταντο : *were taking their positions*. — διαπραΐσαι : sc. Τρώας.

474. πλατέα : standing epithet, broad, wide feeding, i.e. scattered as they feed ; in contrast with 'huddling' sheep. — αἰπόλοι ἄνδρες : cf. βασιλῆι ἀνδρὶ Γ 170, βουληφόρον ἄνδρα Β 24, Φρύγας ἀνέρας Γ 185, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί *Acts* xxiii. 1.

475. διακρίνωσιν : subjunctive of a general supposition ; cf. A 554. — νομῷ : dative of place. — μιγέωσιν : sc. αἰπόλια αἰγῶν as subject. — This comparison implies common pastures, not held in severalty.

476. διεκόσμεον : cf. διακοσμηθεῖμεν 126, διὰ τρήχα κοσμηθέντες 655.

477. λέναι : for the infinitive, cf. μάχεσθαι A 8. — μετά : adverb, as 446.

478. Διὶ κτλ. : Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. Cf. Γ 167 ff. Homeric comparisons of men with gods do not generally specify a particular feature. — Cf. 'See what a grace was seated on this brow ; | Hyperion's curls ; the front of Jove himself ; | An eye like Mars, to threaten and command ; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal,' Shakspeare *Hamlet* iii. 4. 55 ff.

479. For the 'chiasmus,' cf. A 443, 558 f. See § 16 a. — ζώνην : waist.

480. βούς: made more definite by its appositive ταῦρος. Cf. 460.—μέγα: far; cf. A 78.—ἐπλετο: gnomic aorist, frequent in comparisons; cf. A 418.

481. γάρ τε: always connected, like namque.

482. τοῖον: such a one; sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (see on A 176).

483. ἐκπρεπεία: in apposition with τοῖον.—ἑξοχόν: elsewhere followed by the genitive.

THE CATALOGUE OF THE SHIPS.

484. Solemn invocation of the Muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. Cf. αἶεδε θεά A 1, ἄνδρα μοι ἔννεπε μούσα a 1, pandite nunc Heliconā, deae, cantusque movete, | ... et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura Verg. *Aen.* vii. 641, 645 f.—For the repetition of the invocation, cf. 'Descend from Heaven, Urania,' Milton *Par. Lost* vii. 1.—νῦν: now, closely connecting what follows with the advance of the Achaeans that has been described (455-483).—μοῦσαι: plural, as 594. Homer does not know the name of any Muse, and has their number as nine only in ω 60. The earlier number seems to have been three,—the same as of the Fates, Graces, Hours, etc. The Muses could not be assigned to different arts and sciences before the arts and sciences existed.—'Ολύμπια: the earliest home of the Muses seems to have been on the slopes of Mt. Olympus; they were thence called Pierian (Verg. *Ecl.* viii. 63); Hesiod transferred them to Boeotia, and calls them *Heliconian*.—For the rhyme between the words before the caesura and the close of the verse, see § 13 a.—For this Catalogue of forces, cf. *Joshua* xv-xix, *Numbers* xxvi, Hesiod's *Theogony*, Vergil's *Aeneid* vii. 641-817, and Milton's list of fallen angels (*Par. Lost* i. 392-521).

485. πάρεστε: sc. πᾶσιν from πάντα.—This verse and the next following are parenthetical.—Cf. 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell,' etc. Milton *Par. Lost* i. 27.

486. ἡμεῖς: we bards.—κλέος: report, "what people say," in contrast with ἴδμεν.—ἀκούομεν: we hear, i.e. we have heard, as in English.

487. Cf. 760.

488. πληθύν: as 143.—ἄν μυθήσομαι: for the mode, cf. A 139.

489. οὐδ' εἰ: not even if.—Cf. non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, ora que

centum, | ferrea vox Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, si vox infragilis, pectus mihi firmitus aere, | pluraque cum linguis pluribus ora forent Ovid *Trist.* i. 5. 53 f.

490. **χάλκεον**: epithet of strength and firmness. — **ἥτορ**: i.e. lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — **Ὀλυμπιάδες**: not a true patronymic here, but a mere adjective of connection; cf. *Ὀυμπιῶνες* A 570. The Muses are *Ὀλύμπια δώματ' ἔχουσαι* 484. See § 39 a. — **Διὸς κτλ.**: cf. 598, *θεὰ [μοῦσα] θύγατερ Διὸς* a 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

492. **ὑπὸ Ἴλιον**: see on 216.

493. This verse promises something different from 487. — **ἀρχοὺς αὖ**: in contrast with *πληθύν* 488. — **προτάσας**: *all together*; as the poet adds a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (cf. 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (a) The mainland of Greece south of Thermopylae; (b) middle and southern Greece with the islands immediately adjoining. Sixteen contingents. (494–644.) II. Insular Greece, from Crete to Calydnæ. Four contingents. (645–680.) III. Thessalian Greece, from Mt. Oeta and Mt. Othrys on the south, to Olympus on the north. Nine contingents. (681–759.) See § 7 d.

The Achæan ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achæans before Troy as 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and estimated the whole number of Achæans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed

questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (603–614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Ἑλλάς and the Ἕλληνες in this Catalogue are restricted to a part of Thessaly (683 f.). The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi, Olympia, and Pisa do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

494–558. *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds northerly from Boeotia, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships.

The poet begins with Boeotia, probably because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name Βοιωτία or Βοιωτεία to the Catalogue of the ships.

494–510. *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan War. According to Thucydides (i. 12), the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere, which seems to indicate a Boeotian poet. The Thebans are not prominent in the action of the *Iliad*, and Thebes is not mentioned; see on 505.

494 f. μέν: correlative with δέ 511.—The five leaders are all mentioned elsewhere.

496. οἳ τε: refers to Βοιωτῶν, resumed in τῶν 509.—Ἕρην: not far from Tanagra and Aulis.—Ἀχίλλεα: where the Achaean forces gathered before setting sail for Troy; see on 339.

498. Θέσπειαν [Θεσπιάς]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739.—For the singular, see § 37 *d.*—Thespieae and Platea were the

only Boeotian cities to refuse tribute of 'earth and water' to Xerxes.—**εὐρύχορον**: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances.—Frequently in this Catalogue are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. Cf. 497, 502, 532, 561, 582, 606, 647, 739, etc.—**Μυκαλησσόν**: on the road from Thebes to Chalcis.

499. **ἀμφὶ ἐνέμοντο**: *dwelt about, inhabited*. Cf. 521, 574, 585, 634, etc.—**Ἄρμα**: here Amphiaraus (the chief hero of the expedition against Seven-gated Thebes) and his *chariot* sank into the earth.

502. **Κώπας**: this town gave its name to the lake on which it lay.—**Θίσβην**: Shakspeare's 'Thisbe' was named for the nymph of this place.

503. **ποιήεντα**: here feminine, an adjective of two endings. Cf. 77.

504. **Γλίσσαντα**: at the foot of Mt. Hypatus, where the decisive battle between the Epigoni and the Thebans was said to have been fought.

505. **Ὑποθήβας**: *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.

506. **ἄλσος**: in apposition with **Ὀγχηστόν**, cf. 592, 696.

507. **Ἄρην**: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

509. **νέες κίον**: cf. *νηὸς Ἰούσης* A 482.—**ἐν δὲ ἐκάστη βαῖνον**: *in each were sailing*, sc. from Aulis. See on 494 ff.

510. **βαῖνον**: cf. 351, 611, 619.—**ἐκατὸν κτλ.**: probably an unusually large number.

511. **Ὀρχομενόν**: the rich capital of the famous empire of the Minyae; called **Μινύειον** in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshiped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copaïs, on the left bank of the Boeotian Cephissus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

512. **ἥρξε**: singular, although two personal subjects follow. Cf. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

513. **δόμῳ**: local, *in the house*.—**Ἄκτορος**: i.e. Astyoche's father.

514. **ὑπερώιον**: this served as the sleeping chamber for the women.

515. Ἄρηι: she bore to *Ares*, the national god of the warlike Minyae. For the dative, cf. 658. For the long first syllable of Ἄρηι, cf. 767, Ἀπόλλωνος A 14. — The second half-verse is equivalent to a relative clause.

516. τοῖς: construe with the verb. τῶν might have been used with νέες, § 19 h.

517–526. *The Phocians*. These also may be supposed to have fitted out their fleet on the Euripus.

518. Ἰφίτου: for this traditional form, the meter indicates the truer form to be Ἰφίτοο, with ultima lengthened before the μ (§ 59 h). § 35 b.

519. Πυθῶνα: the epithet πετρήεσσαν is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulo excelso sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπήα: burnt, like Daulis, by the Persians under Xerxes.

522. ἄρα: further; uniting the following to form a series with the preceding. — Κηφισόν: the Cephissus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copais.

524. ἅμα ἕποντο: accompanied.

525. οἱ μέν: i.e. the two leaders mentioned in 517. — ἀμφιέποντες: for the use of the participle, see on ἰών A 138.

526. Βοιωτῶν δ' ἔμπλην: next the Boeotians. — ἐπ' ἄριστερά: to the left of the Boeotians, in the line of the ships. Cf. ἐπιδέξια 353.

527–535. *The Locrians*.

527. Ὀιλῆος: genitive of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνιος Αἴας, where the adjective is equivalent to a genitive. — ταχύς: cf. celerem sequi Aiace[m] Hor. Carm. i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip.

529. ὀλίγος: small, like Attic μικρός, which is rare in Homer. — λινόθωρηξ: with linen doublet, i.e. in a closely woven, thick linen jacket. Linen armor later became more common (see Xen. An. iv. 7. 15 of the Chalybes, τὸν λινόιν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς Xen. Cyr. vi. 4. 2). Such a cuirass of cocoanut fiber was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a saber.

530. Πανέλληνες: the Pan-Hellenes (cf. Παναχαιῶν 404), only here. This unites under one name the peoples of northern Greece, as Ἀχαιοὺς is used of the peoples of Peloponnesus and the adjacent islands. Cf.

καθ' Ἑλλάδα καὶ μέσον Ἄργος α 344 *through Hellas and the midst of Argos*, as including all Greece. Cf. 'from Dan even to Beersheba,' *Judges* xx. 1, 'from John O'Groat's to Land's End.' 531. οἱ: refers to Δοκρῶν 527.

535. Δοκρῶν: for its position at the beginning of the verse, see on οὐλομένην A 2. — ἱερῆς: as A 366. The cult of Apollo and Artemis was especially prominent in Euboea. 536–545. *The Euboeans.*

536. The second half-verse is in apposition with the first. — μένεα πνέοντες: *breathing courage*, i.e. inspired with courage and fury. — μένεα: plural because of the number of men; cf. Shakespeare's 'Wherein hath Caesar thus deserved your loves,' *Julius Caesar* iii. 2. 241. Cf. 588. — Ἄβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea and gave to the island its earlier name.

537. Χαλκίδα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that the rocks have been blasted away in order to open a passage for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — Εἰρετρίαν: the later Eretria. The short quantity of ε before τρ is unusual in Homer. § 59 g. — Ἰστίαίαν: trisyllabic by 'synizesis.' § 25 a.

540. ἔζος Ἄρης: *scion of Ares*, denoting bravery; only metaphorical in Homer. Cf. θεράποντες Ἄρης 110.

542. ὅπιθεν κομώντες: see on 11. — Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees. § 57 d. — δηίων: construe with στήθεσσιν. ι is here pronounced as γ.

546–558. *The Athenians and Salaminians.* 546. Ἀθήνας: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the *Odyssey*. — In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right. They were not prominent in the conflicts. — ἑκτίμενον: cf. 'Where on the Aegean shore a city stands | Built nobly, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts | And eloquence,' *Milton Par. Regained* iv. 238 ff.

548. τέκε δὲ κτλ.: parenthetical clause. Erechtheus is called γηγενής by Herodotus and others. The Athenians boasted that they were *children of the soil* (αὐτόχθονες).

549. **κάδ**: construe with **εἶσεν**. Cf. **ἀνὰ εἶσεν** A 310 f. — **πλοῖν**: with reference to the votive offerings and other treasures stored there. — **νηῶ**: recent excavations show that before the Persian invasion the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian temple of Athena were built into the wall of the Acropolis.

550. **μῖν**: *i.e.* Erechtheus, who was worshiped with Athena, since the two were considered the founders of the civilization of the country.

551. **περιτελλομένων**: see on 295. — This then was an annual festival.



CORRIDOR OF THE CITADEL OF TIRYNS

552. **Πετεῶο**: the family of Peteos claimed descent from Erechtheus.

553 f. **τῷ δ' οὐ πω κτλ.**: according to Herodotus, an ambassador of the Athenians in the time of the second Persian War referred to these verses with pride before Gelo, tyrant of Syracuse. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

554. **κοσμήσαι** [**τάξαι**, § 17]: the infinitive is used here as an accusative of specification. — **ἵππους**: *i.e.* men on chariots, horses, and all that went with them.

557. Αἶας: *i.e.* the son of Telamon. — **Σαλαμῖνος:** Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because he had killed his brother.

558. ἄγων: for the participle, *cf.* ἀμφιέποντες 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φυλαί) of Attica was named Αἰαντίς, after him.

559–624. Peloponnesus.

559–568. Argos.

559. Αργος: the city, not the country. — **τειχιόισσαν:** *well walled*; literally, *rich in walls*, since Tiryns was famous for its walls, — the best known and perhaps the oldest extant example of the so-called Cyclopean architecture. These walls are thought to have been fifty or sixty feet in height, and in places are twenty or twenty-five feet thick. In the time of Antoninus Pius they were declared to be as great a wonder as the Egyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

560. κατὰ ἐχούσας: *which occupy.*

561. Τροιζήνα: famous for the worship of Poseidon and as the early home of Theseus. — **ἀμπελόεντα:** for the form, *cf.* ποιέοντα 503. — **Ἐπίδανρον:** famed for its temple of Asclepius. The theater (built under the direction of Polycletus, with seats and orchestra still well preserved) and other ruins there were excavated during 1881 and the following years.

562. Αἴγινα: this island in very early times was conquered by Epidauros. — In the eighth century B.C. it was ruled by Pheidon of Argos. — **κοῦροι Ἀχαιῶν:** differs only slightly from νῆες Ἀχαιῶν 281.

563. Διομήδης: Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.

566. Μηκιστῆος: brother of Adrastus, and thus great-uncle of Diomed. — **νιός:** for the short penult, *cf.* 544, A 489. **569–580. Agamemnon's realm.**

569. Μυκήνας: the residence of Agamemnon, whose realm lay in northern Peloponnesus (the later Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, tombs, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycenae (the singular form also is used; see § 37 *d*) is called by Homer εἰρυνάγνια and πολύχρυσος. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876–77. See § 3 *b*.

570. ἀφνειὸν Κόρινθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name *Corinth* into the mouth of his actors.

572. Ἀδρηστος: king of Argos, grandfather of Diomed. He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes' and the only one of the seven who returned home alive. — **πρῶτα:** *at first*, with reference to his return to Argos.

574. Πελλήνην: in Achaea, about six miles from the sea. — **Ἄγιον:** later the capital of the twelve Achaean cities. Near it was a sanctuary of Zeus Ὀμαγύριος, where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. ἀνά: *cf. ἀνὰ δῶμα* A 570. — **εὐρείαν:** a frequent epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

576. τῶν [τούτων]: *i.e.* the inhabitants of the cities mentioned just before. The genitive depends upon *νηῶν*, *the ships of these, their ships*. *Cf.* 509, 685, while in 587, 610, 713, 719, *νεῶν* is in apposition with *τῶν*.

577. πολὺ πλείστοι: since the kingdom of Agamemnon was most extensive. Thus he had the largest force of ships himself, and could beside these lend sixty ships to the Arcadians (610–614). His rule 'over many islands,' implying naval power, is mentioned in 108.

578. ἐν δέ: *but among them*; *cf.* 588, A 142. — **χαλκόν:** *cf.* 417.

580. οὐνεκα: *because*, referring to *κυδιῶν*. — **ἄριστος:** *sc.* in kingly dignity and power, as is shown by the next verse. See on A 91.

581–590. *The realm of Menelaus.*

581. κητώεσσαν: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

584. Ἀμύκλας: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — **Ἑλος:** a city on the coast, from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Δάαν: for the name, *cf.* 'Stoneham,' 'Stonington.'

586. οἱ: *for him, his.*

587. νεῶν: in apposition with *τῶν*. See on 576. — **ἀπάτερθε:** *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν δέ: as 578. — **προθυμίῃσι πεποιθώς:** for the antepenult of *προθυμίῃσι*, see § 59 *b*. The plural is used because of the many occasions on which his zeal had prompted him to act. *Cf. μένεα* 536.

590 = 356.

591-602. *The forces of Nestor.*

591. Πύλον: *Messenian Pylus*, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian War (425 B.C.) the Athenians established themselves here and held the position for fifteen years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* 715).

592. πόρον: *ford*; in apposition with Θρίον. *Cf.* ἄλσος 506.

594. μοῦσαι: for the plural, *cf.* 484.

595. τὸν Θρήικα: *that Thracian*. For the use of the article, *cf.* A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (ἀοιδοί) and visiting the courts of the princes.

597. εὐχόμενος: for the participle of manner, see on ἰών A 138. — εἰ περ ἄν: *even granted that, supposing that*. Here alone is ἄν found, instead of κέν, with εἰ and the optative; *cf.* A 60; see § 18 *d β*. The form in direct discourse would be νικήσαιμι ἄν, εἴ περ ἄν αὐταὶ μοῦσαι ἀείδοιεν.

598. κοῦραι κτλ.: *cf.* 491 *f*.

599. πηρόν: *maimed*, here probably *mute* (*cf.* 595), though a later tradition represented him as blind. — αὐτὰρ κτλ.: this states the result of their action, although elsewhere αὐτὰρ is used to introduce something new.

600. ἐκέλευθον (*sc.* μίν): reduplicated aorist (§ 43 *e*), used transitively; only here construed like a verb of depriving, with two accusatives.

603-614. *The Arcadians*. The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. ἔχον: *cf.* Ὀλύμπια δώματ' ἔχοντες A 18. — ὑπὸ ὄρος: *up under the mountain*.

604. Αἰπύτιον: *of Aepytus*. For the use of the adjective, *cf.* Νηληϊῶ 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — ἵνα (*where*): *sc.* εἰσίν. For the omission of the copula in a relative clause, *cf.* A 547.

605. Ὀρχομενόν: to be distinguished from Minyan Orchomenus (511).

608. Στύμφηλον: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos) and for the labor of Heracles in killing the birds here.

610 f. ἐν νηὶ κτλ.: cf. 509.

614. θαλάσσια ἔργα: cf. πολεμῆμα ἔργα 338.—Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. Cf. praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo Livy xxxv. 26.

615–624. *The Eleans.* 615. Βουπράσιον: the ‘whole and part’ are often thus united; cf. 632, ‘Peter and the Apostles,’ Acts v. 29.

616. ὅσον ἐφ’: i.e. ἐφ’ ὅσον. Construe with ἐντὸς ἔργει, incloses, bounds; literally, to as far, i.e. as far as. Cf. Γ 12.

620. ἡγησάσθην: aorist, as 678, 864, 867, 870. Cf. ἦρχε, was leader.

621. ὁ μὲν: i.e. Amphimachus.—Εὐρύτου: not to be confounded with Eurytus of 596.—Ἀκτορίωνε: here of the grandsons of Actor. See § 39 m.

624. Αὐγημάδαι: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625–644. *The Western Islands and Aetolia.* 625–630. *Dulichium.*

625. οἱ δέ: sc. ἦσαν.—The poet places Dulichium and the other Echinades (which lie off the mouth of the Achelous) far to the south of their real position, off the coast of Elis.—ιεράων: the position of the adjective indicates that it is construed with Ἐχινάων, with which νήσων is in apposition.

626. πέρην ἁλός: i.e. separated from Elis by the sea.

629. ὅς: i.e. Phyleus.—πατρί: i.e. King Augeas.

631–637. *The forces of Odysseus.*

631. Κεφαλλῆνας: the common name for the subjects of Odysseus.

632. ῥά: namely, to wit. The relative sentences are virtually in apposition with Κεφαλλῆνας.—Ἰθάκην καὶ Νήριτον: see on Βουπράσιον 615.—εἰνοσιφύλλον: literally, leaf-shaking, as if the mountain caused what it suffered.

635. ἤπειρον: refers to Leucadia and Acarnania, which were conquered by Laertes.—ἀντιπέραια: neuter adjective as substantive. *The opposite coast* in Elis, where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

636. Διὶ κτλ.: Odysseus is frequently called πολύμητις and πολυμήχανος.

637. δωδέκα: a small number in comparison with the forty ships of Dulichium (630) or the eighty ships of Diomed (568). The same number of Odysseus' ships is mentioned in the *Odyssey*. See § 8 d. — **μυλοπάρηοι:** *red-cheeked*. Their bows (*cheeks*) were painted with vermillion. On the other hand, *cf.* 170, and ι 482, where the ship of Odysseus is called **κνανόπρωρος**, *dark-prowed*. — The forces of Odysseus are the fifteenth in the enumeration of the twenty-nine contingents. Corresponding to this position, these ships are said to be at the middle of the line.

638–644. The Aetolians.

640. Καλυδῶνα: on a shoulder of Mt. Aracynthus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. γάρ: introduces the explanation why Thoas was in command, and not Oeneus or one of his sons, Tydeus or Meleager. — **ἦσαν:** *were living*.

642. αὐτός: *i.e.* Oeneus. — **ξανθός:** *cf.* A 197. — **Μελέαγρος:** the most distinguished of the sons of Oeneus.

643. τῷ: *i.e.* Thoas. — **ἐπί:** construe with ἐτέταλτο. — **πάντα:** *everything*, explained by ἀνασσεμέν in apposition with it; *i.e.* the whole command. — **Αἰτωλοῖσιν:** dative of interest; *cf.* A 180, 231.

645–652. The Cretans. **645. Κρητῶν:** this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida.

646. Κνωσόν: the principal city of the island. Excavations on its site in the spring of 1900 brought to light the ruins of an extensive ancient palace (probably destroyed somewhat before Troy), and other remains of an early Greek civilization. — **Γόρτυνα:** the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing an elaborate code of laws. — **τειχίσσαν:** *cf.* 559.

647. Μίλητον: this city gave colonists and name to the Ionian Miletus. — **ἀργινέοντα:** *cretosum, chalky*, as 656. The town lay on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epiménides. There half of the ships of Menelaus were wrecked.

649. ἄλλοι: made prominent before the relative clause. — **ἑκατόμπολιν:** a round number; *cf.* 449. *Cf.* centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

650. ἄρα: recurs to 645.

653–670. The Rhodians.

653. ἥς τε μέγας τε: two essential qualities of a hero; *cf.* μέγας 816.

655. διὰ: construe with κοσμηθέντες, *divided* in three parts. The Rhodians dwelt according to tribes (καταφυλαδόν 668) in their three cities.

Pindar tells in greater detail the story of the settlement of the island, and calls it *τρίπολις νᾶσος*.

656. *Δίνδον*: famed for its worship of Athena and Heracles. From this name came that of *Lincoln* (*Lindi colonia*).

658. This episode is intended for the glorification of the Rhodians.

659. *Ἐφύρης*: the seat of King Augeas (*cf.* 624).

660. *πέρσας*: *sc.* when he made his expedition against Augeas to avenge the wrong done in refusing the reward for cleansing the stables.

661. *τράφε*: intransitive, *grew up*. Construe with *ἐπεί*, *when he had grown up*. — *ἐνὶ μεγάρῳ*: *i.e.* in his father's house at Tiryns. — *ἐνί*: for the length of the final *ι* before the following *μ*, see § 59 *h*.

662. *αὐτίκα*: refers to the preceding *ἐπεί κτλ.* — *φίλον*: evidently only as a standing epithet here. — *μήτρῳα*: brother of Alcmena, son of Alec-tryon. — *κατέκτα*: 'in a burst of anger,' says Pindar; by accident, according to another tradition.

663. *ἔξον Ἄρης*: *cf.* 540.

664. *ὁ γέ*: for its position in the second member of the sentence, *cf.* Γ 409.

665. *βῆ φεύγων*: *set out in flight*; *cf.* 71, A 391. The participle indicates the manner of his going, — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus, and of Patroclus (see on A 307).

667. *ἐς Ῥόδον ἵξεν*: this is an anachronism. Even the Dorian migration into Peloponnesus, according to the ancients, followed the fall of Troy by eighty years. — *ἄλγεα πάσχων*: *with sorrow*. Construe with *ἀλώμενος*.

668. *τριχθά*: *cf.* *τρίχα* 655. — *καταφυλαδόν*: equivalent to *κατὰ φύλα* 362. See on 655.

669. *ἐκ Διός*: *cf.* 33.

670. *καὶ σφιν κτλ.*: an independent sentence illustrating *φίληθεν*. — *κατέχευε*: *poured down* upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

671–675. *The forces of Nireus*. The smallest contingent of all.

671. *Νιρέυς*: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('*epanalepsis*'), *cf.* 838, 850, 871. § 16 *b*. — *Σύμηθεν*: a small island, off the Carian coast, north of Rhodes. A Dorian colony, like the islands of 676 *ff*.

672. The names of Nireus' parents are significant.

673. κάλλιστος: predicate. Cf. 216.

674. ἄλλων: cf. A 505.

675. ἀλαπαδνός: the opposite of κρατερός.

676-680. *The Sporades.* 676. Κράπαθον: Κάρπαθον. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian Sea.

677. Κῶν: elsewhere Κόως in Homer. An island off Cnidus and Halicarnassus. — Εὐρυπύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus (679). — Καλύδνας: small islands near Cos.

678. Φεῖδιππος, Ἀντιφος: not mentioned elsewhere in the *Iliad*.

680 = 516.

681-694. *The forces of Achilles.* 681. νῦν αὖ: but now; a transition to the forces of northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοὺς: ἐρέω hovers before the mind; cf. 493. — τό: demonstrative, that. — Πελασγικὸν Ἄργος: i.e. Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.

683. Φθίην: home of Peleus and Achilles (cf. A 169), in the valley of the Spercheüs.

685. τῶν: cf. 576. — πεντήκοντα: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by fifty men, who (like the rest) on their arrival at Troy served as soldiers.

686. πολέμοιο δυσηχείος: cf. fremituque sequuntur | horrissono Verg. *Aen.* ix. 54 f.

687. οὐ γὰρ κτλ.: for there was no one, etc. — ἡγήσαιο: potential optative without αἶν. § 18 b.

688. ἐν νήεσσι: i.e. in the camp. See on A 12.

689. κούρης: causal genitive; cf. A 65. — Βρισηΐδος: cf. A 184, 348.

690. ἐξέλειτο: i.e. received as his γέρας ἐξαίρετον. See on A 124.

691. Δυρηησσόν: Briseïs tells of its capture and destruction (T 290 ff.). See on A 125.

692. καὶ δ' ἔβαλεν: a change to the finite construction, after the participle διαπορθήσας. Cf. Γ 80; see § 11 f. — Μύνητα: king of Lyrnessus, and (according to the later story) husband of Briseïs.

694. τάχα: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the twenty-seventh day of the action of the *Iliad*, five days after the events narrated in this Second Book. See § 6 r, s.

695-710. *The forces of Protesilaus.* 695. Πύρασον: named from the wheat (πυρός) which abounded in the region. — ἀνθεμόντα: cf. 503.

696. *Δήμητρος τέμενος*: consecrated field of Demeter; in apposition with Πύρασον, cf. 506, 592. This afterwards gave to Pyrasus the name *Δημήτριον*. — *μητέρα μήλων*: Mt. Ida is called *μήτηρ θηρῶν* ④ 47.

697. *ἀγχ(α)λον*: this epithet would fit the other cities also.

698. *Πρωτεσίλαος*: Protesilaus was the first to fall in the war. The name is significant; cf. 702. High honors were paid to him at Elaeus in the Thracian Chersonese down to the time of the Persian wars. His ship was the center of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons and repulsed the Trojans.

699. *ἔχεν κάτω κτλ.*: held down, covered. Cf. Γ 243. Protesilaus was in the realm and power of the dark earth.

700. *ἀμφιδρυφής*: women tore their faces in grief. — *Φυλάκη*: local.

701. *ἡμιτελής*: he left home for the war before he could complete his house; he had hardly begun life for himself when he was killed. — *Δάρδανος ἄνθρωπος*: a Dardanian warrior. According to the later amplified form of the story, this was Hector; but Homer does not call any Trojan *Δάρδανος*, though the Dardanians were included among the *Τρῶες*.

703. *οὐδὲ μὲν οὐδὲ κτλ.*: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with οἱ, — neque vero ne hi quidem. — *πόθεόν γε μὲν [μήν]*: literally, they missed him indeed, equivalent to καὶ ποθοῦντές περ ἄρχόν. The word before γε μὲν is made prominent and always forms an 'adversative asyndeton' (see § 15 c). The English idiom introduces such a clause by yet, but. — *ἄρχόν*: i.e. their former leader.

704. *σφέας*: monosyllabic. § 25. — *Ποδάρεκς*: leader of the Phthians.

705. *Φυλακίδαο*: with υ, but *Φυλάκη* 700; cf. *Πριάμιδος* 817 with *Πρίαμον* Γ 146; see § 59 e.

707. *πρότερος*: cf. *προγενέστερος* 555.

708 f. Only another form of 703. — *οὐδὲ τι*: but in nothing.

711–715. *The kingdom of Eumelus*. 711 f. *Φεράς, Βοίβην κτλ.*: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis.

712. *Ἰαωλκόν*: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic Expedition.

714. *ὑπ' Ἀδμήτῳ*: construe with τέκε, cf. 728, 742, 820. — For the repetition of the name, cf. 636, 655, 691.

716–728. *The forces of Philoctetes*.

718. *τῶν δέ*: antecedent of οἱ δέ 716. When the relative clause precedes, the apodosis often has δέ, as here. — *τόξων ἐν εἰδώς*: as 720

and frequently, the participle of οἶδα, *am skilled in*, is followed by the genitive.

719. ἐρέται: the warriors were the oarsmen.

720. ἐμβέβασαν: *had embarked*; cf. 351, 509. The preposition is repeated from ἐν ἐκάσῳ. — ἱφι μάχεσθαι: *so as to (so that they could) fight, etc.*; infinitive of result. Cf. A 8.

722. Δῆμον: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs. They sent slaves thither for sale, and received wine thence. — The repetition of the preposition gives to ἐν Δήμῳ some independence from ἐν νήσῳ.

723. ὀλοόφρονος ὕδρου: construe with ἔλκεϊ, ablative genitive; *from the cruel water snake*. See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. τάχα δὲ κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad*; cf. 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles which Philoctetes had in his possession. According to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war.

725. Ἀργεῖοι παρὰ νηυσί: parenthetical, in a kind of apposition with the subject of ἐμελλον. — Φιλοκτήταο: construe with μνήσεσθαι.

726 = 703.

727. Οἰλῆος: father of the lesser Ajax (527).

728. ῥά: points back to the preceding verse. Cf. 650, 742.

729-733. *Forces of the Asclepiads.*

729. Τρίκην κτλ.: cities in western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — κλωμακόεσσαν: Ithome lay on the steep slopes of Mt. Pindus.

731. Ἀσκληπιῶν: better written as Ἀσκληπιόο. See on 518.

734-737. *Forces of Eurypylos.* 735. λευκὰ κάρηνα: *gleaming heights*; literally, *white heads*; cf. 739. Cf. 117.

738-747. *The forces of Polypoetes.*

738 f. Ἀργισσαν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

739. Ὀλοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκήν: *sc. because of its chalk cliffs*. Cf. 647.

742. κλυτός: as feminine. Cf. 77.

743. ἡματι τῷ ὅτε: cf. 351.

745. οὐκ οἶος: construe with ἡγεμόνευε 740. — ἅμα τῷ γε κτλ.: no

conjunction connects this with οὐκ οἶος, since it is in a kind of apposition with it (§ 15 b), expressing more fully the thought of the first words of the verse (see on οὐλομένην A 2).

746. ὑπερβύμοιο : in a laudatory sense. — Καίνειδαι : cf. A 264.

748-755. Aenianians and Perrhaebians. 750. οἰκ' ἔθεντο : built their homes.

751. ἀμφί : on the banks of. — ἔργα : tilled fields.

753. ἀργυροδίη : because of the white waves and eddies of the turbid Penēus, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. ἀλλά τε : cf. A 82. — ἥτ' ἔλαιον : refers to the water of the one stream flowing above the other.

755. ὄρκου δεινοῦ : explained by its appositive Στυγός. — This introduces a mythical explanation that gives a miraculous quality to the water. — Στυγός : limits ἵδατος. — ἀπορρώξ : branch of the water of the Styx, as the Cocytus also was said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined probably because of its violent current.

756-759. The Magnesians.

758. Πρόθοος θοός : the poet puns upon the name. § 13 c.

760-785. Conclusion of the Catalogue of the Achæan forces.

760. Cf. 487.

761. τίς τ' ἄρα : cf. A 8. — ὄχ' ἄριστος : cf. A 69. — ἔννεπε : cf. 484.

762. αὐτῶν κτλ. : cf. 466. — ἅμα ἔποντο : cf. A 158.

763. μέγα : adverb; see on A 78. — Φηρητιάδαι : Admetus. Cf. 713 ff. Or this name may be given to Pheres' grandson Eumelus; see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, ὅφρ' Ἀχιλεὺς μῆνιεν 769, 764-767 being parenthetical.

764. Ἑύμηλος : cf. 714. — ποδώκεας : this and the following epithets are attracted to the construction of the relative clause. — ὄρνιθας : for the length of the last syllable, see on κακὸν ὥς 190.

765. σταφύλῃ ἔσας : like to a plumb line, "straight as an arrow." — ἐπὶ νῶτον : over the back (cf. 308), i.e. of the same height.

766. ἐν Πηρείῃ : probably the region of Phærae, where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus and as a punishment was sent to serve a mortal. See Euripides' *Alcestis*, init. Apollo retained his interest in these mares.

767. φόβον κτλ.: *the flight of Ares attends them.* For the ablative genitive, see on 396.

768. αὖ: marks the contrast with ἵπποι μὲν 763; cf. αὖτε A 237.

770. ἵπποι: these were immortal steeds, sired by Zephyrus and given by Poseidon to Peleus. — φορέεσκον: *drew.* The Homeric heroes did not ride on horseback. Thus ἵπποι often stands for *horses and chariots.* Cf. 554.

771. ὁ μὲν: contrasted with ἵπποι 775, as is shown by 769 f. — ἐν νήεσσι: cf. 688 f.

774. αἰγανέησιν: dative of means with ἰέντες.

775. παρ' ἄρμασιν: *i.e.* where they had been tied when released from the yoke; in contrast with ὑφ' ἄρμασι, where the horses are *under the yoke* before the chariot. — ἕκαστος: appositive, as A 606.

776. The Homeric horses were fed on λωτόν (*clover*), σέλινον (a kind of *parsley*), κύπριον (a fragrant marsh plant), and on κρῖ λευκόν (*white barley*), πυρός (*wheat*), and ὄλυναι or ζειά (*spelt*).

777. εὐ πεπυκασμένα: *i.e.* away from the dust. — κεῖτο: *stood.* — ἀνάκτων: *of the masters* (construe with ἄρματα), *i.e.* Achilles and his lieutenants (see on 685). The λαοί did not fight ἀφ' ἵππων.

778. οἱ δέ: *i.e.* the λαοί and ἄνακτες. — ποθέοντες: cf. 703.

780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — οἱ δέ: *i.e.* the Achaeans. — ὥς εἴ τε κτλ.: *as if the earth were devoured* (literally, *pastured off*) *by fire.* The optative is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons; cf. 455 ff.

781. "The earth trembled as from an earthquake." — Διὶ ὥς: *sc.* στεναχίζει, *groaned as it groans under Zeus, under the power of Zeus.* ὑπὸ ποσσὶ 784 corresponds to this. — Διί: for the length of the ultima, cf. ὄρνιθας 764, and Διί 636.

782. ῥωομένη: "in his wrath." An instance of the exhibition of this anger follows. — ὅτε τε: with hypothetical subjunctive. — ἀμφὶ Τυφώϊ: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus, i.e.* the earth which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. —

Cf. 'In bulk as huge | As whom the fables name of monstrous size, | ... Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held,' Milton *Par. Lost* i. 196 ff.

783. εἰν Ἀρίμοις: *in the land of the Arimi*, in Cilicia. This belongs to the so-called 'earthquake belt.' *Cf.* durumque cubile | Inarime Iovis imperiis imposta Typhoeo Verg. *Aen.* ix. 715 f.

784. *Cf.* scuta sonant pulsuque pedum conterrita tellus Verg. *Aen.* vii. 722.

785. πεδίοιο: *on the plain*; local genitive; *cf.* 801. Only the archaic form in -οιο is so used in Homer. The accusative is used with no essential difference of meaning; *cf.* A 483.

786. ποδήνεμος: Iris is ἀελλόπος *storm-footed* © 409. *Cf.* Tennyson's 'light-foot Iris.' — ὠκέα [ὠκεῖα]: for the inflection, see § 38 b.

787. παρ Διός: construe with ἦλθε.

788. ἀγορὰς ἀγόρευον: *were holding an assembly*; *cf.* πόλεμον πολεμίζειν Γ 435. — ἐπὶ Πριάμοιο θύρῃσιν: *at the gates of Priam*, i.e. before the palace, where by oriental custom the king sat in judgment. *Cf.* 'Judges and officers shalt thou make thee in all thy gates,' *Deut.* xvi. 18.

789. πάντες: i.e. all the nobles. It is limited by the circumstances of the case. — No special βουλή (*cf.* 53) of the Trojans is mentioned.

790. προσέφη: *sc.* μὴν (referring to Priam), as 172. *Cf.* 795.

791. φθογγήν: at first only the similarity of voice receives prominence, in close connection of thought with προσέφη. But here, as in the other cases, a transformation of the whole person is to be assumed; hence ἐκείνη 795 without the addition of φθογγήν. The contents of the speech, however, cause Hector to recognize the goddess (807).

792. ποδωκείησι κτλ.: equivalent to ποσὶ κραιπνοῖσι πεποιθώς. For the plural, *cf.* προθυμίῃσι 588.

793. τύμβῳ κτλ.: *on the top of the mound*.

794. δέγμενος ὁππότε: *expectans dum*, generally followed by the aorist optative. — ναῦφιν: ablative genitive with ἀφορμηθεῖν. — This service was to be expected rather at the beginning of the war. *Cf.* 362 ff.

795. τῷ μιν ἐκείνη: *cf.* 22. — μὴν: i.e. Priam. Construe with προσέφη. — This verse repeats the sum of 790 f., because of the interposed clauses.

796. αἰεὶ τοι: *cf.* A 107, 177, 541. — φίλοι: predicate. *Cf.* A 107. — ἄκριτοι: *cf.* 246. — Iris blames Priam's untimely unconcern.

797. πόλεμος δὲ κτλ.: contrast (paratactic; § 21 d) with ἐπ' εἰρήνης, *in time of peace*. — ἄλυστος: *cf.* 420.

798. δῆ: equivalent to ἤδη. — πολλά: cognate accusative with εἰσήλυθον. It does not differ greatly from πολλάκις. **799.** Cf. 120.

800. τοικότες: sc. in number. Cf. 468. — Cf. 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore,' *Genesis* xxii. 17. — ἦ: in a comparison where the poet leaves the choice open. **801.** προτὶ ἄστυ: construe with ἔρχονται.

802. Ἑκτορ: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — δέ: for the order of words, cf. A 282. — ὧδέ γε: construe with ῥέξαι. It refers to what follows.

803. πολλοὶ κτλ.: explanatory preparation for 805. For the thought, cf. 130 f.

805. τοῖσιν: to these; antecedent of the following relative. No conjunction is used to connect this with what has preceded, since this is in a kind of apposition with ὧδέ γε ῥέξαι. For the dative, cf. Τρωσὶ 816. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished in 815) corresponding to that of the Greeks in 362 f.

806. τῶν δ' ἐξηγείσθω: and let him lead these forth; sc. from the city to the field of battle. — πολίτας: the men of his city. This measure is intended especially for the great number of Trojan allies.

807. οὐ τι κτλ.: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess; he recognized the goddess herself. For the 'litotes,' see on A 220.

808. ἐπὶ τεύχεα: to fetch their arms. Cf. Attic μετὰ τεύχεα.

809. πᾶσαι πύλαι: the whole gate, — i.e. the gate was opened wide, — the Scaean or Dardanian gate, leading from the city to the plain. Homer does not mention any other gates of the city.

811. ἔστι δέ τις: a favorite epic beginning of a description; cf. urbs antiqua fuit Verg. *Aen.* i. 12. — πόλιος: disyllabic by 'synizesis.' The ultima is long before the caesural pause.

812. ἀπάνευθε: aside; sc. from the principal road. — περίδρομος: i.e. free lying, lying in an open place. — ἔνθα κτλ.: see on 397.

814. ἀθάνατοι κτλ.: for the language of the gods, see on A 403. — σῆμα: such a tomb as that of 604. — πολυσκάρθμοιο: agile; sc. in battle.

815. διέκριθεν: cf. 805, 475 f.

816-877. The Trojans and their allies. The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (ἐπίκουροι,

840-877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, under command of Aeneas, (c) Zelea, under Pandarus, (d) Adrastea, (e) Percote, *etc.* II. Allies (from Europe), (a) Thracians, under Rhesus, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, under Pylaemenes, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lycians, under Sarpedon and Glaucus. See on 844 ff.

The Catalogue of the Trojans is far less exact, detailed, and symmetrical than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, according to © 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 10,000 were Trojans, if 123-130 are to be interpreted literally.

816-839. *The Trojans.* **816.** Τρωσί: in the narrower sense, the inhabitants of the city Ἴλιος. — μέγας: of stature. The Greeks were prone to believe that no man could be physically small while mentally great. Cf. 653. — κορυθαίολος: a mark of martial activity; cf. *et cristam adverso curru quatit aura volentem* Verg. *Aen.* xii. 370.

817. πλείστοι κτλ.: *i.e.* as the flower of the whole army.

818. μεμῆότες: *striving forward* with the lance, eager for the fray.

819. Δαρδανίων: the name is preserved in the modern 'Dardanelles.' — αὔτε: correlative with μέν 816; cf. 768. — Ἀγχίσαιο: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Ἀφροδίτη: for the short first syllable, see § 59 *g a*.

821. ἐν κνημοῖσι: *i.e.* where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains. — θεὰ βροτῶ: note the 'antithesis.'

822. ἅμα τῷ γε: cf. 745.

823. μάχης πάσης: *every kind of battle*, — on foot or in the chariot, with lance or sword. For the genitive, cf. 718.

824. δέ: for the short vowel before following ξ, cf. ο before Σκαμάνδριον in 465. — Ζέλειαν: on the frontier of Mysia. — πόδα νείατον: *i.e.* the northern slope. For the accusative, cf. 603.

825. ἀφνειοί: *sc.* because of the well-tilled farms. — πίνοντες κτλ.: this expression was often imitated. Cf. *exsul | aut Ararim Parthus bibet, aut Germania Tigrim* Verg. *Ecl.* i. 62 f. — μέλαν: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. Τρῶες: in the broader sense, — the inhabitants of the country.

827. καί: cf. A 249. — τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described in Δ 105–111.

828. Ἀδρήστειαν: received its name from Adrestus (830). Like the following cities, it lay in what was Mysia in later times. — δῆμον: as 547.

829. Πιτυΐαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυοῦσα. — Τηρείης: a mountainous region near Cyzicus.

830. λινοθώρηξ: perhaps as an archer. Cf. 529.

831. νῆε δύω: cf. A 16. — Περκωσίου: he seems to have lived formerly in Percote (835); orAdrastea may have been a colony from Percote. — περὶ πάντων: cf. A 258.

832. ἦδεε κτλ.: Homer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — οὐδέ: for the lengthened ultima before the possessive pronoun, see § 32 c, i. — οὐδὲ ἔασκεν: 'resistance to pressure' is implied in the imperfect. He refused his consent.

833. φθισήνορα: a standing epithet of the battle.

835. ἄρα: as 522. — Περκώτην: Percote, Abydus, and Arisbe were towns on the south side of the Hellespont.

836. Σηστόν: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

838. Ἄσιος: for the repetition of the name, see on 671.

840–877. *The allies of the Trojans.*

840. Πελασγῶν: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa or Larissa (*rock-citadel*). More than a dozen towns of this name are enumerated, beside the citadel of Argos.

844 ff. The following enumeration of allies has a radial arrangement, proceeding from Troy as the center and starting point. Each radius ends with a τηλόθεν (849, 857, 877) or τηλε (863) for the most distant point from Troy. I. European line (844–850). II. Northeast of Troy, on the southern shore of the Euxine Sea (851–857). III. Southeast of Troy (858–863). IV. South of Troy (864–877).

844. Ὠρήκας : European Thracians, dwelling between the Hebrus and the Hellespont. — ἦγε : for the singular, see on 512.

845. Ἑλλήσποντος : the Hellespont in Homer includes also the neighboring waters. — ἀγάρροος : *with strong stream*. It is called a ποταμός. No current of the Mediterranean compares with that of the Hellespont.

846. Κικόνων : Odysseus destroyed their city, after leaving Troy. They are mentioned by Herodotus among the Thracian nations through whose country Xerxes passed.

850. Ἀξιοῦ : for the repetition, cf. 671. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets εὐρυρέθρος, βαθυδίνης. — κάλλιστον : predicate ; “whose water is the most beautiful that,” etc. Cf. 216. The water of the Axios is now muddy.

851. Here the poet returns to Asia. See on 844 ff. — Πυλαιμένεος κτλ. : equivalent to “the shaggy-breasted Pylaemenes.” For the periphrasis, cf. 387, Γ 105 ; see § 16 d. — λάσιον κῆρ : see on A 189. Here the epithet is transferred to the heart itself.

852. ἐξ Ἑνετῶν : *out of the midst of the Enetians*, where he dwelt. Equivalent to Ἑνετήιος. In later times these Ἑνετοί were called Veneti ; they were said to have wandered to the coast of the Adriatic Sea. — ἀγροτεράων : the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast. § 40 c.

856. Cf. 517. **858.** Μυσῶν : south of the Propontis, east of the Aesepus, towards Bithynia.

859. οὐκ : placed emphatically before οἰωνοῖσιν, with reference to the preceding οἰωνιστής. Cf. gratissimus augur ; | sed non augurio potuit depellere pestem Verg. *Aen.* ix. 327 f. — οἰωνοῖσιν : *by omens*, from the flight of birds.

860. ὑπὸ χερσὶ : ὑπό with the dative is frequently used by Homer where the Attic used ὑπό with the genitive. See § 19 i. — Αἰακίδαο : for the use of the patronymic, cf. 621. Cf. Aeacidæ telo iacet Hector Verg. *Aen.* i. 99.

861. ἐν ποταμῷ : as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff., but Ennomus is not named there. — ὅθι περ : *just where*.

862. Φρύγας : *sc.* on the river Sangarius. They were famed for their chariots and their vineyards (Γ 184 ff.). They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric ; cf. alma Venus Phrygii genuit Simoentis ad undam

Verg. *Aen.* i. 618. — Ἀσκάnios: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion piece to Hector's son Astyanax. — For the name we may compare *Ashkenez* in *Gen.* x. 3 for the inhabitants of Central Asia Minor.

863. Ἀσκανίης: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — μέμασαν δέ: instead of a participle or relative clause; see 21 d. — ὕμινι: local dative. Synonymous with μάχη, πόλεμος, δημοτής.

864. Μήοσιν: later called Lydians. They inhabited an attractive land and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — ἡγησάσθην: cf. 620.

865. Γυγαίη λίμνη: i.e. the nymph of that lake; cf. νύμφη νηΐς Z 21. All of these nymphs belong to western Asia Minor, which was thought to be their favorite abode.

866. καί: also, marks the agreement with 864. Cf. 74.

867. βαρβαροφώνων: rough-voiced, refers to the harshness of their dialect. The word βάρβαρος for non-Greek, foreigner, is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

868. Μίλητον: this old Carian city became the largest Ionian city and the mother of eighty colonies, but lost much of its importance in the insurrection against the Persians, in 494 B.C.

869. Μυκάλης: at the foot of this mountain the Persians were defeated, in 479 B.C.

870. ἄρα: so, as I said, refers back to 867.

871. Νάσσης κτλ.: repeated from the preceding verse, in the reverse order. Cf. 871.

872. ὅς: refers to the principal person, Νάσσης 867. — καί: marks the agreement with ἀγλαὰ τέκνα 871; cf. 866. — χρυσὸν ἔχων: with gold ornaments, probably the gold spirals used in fastening his long hair. χρυσόν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἥτε κούρη: like a vain girl.

873. νήπιος: cf. 38.

874 = 860.

876. Σαρπηδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρμα πόλης II 549 prop of the city. He was son of Zeus and Laodamia, Bellerophon's daughter (Z 198 f.). He led in the attack on the Achaean camp (M 101, 292 ff., 397 ff.). He

was slain by Patroclus (Π 480 ff.). At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia (Π 667 ff.).—Γλαῦκος: Glaucus tells of his race in Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed (Z 119 ff.). He was wounded by Teucer (M 387 ff.). The honors received by the two Lycian heroes at home are enumerated by Sarpedon at M 310.—The name 'Lycia' is given by the poet also to the district from which Pandarus (827) comes; cf. E 105. From those Trojan Lycians the southern Lycians of Sarpedon are to be distinguished.

877. Ξάνθον: mentioned also in E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλέονσι θεοί, ἄνδρες δὲ Σκάμανδρον Y 74.

THIRD BOOK OF THE ILIAD

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men, and also gives information with regard to events which preceded the action of the poem.

1. This verse refers to B 476, 815.—ἐκαστοι: i.e. the separate divisions of each army. Cf. B 127. The singular would have been used of individuals. Cf. A 606.

2. Τρῶες: i.e. the Trojans and their allies.—As B 826, not as B 816.—κλαγγῇ κτλ.: with clamor and outcry; one idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339.—ἔσαν: advanced.—ὄρνιθες ὥς: cf. B 764, and see on B 190. This comparison is made definite by a special illustration.—The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed (Δ 429 ff.) the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

3. ἦντε: cf. B 87.—γεράνων: cf. B 460.—οὐρανόθι πρό: the adverb πρό

makes οὐρανόθι more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. Cf. B 456. — Cf. *quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo* Verg. *Aen.* x. 264 ff.; ‘As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,’ Shelley *Hellas*; ‘Loud were their clamoring tongues, as when | The clanging sea-fowl leave the fen,’ Scott *Marmion* v. 5.

4. ἐπεὶ οὖν: as A 57. — χειμῶνα: cf. γέραναι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην (*winter quarters*) ἐς τοὺς τόπους τούτους (*i.e.* of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans pontum fugat, et terris immittit apricis Verg. *Aen.* vi. 311 f. — φύγον: for the gnomic aorist in comparisons, cf. 10, 23, 33.

5. κλαγγῇ: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — ταί γε: repeats the subject, αἷ τε 4. See on A 97. — ἐπὶ κτλ.: toward the currents, etc., *i.e.* toward the south. See on A 423.

6. ἀνδράσι: made prominent in contrast with the cranes. ἀνὴρ often stands in attributive connection with nouns. See on B 474. — Πυγμαίοισι: these *pygmies*, Lilliputians (literally, *Fistlings*), on the southern shore of the Mediterranean, were attacked yearly by the cranes, according to the common story. — Cf. ‘that small infantry | Warr’d on by cranes,’ Milton *Par. Lost* i. 575. — φόνον κτλ.: cf. B 352.

7. ἥρειαί: cf. A 497. On the day after their arrival in the land. — κακὴν: destructive, as A 10; *sc.* to the pygmies. — ἔριδα κτλ.: offer (literally, *bring forward*) strife.

8. οἱ δ’ ἄρα: *i.e.* the Achaeans; correlative with Τρῶες μέν 2. — ἦσαν σιγῇ: cf. οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἦσυχῇ . . . προσῆσαν Xen. *An.* i. 8. 11. — μένεα πνέοντες: cf. B 536. — Cf. ‘Thus they | Breathing united force with fixed thought | Moved on in silence,’ Milton *Par. Lost* i. 559 ff.

9. ἐν θυμῷ: in heart, though they did not shout; emphatic. Cf. B 223.

10. εὔτε: generally a temporal particle; here a comparative conjunction, as, like ἥν τε 3. — “As the South wind veils the mountain tops with mist.”

11. οὐ τι φιλῆν κτλ.: *sc.* since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτὸς ἀμείνω: perhaps because the sheep were usually shut up in their fold at night.

12. τόσσον, ὅσον: only so far as; accusative of extent, with ἐπί, cf. B 616. — τέ τε: these mark the correlation of the clauses; cf. A 82. —

Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd's crook, or a bowshot, or a furrow's length, or the reach of the voice. *Cf. St. Luke* xxii. 41, 'And he was withdrawn from them about a stone's cast.'

13. ὥς ἄρα κτλ.: as B 784.

14 = B 785.

15. A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — *σχεδὸν ἦσαν*: *were near* each other. For the use of the adverb, see on A 416. — *ἐπ' ἀλλήλοισιν*: construed with *ιόντες*. For *ἐπί* in hostile sense, *cf. A* 382.

16. *Τρωσίν*: *for the Trojans*. — *θεοιδής*: this epithet is given to Paris because of his personal beauty. *Cf. 39, 44 ff., 55, 64.*

17. *παρδαλέην*: adjective as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus had a panther's skin on his shoulders. See on B 43.

18. *αὐτάρ*: *on the other hand*. This gives prominence to *δοῦρε*, since the spears do not belong properly to the archer's equipment, which has just been described. — *δοῦρε δύο*: for *δύω* with the dual, *cf. A* 16. — *κεκορυθμένα κτλ.*: for the plural in agreement with the dual, *cf. A* 200. — *Cf. bina manu lato crispans hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.*

19 ff. For the single combat, *cf. 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together,"'* 1 Sam. xvii. 4-10; cum trigeminis (*sc. Horatii and Curiatii*) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit *Livy* i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless men, | Alas! it were

great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' *Chevy Chase*.

19. *πάλλων*: parallel with *ἔχων* 17. — *προκαλιζέτο*: by his mien rather than by words; *cf.* 21. *προκαλιζόμενος* would make a smoother construction here, but the finite verb is used in order to give the thought more prominence; *cf.* *ἔβαλλον* 80. Thus *ἔχων* and *πάλλων* seem to be related to both imperfects. — *πάντας ἀρίστους*: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to line 16, since this verse explains *προμάχίζεν*. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. *ἀντίβιον*: *cf.* *ἀντιβίην* A 278; used only of a hand-to-hand, man-against-man conflict.

21. *δέ*: correlative with *μέν* 16. — *ὥς*: for its position, *cf.* A 32. — *ἀρηίφιλος*: this epithet is generally applied, as here, to Menelaus. The epithet and the name form a convenient close to the verse. See on A 7.

22. *προπάροιθεν ὁμίλου*: *sc.* as *πρόμαχος*. — *μακρὰ βιβάντα*: this gives the manner of *ἐρχόμενον*. It is here a sign of courage, for Paris was no coward. *Cf.* *longe gradientem Verg. Aen. x. 572*, 'Satan with vast and haughty strides advanced,' *Milton Par. Lost vi. 109*.

23. *ὥς τε λέων κτλ.*: a comparison instead of the apodosis, which (with *ὀφθαλμοῖσιν ἰδὼν* as a repetition of *ὥς ἐνόησεν*) follows at 27. The gnomic aorist *ἐχάρη* contains the point of comparison; but *πεινάων* also receives emphasis from its position and corresponds to *φάτο γὰρ τίσασθαι* 28, *i.e.* joy at the promised satisfaction of a passionate desire. — *ἐπὶ σώματι κύρσας*: as he happened upon the carcass of a beast just slain in the chase (*cf.* 26). *σῶμα* is used in Homer only of a dead body; see § 17. In A 475 ff. is another instance in a comparison of a lion coming up and eating a deer which a hunter had killed. — *Cf.* *impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. Aen. x. 723 ff.* The aorist is gnomic, like *εὐρών*, below, which explains *κύρσας*, and is in apposition with it.

25. *μάλα κατεσθίει*: *eagerly devours*. — *γάρ τε κτλ.*: explains *πεινάων*. — *ἃ περ ἄν*: *cf.* B 597. — *αὐτόν*: *himself*, in contrast with the goat or deer.

26. *κύνες κτλ.*: "hounds and hunters," who had killed the beast.

27. **θεοειδέα**: with 'synizesis' of the last two vowels, as 237, 450. § 25.

28. **τίσασθαι**: for the aorist infinitive after a verb of expecting, *cf.* 112, 366; see G. 1286.

29. Paris was on foot; see 22. — **ἐξ ὀχέων**: equivalent to **ἐξ ἵππων** 265.

31. **κατεπλήγη**: "was filled with dismay"; not from natural cowardice (Z 521 ff.), but his guilty conscience robbed him of courage at sight of Menelaus. 'Conscience does make cowards of us all.' — **ἦτορ**: *cf.* A 44.

33. **ὥς δ' ὅτε**: introduces a comparison, with the gnomic aorist. See § 14 *e.* — **τέ, τέ**: as 12. For the *ε* remaining short before *δρ*, see § 59 *g.* — **παλίνορσος ἀπίστη**: *stepped back again*, *sc.* in terror; in this lies the point of the comparison. For the predicate adjective used as an adverb, *cf.* **ἡέριαι** 7, **ἀντίοι** A 535. — *Cf.* *improvisum aspris veluti qui sentibus anguem | pressit humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat* Verg. *Aen.* ii. 379 ff., 'False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Of that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

34. **ὑπό**: *below*, referring to the weakness of his knees. Construe with **ἔλλαβε**.

35. **παρειάς**: in apposition with **μίν**, as a 'part' with the 'whole'; *cf.* 438, 442.

36. **καθ' ὄμιλον**: *into the throng*. — **ἀγεράχων**: also B 654.

37. **Ἀλέξανδρος**: in apposition with the subject of **ἔδν**, expressed here for the sake of the contrast with **Ἀτρεός νιόν**.

39. **εἶδος ἄριστε**: as 124; in contrast with **Δύσπαρι**, *cf.* 45. Thus the excellence that is granted is made a reproach.

40. **αἰθ' ὄφελες κτλ.**: closely connected with the reproaches of the preceding verse. — **ἄγονος, ἄγαμος**: *unborn, unmarried*. — Elsewhere, also, Hector uses strong language to Paris and about him. *Cf.* 454, Z 284 f.

41. **καὶ τό**: *even this*, referring to the preceding verse. — **κε βουλοίμην**: potential, *I should prefer*; *cf.* A 112. — **κεν ἦεν**: as contrary to fact in present time. — **πολύ**: *cf.* A 91, 112.

42. **ἦ**: follows the comparative idea in **βουλοίμην**, as A 117, **καί κεν πολὺ κτλ.** being parenthetical.

44. **φάντες** (imperfect participle): *they who believed*; of an incorrect view, as B 37 and frequently. — **καλόν**: seldom is an adjective at the close of one verse in close connection with a noun at the beginning of the next.

§ 11 *j*. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος. Perhaps καλόν and εἶδος should change places, having been transposed to avoid an 'apparent hiatus.'

45. ἐπι (for ἔπεισι, as A 515): *attends thee*. — ἀλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — φρεσίν: local; *cf.* A 24.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοιόσδε: with deictic -δε, *cf.* 157, B 120.

47. ἀγέρας: subordinate to ἐπιπλώσας [Attic ἐπιπλεύσας].

48. ἄλλοδαποῖσι: masculine adjective as substantive; *cf.* Δαρδανίων B 819. *Cf.* on A 54, 539. — ἀνήγες: *didst lead (bring) home to Troy*.

49. ἀπίης: *cf.* A 270. — νύον: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητῶν: *cf.* A 290. Important for the thought here. For the plural, *cf.* 106, B 250.

50. πῆμα: *as a bane*. This accusative and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. *Cf.* B 160; see H. 626; G. 915. — δῆμψ: *country*, as B 547. — For the (probably accidental) alliteration of π, see § 13 *a*.

51. δυσμένειν κτλ.: for the 'chiastic' order of words, *cf.* 103 *f.*, 179, A 443. — κατηφέην: *humiliation, shame*. *Cf.* ὁ Κικέρων ἔφη . . . γέλῳτα μὲν τοῖς ἐχθροῖς, αἰσχος δὲ τοῖς οἰκείοις παρέχοντα Dio Cass. xxxviii. 23. 1.

52. οὐκ ἂν δῆ κτλ.: a question in the sense of an energetic but sarcastic exhortation. *Couldst thou not then withstand, etc.? Stand to meet, etc.* The way for this question has been prepared by 50 *f*. "If thou hadst the courage to bring Helen to Troy, thus bringing war upon thy native land, then have the courage," *etc.*

53. γνούς κε: *then wouldst thou learn*. The condition εἰ μείνειας is easily supplied; *cf.* A 232, B 242. — ἔχεις: *hast to wife*, as 123.

54. οὐκ ἂν τοι χραίσμη: "will not help thee (A 28)." This is more definite than the optative with ἂν, to be expected after γνούς κε. See § 18 *b*. ὅτε μγείης is stated as a mere conception of the mind. — κίθαρις: without the article, although the other nouns here have it. Achilles, also, had a cithara (I 189), but he sang not love songs but κλέα ἀνδρῶν, *glorious deeds of men*. — τά: *these, thy*; deictic, like the following ἦ and τό.

55. ἦ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition. — μγείης ἐν: *cf.* 209; generally the simple dative is used with μίγνυμι.

56. *δειδήμονες*: *sc.* since Paris belonged to the royal family. — *ἢ τέ κε νῆϊσσο*: the conditional idea (English *else*) is implied as in 53.

57. *λάινον κτλ.*: *put on a stone tunic*. A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). A recent American story has the sentence, 'You would return in a wooden overcoat,' and from an English story is quoted 'put on the green waistcoat' in the sense of 'lie under the graveyard sod.' Possibly, then, Hector referred to a sarcophagus; but the Homeric heroes are burned, not buried in stone coffins. — *ἔσσο*: from *ἐννυμι* (*έσνυμι*).

59. *Ἔκτορ*: construe with 64, where the principal thought begins. — *ἐπεὶ*: follows the vocative, as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. *αἰεὶ τοι*: this thought is resumed in 63 with an accented *σοί*, because of the contrast. — *ἀτειρής*: predicate of *κραδίη*.

61. *εἰσιν*: *goes, i.e. is driven*. It is always used as present in Homeric comparisons; *cf.* B 87. — *διὰ δουρός*: *through the trunk of a tree*. — *ὑπ' ἀνέρος*: *driven by a man*. For the passive sense in *εἰσιν*, see H. 820. — *ὅς ῥά τε κτλ.*: hypothetical, "when he hews out" of the felled tree, *etc.* — *τέχνη*: *with skill*. For the dative, *cf.* *κλαγγῇ* 2, *σιγῇ* 8.

62. *ὀφέλλει κτλ.*: the axe by its weight *increases the force of the man's blow*. *ὀφέλλει* has the same subject as *εἰσιν*, which shows the intervening clause to be parenthetical.

63. *ἀτάρβητος*: attributive adjective with *νόος*.

64. *μή μοι*: 'adversative asyndeton.' — *πρόφερε*: *cf.* B 251. — *χρυσέης*: equivalent to *χρυσοφόρον*, *adorned with gold*. *Cf.* B 872, *Venus aurea* Verg. *Aen.* x. 16. Similarly, Ares is *χάλκεος*, because of his bronze armor. — "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite."

65. 'Causal asyndeton,' *i.e.* if a particle were used here, it would be causal. — *ἀπόβλητα*: *abiecta, to be cast off*, as B 361. *Cf.* *πάν κτίσμα (creature) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον* 1 Tim. iv. 4.

66. *ὅσσα . . . δῶσιν*: for the conditional relative sentence, *cf.* A 554. Explanatory of *δῶρα*, adding the essential mark of the gods' gifts, *i.e.* that they are of free choice. — *αὐτοί*: *i.e.* without act and thus without responsibility of the receiver. — *ἐκὼν ἔλοιτο*: this forms an independent contrast to the preceding relative clause.

67. *νῦν αὐτε*: transition from the preceding general considerations to the work before them.

68. ἄλλους: *the others*. — κάθισον: *bid to sit down*.

69. αὐτάρ: see on B 768. — ἐν μέσσω: *between the two armies*; cf. 77, 266, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στῆθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adjective as a substantive (not very frequent in Homer), cf. A 54, 539.

70. συμβάλετε: cf. ξυνέηκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: *i.e.* those which Paris carried away with Helen from the house of Menelaus; cf. 282. 'Helen and her treasures' are often united in thought. — μάχεσθαι: as A 8.

71. νικήσῃ: *shall gain the victory*; as future perfect, *shall be victorious*.

72. ἐν: seems to strengthen πάντα. — ἀγέσθω: *middle, take as his own*.

73. οἱ δ' ἄλλοι: *but you, the rest*. Elsewhere, when at the beginning of the verse, *but they, the others*; as 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μὲν, οἱ δέ might be expected; but instead of this, the second person (ναίετε) appears in the first member, and τοὶ δὲ νεέσθων in the second. Cf. 256 ff. — φιλότῃτα: 'zeugmatically' (cf. A 533, § 16 *e*) connected with ταμόντες, which is construed strictly only with ὄρκια. — ταμόντες: see on B 124.

74. ναίετε: *may ye continue to dwell*. Note the optative between two imperatives. This is a mere incident to the proposition. — ἐριβόλακα: epithet of Phthia, A 155, and of Larisa, B 841. — τοὶ δέ: *but those, the Achaeans*.

75. Ἄργος, Ἀχαιῖδα: *i.e.* Peloponnesus (as A 30) and Northern Greece, *i.e.* all Hellas. See on B 530.

76. ἀκούσας: gives the cause of ἐχάρη.

78. μέσσου δουρὸς (partitive genitive): *i.e.* holding the spear horizontally with both hands, crowding the Trojans back and showing that he did not intend to fight. — ἰδρύνθησαν: *were brought to a halt*. This gives the result of ἀνέργε, see on B 94.

79. ἐπετοξάζοντο: *were aiming, imperfect of attempted action*.

80. ἔβαλλον: transition from the participial to the finite construction, in order not to subordinate this idea to ἐπετοξάζοντο, although the τὲ . . . τέ would make βάλλοντες natural here. See §§ 11 *g*, 21 *h*.

82. ἰσχεσθε, μὴ βάλλετε: note the 'asyndeton,' where the second imperative explains the first; and the double address, Ἀργεῖοι, κοῦροι Ἀχαιῶν.

83. στεῦται: cf. B 597. — ἔπος: for the long ultima, see § 59 *j*.

84. μάχης: for the genitive, cf. 112, ἀντὶς B 97. — ἀνέψ τε κτλ.: cf. B 323. Sc. in order to hear Hector's speech.

85. ἐσσυμένως: made emphatic by its position. — μετ' ἀμφοτέροισιν: *between both armies.*

86. κέκλυτε μευ: *hear from me.* The genitive is ablative.

89. κάλ': for the accent of the ultima (καλά) thrown back upon the preceding syllable, *cf.* 192, A 105. § 28 *d.* — ἀποθέσθαι: *i.e.* they were to be mere spectators. — ἐπὶ χθονί: for the dative of rest, *cf.* A 593.

90-94 = 69-73, with necessary changes. — αὐτόν: intensive, *himself.* αὐτὸς βούλεται would be natural here, but the accusative is used, correlative with ἄλλους μὲν, above.

92 = 71. — Transition to direct discourse; see § 11 *e.* *Cf.* 89.

95. ἀκήν: equivalent to ἀκέων A 34. Originally a cognate accusative with ἐγένοντο, *cf.* § 56 *b.* — σιωπῇ: dative of manner, equivalent to σιωπῶντες. — *Cf.* dixerat Aeneas, illi obstupere silentes Verg. *Aen.* xi. 120.

98. θυμόν: accusative of 'limit of motion.' — ἐμόν: made emphatic by its position before the caesural pause. — φρονέω κτλ.: "My mind is that we now (ἤδη) are to separate in peace." φρονέω is nearly equivalent to δοκεῖ μοι. For the aorist infinitive, *cf.* 28.

99. Ἀργείους καὶ Τρῶας: has more feeling than ὑμᾶς καὶ ἡμᾶς. See on A 240. — πέποσθε: the speaker returns to the address begun with κέκλυτε.

100. ἐμῆς ἔριδος: *my strife* with Paris. — ἀρχῆς: the *beginning*; *cf.* 87, B 377 *f.* A mild expression for the guilt of the first breach of the peace.

101. ὅποτέρῳ: the antecedent is the subject of τεθναίῃ. — θάνατος καὶ μοῖρα: *cf.* φόνον καὶ κῆρα 6, θάνατον καὶ πότμον B 359.

102. τεθναίῃ: *let him lie dead.* — διακρινθήμηναι: repeats διακρινθήμηναι.

103. οἴσεται: aorist imperative, as ἄξετε 105, ὄρσοο 250; but οἴσομεν 104 is future. See § 48 *i.* — ἄρνε: *cf.* ἄρνας 117. — λευκόν, μέλαιναν: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for Γαῖα μέλαινα (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is 'chiastic' with the following verse. — For the divinities to whom this sacrifice is to be offered, see on 276.

105. Πριάμοιο βίην: for the periphrasis, see § 16 *d.* — ὄρκια τάμνη: *i.e.* *may conclude the treaty*, as 73, 94. The victims are slain by Agamemnon, not by Priam.

106. αὐτός: *in person*; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πριάμον. — ἐπεὶ: this introduces the first reason; the second follows with αἰεὶ δέ 108. — οἱ: *for him, his.* — παῖδες: especially Paris. For the plural, *cf.* 49.

107. μή τις κτλ.: *let no one, etc.* Expression of anxiety connected immediately with his opinion of the sons of Priam. — Διὸς ὄρκια: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, Δ 160, 166, οἱ θεῶν ὄρκοι Xen. An. ii. 5. 7.

108. ἡρέθονται: *are flighty, unsteady, untrustworthy.* For the literal use of this verb, see B 448.

109. οἷς: neuter; cf. A 70. It has no corresponding τοῖς in the apodosis. — ὁ γέρων: *the old man* (generic article), in contrast with ὀπλοτέρων 108. — μετήσι: for the subjunctive, cf. A 554. — πρόσσω κτλ.: cf. A 343.

110. ὅπως: *how*; indirect question. — ὃχ' ἄριστα: cf. A 69. — μετ' ἀμφοτέροισι: "for both sides."

111. Ἀχαιοὶ κτλ.: in apposition with οἱ.

112. παύσασθαι: *to free themselves from, to be freed from*, with ablative genitive. For the aorist infinitive after ἐλπόμενοι, cf. 28.

113. καὶ ῥα: *and so*. — ἐπὶ στίχας: cf. B 687. — ἐκ δ' ἔβαν [ἐβησαν]: *sc. from their war chariots.*

114. κατέθετο: *sc. Ἀχαιοὶ τε Τρῳῆς τε.* Cf. ἀποθέσθαι 89.

115. πλησίον ἀλλήλων: refers to τὰ μέν. This thought is stated in different form by the rest of the verse: *little ground was round about each suit of armor.*

116. δύο: this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας: the heralds were the only official members of the king's household; cf. A 320 ff., B 183 f. Thus the service of the heralds at 268 ff. is because of their relations to the king's person.

120. οἰσόμεναι: cf. 103. — ἄρα: *then, so*; the immediate result of the commission. — οὐκ ἀπίθησε: with a dative of the person.

121-144. *The view from the walls.* This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in Scott's *Ivanhoe* where Rebecca describes the leaders of the assailing party. — The Achaean army seems to have come nearer the city wall than we should expect from the use of his chariot by Priam at 259 ff.

121. Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία), which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένφ: cf. A 55.

122. γαλόφ: *husband's sister*. Cf. δαήρ 180, ἐκυρέ 172, εἰνατέρων Z 378.

124. Λαοδίκην: attracted to the case of the relative τήν. Cf. B 764. — εἶδος ἀρίστην: literally, *most excellent in appearance, most beautiful*. Cf. 39.

125. ἐν μεγάρῳ: cf. 142. — ἱστόν: *web*. Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says: ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμῃζε (*care for*), | ἱστόν τ' (*loom*) ἡλακάτην τε (*spindle*) Z 490 f.

126. δίπλακα: feminine adjective as substantive; see on A 54. *Sc. χλαῖναν* (cf. χλαῖναν διπλήν), a *double cloak* (cf. 'doublet'), so large that it could be thrown twice (or double) about the body. — πορφυρέην: *of purple*, while the interwoven scenes were of some other color. This art may have been in part dependent on oriental patterns, but evidently had advanced to the representation of persons. — ἀέθλους: *i.e. battles*, fought on the plain of Troy, before the action of the *Iliad*. Other allusions to these conflicts are found; cf. 132 f., A 520 f., B 29 f. But most of the earlier fighting seems to have been done at a distance.

128. ἔθεν: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ὑπ' Ἄρης κτλ.: *by the hands of Ares*. Cf. 61.

130. δεῦρ' ἔθι: cf. βάσκ' ἔθι B 8. — θέσκελα ἔργα: an indefinite expression, exciting Helen's curiosity. 131 = 127.

132. οἱ πρὶν: *who before, i.e. until now*. The antecedent of the relative follows, οἱ δὴ νῦν 134. — ἐπὶ κτλ.: cf. 15. — πολύδακρυν: *i.e. causing many tears*. Cf. 165, lacrimabile bellum Verg. *Aen.* vii. 604.

133. For the rhyme between the two halves of the verse, cf. B 484.

134. δὴ νῦν: *already now*. — ἔσται σιγῇ: with the collateral notion of inactivity. Cf. B 255. — πόλεμος κτλ.: parenthetical; cf. B 333.

135. ἀσπίσι κεκλιμένοι: *sc. as they stood*; cf. 231, 326. — παρά: adverb, *by their side*. — πέπηγεν: *i.e. with the σαρωτήρ (bronze point of the butt) fixed in the ground*. Cf. defigunt telluri hastas et scuta reclinant Verg. *Aen.* xii. 130, stant terra defixae hastae *ib.* vi. 652.

138. τῷ κε νικήσαντι: *him who gains the victory*. — κέ: construe with κεκλήσῃ. — φῶλη: standing epithet. — κεκλήσῃ: cf. A 293, B 260.

139. εἰπούσα: coincides in time with ἔμβαλε. — γλυκὺν ἥμερον: cf. 446.

140. προτέροιο: Helen was no longer wife of Menelaus; so she says of Agamemnon: δαήρ (*husband's brother*) αὐτ' ἐμὸς ἔσκε 180. — ἄστυς: used of the *native city*, as πόλις 50. — τοκῶν: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo. This is not inconsistent with 199, 418.

141. ἀργεννήσι κτλ.: cf. 419. In accordance with oriental custom,

women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμοιοι: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids at Z 321 ff.

143. ἅμα τῇ γε κτλ.: in apposition with οὐκ οὔη, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Αἰθρη: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen, whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλυμένη: likewise a slave brought with Helen from Sparta; cf. 386 ff.

145. ὅθι: thither where. — Σκαίαι πύλαι: see on B 809.

146. οἱ δ' ἀμφὶ κτλ.: see on 148, B 445. — Θυμοίτην: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur *Aen.* ii. 32 f.

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — ὄξον Ἄρην: cf. B 540.

148. Οὐκαλέων κτλ.: these two receive prominence from the use of the nominative. The change from the construction of 146 f. is not bold, since οἱ ἀμφὶ Πριάμον is essentially equivalent to Πρίαμος καὶ οἱ ἀμφὶ μιν. — Ucalegon (οὐκ ἀλέγων) is mentioned only here in Homer. Cf. iam proximus (sc. to Deïphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f. — Ἀντήνωρ: he is especially prominent in the following scene, 203–224, 262.

149. δημογέροντες: in apposition; title of the nobles as leaders and counselors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐπὶ Σκαίῃσι πύλῃσιν: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

150. γήραϊ: equivalent to διὰ τὸ γῆρας. — δῆ: already. — πεπαυμένοι: the perfect indicates the continuance of the state brought about by the action of the verb. — ἀγορηταί: cf. A 248.

151. τETTIΓΕCIN: cicadae. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.

152. δενδρέω: a 'trochee.' For the 'synzesis,' cf. A 1, 15, B 651; see § 25. — λειριόεσσαν: i.e. tender and delicate, like the color of the lily.

153. τοίοι: such; predicate with ἦντο. "Such were they who sat," etc. See on A 266. — ἄρα: recapitulates the comparison; cf. 161.

155. ἦκα: for the short ultima, not lengthened before πρ, see § 59 g α.

156. οὐ νέμεσις κτλ.: "we cannot blame," etc. — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counselors of Troy. Cf. non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quatenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing *Laocoön* xxi.

157. τοιῇδε: such a one as that, as she stood before their eyes; with deictic -δε, cf. 46. This is explained by the following verse. — ἀμφί: for the sake of, as 70, 91.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. πῆμα: cf. 50. — λίποιτο: as passive; see § 50 d.

161. ἐκαλέσσατο: called to him. — φωνῇ: is used much like φωνήσας. It is contrasted with ἦκα 155. — The three following speeches are of nine verses each. Cf. the symmetry in the prayers (see on 301).

162. δεῦρο: cf. 130. — ἐμεῖο: construe with πάροιθε, cf. A 360.

164. οὐ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father' (Ω 770). — μοί: in my eyes. This is expressed in both clauses. — αἰτρή: cf. A 153. — θεοί νύ μοι: for the 'asyndeton,' cf. A 107. — νύ: I think. — Cf. the words of Venus: non tibi Tyndaridis facies invisā Lacaenae |

culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

165. οἱ: demonstrative. — πολύδακρυν: cf. 132.

166. ὡς κτλ.: a second final clause depending on 162. — καί: belongs to the whole clause, and indicates that another final sentence preceded.

167. ὅς τις: predicate. — ὅδε: observe the regular interchange of the pronouns ὅδε and οὗτος in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but ὅδε indicates simply what is before the eyes, while οὗτος has reference to the question. — ἡὺς τε: cf. B 653.

168. ἡ τοι μὲν: it is true indeed, correlative with δέ 169. — κεφαλῇ: in stature; cf. 193. — καί: still.

169. ἔδον ὀφθαλμοῖσιν: cf. Launcelot's 'running with thy heels,' Shakspeare *Merchant of Venice* ii. 2. 10. Cf. 306, A 587.

170. γεράρον: cf. 211. See B 478. — βασιλῆι ἀνδρὶ: cf. B 474.

171. γυναικῶν: the genitive is partitive with the superlative idea in δῖα.

172-176. Reply to 162-165. — αἰδοῖός τε δεινός τε: revered and dreaded. — φίλε ἑκυρέ: for the two lengthened ultimas, see §§ 32 c, 59 h.

173. ὡς: introduces a wish. Cf. αἶθ' ὄφελος κτλ. A 415. — ὄφελεν: see on A 353. — κακός: the standing epithet of death. It is contrasted with ἀδαιν. "Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt; cf. 404, 412. Her penitence always wins indulgence and sympathy.

174. θάλαμον: marriage chamber; hence no special mention of her husband is needed. — γνωτούς: brothers. See 236 ff.

175. παῖδα: i.e. Hermione, who afterward married Neoptolemus, son of Achilles. — ὀμηλικίην: abstract expression for ὀμήλικας, companions.

176. τό: therefore; adverbial accusative with τέτηκα. — καί: also, marks κλαίονσα τέτηκα (melt away in tears) as the expected effect.

177. ἀνέιραι: followed by two accusatives; cf. A 550.

178. οὗτος: "he of whom you ask." Cf. ὅδε 167. — Ἀτρείδης: cf. A 7.

179. The favorite verse of Alexander the Great, according to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — ἀμφότερον: both; with the two parts added in apposition. — Observe the 'chiasmus.' § 16 a.

180. αὐτε: on the other hand. — κυνῶπιδος: cf. A 159. The genitive is in apposition with ἐμοῦ implied in ἐμός. See on B 20. — εἴ ποτ' ἔην γι: if ever he was, "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

182. **μάκαρ**: *blessed*. — **μοιρηγενής**: *child of fortune, blest by Μοῖρα at his birth*. The opposite is found in A 418. — The ancients called this a ‘rhopalic’ verse, — each word being longer by one syllable than the preceding.

183. **ἦ ῥά νυ κτλ.**: *in truth then were subject to thee*. The tense has reference to the previous perception of the numerous throng.

184. **καί**: *also, i.e. as well as to other countries*. Cf. 205.

185. **ἐνθα**: *there*. — **Φρύγας ἀνέρας**: *closely connected*; cf. **βασίλῃ ἀνδρὶ** 170. Whenever **ἄνδρες** is added to an ethnic name, the words are not separated. For the ‘diaeresis’ after the third foot, see § 58 k. — **αἰολοπώλους**: *with swift steeds*. Cf. **πόδας αἰόλος ἵππος** T 404.

186. Otreus and Mygdon were Phrygian kings. According to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra’s bridegroom), according to Verg. *Aen.* ii. 341 ff.

188. **καί**: construe with **ἐγών**. — **ἐλέχθην**: *I was numbered*.

189. **Ἀμαζόνες**: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians, to whose assistance Priam went. Cf. B 814. — **ἀντιάνειραι**: cf. *bellatrix audetque viris concurrere virgo* Verg. *Aen.* i. 493.

190. **ἀλλ’ οὐδ’ οἱ**: *but not even these*; i.e. the Phrygians of 185.

191. **δεύτερον**: neuter accusative as adverb with **ἐρέεινε**, cf. 225.

192. **εἰπ’**: for **εἰπέ**, with the accent thrown back after elision; cf. 89. — **τόνδε**: anticipated from the relative clause; see on B 409.

193. **μείων μὲν κτλ.**: more exactly describing **ὄδε**. — **κεφαλῇ**: as 168.

194. **ιδέσθαι**: *to look upon*.

196. **κτίλος ὤς**: cf. B 480. The syllable preceding **ὤς** is not lengthened, as is usual. See on B 190. — **ἐπιπωλεῖται στίχας**: *comes up to the ranks, in order to review them*. According to another figure, Agamemnon was **ποιμὴν λαῶν** B 85.

197. **ἀρνεῖω κτλ.**: a detailed explanation of **κτίλος ὤς**.

199. **ἐκγεγαυῖα**: for **ἐκγεγονῦα**. See on **ιδνύη** A 365.

200. **οὗτος δ’ αὖ**: contrasted with **οὗτός γε** 178; cf. 229.

201. **ἐν δήμῳ**: cf. B 547. — **κραναῆς**: cf. (**Ἰθάκη**) **τρηχεῖ** **ἀλλ’ ἀγαθὴ κουνροτρόφος** (*nurse of men*) ι 27, *scopulos Ithacae, Laertia regna* Verg. *Aen.* iii. 272, *Ithacam illam in asperrimis saxulis tanquam nidulum affixam* Cic. *de Orat.* i. 44. — **πέρ**: as A 352.

204. **ἦ μάλα**: *yes, in truth*.

205. **καί**: as 184. — **δεῦρό ποτ’ ἤλυθε**: *sc. before the beginning of open*

hostilities, in order to demand the restitution of Helen and the treasure. See § 5 a. Odysseus, as the most ready in speech and counsel, was sent with Menelaus, who had the greatest interest in the decision.

207. *ἔξεινισσα*: *received hospitably*. — *φίλησα*: *received at my home, entertained*. In this has been found the beginning of a law of nations by which embassies enjoy the rights of guests.

208. *φῦήν*: as A 115. Cf. 210 f. — *μήδεα*: cf. 212 ff.

209. *ἀλλ' ὅτε δῆ*: the same beginning of the verse as 212, 216, 221. — *ἐν ἀγρομένοισιν*: *among the assembled*; cf. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. *στάντων*: *sc. to address the people*; cf. A 58, 68, etc. The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute; see § 19 f, g. — *ὑπείρεχεν* [*ὑπερ*]: “towered above” Odysseus; cf. 168. Cf. *umeris extantem Verg. Aen. vi. 668*. — *ῥμους*: accusative of specification; cf. 227.

211. *ἄμφω δ' ἑξομένω*: *i.e. as listeners*. ‘Nominative of the whole,’ — almost a nominative absolute, since only one of the two persons comprised is mentioned in what follows. The sentence begins as if *Ὀδυσσεὺς μὲν, Μενέλαος δέ* were to follow. — *γεραρότερος*: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. *πᾶσιν ὑφαίνον*: *wove for all, set forth before all*.

213. *ἐπιτροχάδην*: in contrast with the cautious, slow beginning of Odysseus.

214. *παῦρα μὲν*: correlative with *οὐδ' ἀφαρτοσεπής*. *ἀλλὰ μάλα λιγέως* is shown to be parenthetical by *ἐπεὶ οὐ πολὺμυθος*, which explains *παῦρα*. “Few words but to the point.” “Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark.” A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixē facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur

nemo mortalium contendet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

215. *εἰ καί*: *even if, although* he was younger than Odysseus.

216. *ἀναίξειεν*: for the optative expressing indefinite frequency of past action, *cf.* 233. See H. 914 B; G. 1431.

217. *ὑπάλ' ἴδεσκε*: *he always looked down*; with the more definite statement *κατὰ χθονὸς κτλ.*, — a sign of meditation. *Cf.* non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

218. *σκήπτρον*: see on A 234.

219. *ἀστεμφές*: *cf.* B 344. — Odysseus made no gesture.

220. *φαίης κε*: potential of the past, *crederes*, as 223; Attic *ἔφης ἄν*. *Cf.* 392. § 18 d. — Observe the 'asyndeton.' — *ζάκοτον κτλ.*: *a sullen, ill-natured kind of a fellow*. — *ἄφρονα κτλ.*: *a mere simpleton*.

221. *δὴ ὅπα*: the hiatus is merely apparent.

222. See Quintilian quoted on 214. — *ἔπεα*: for the length of the ultima, see § 59 h. — *νιφάδεσσιν κτλ.*: in contrast with 214.

223. *οὐκ ἄν κτλ.*: "no other mortal could have vied." — *ἔπειτα*: literally, *after that*. — *Ὀδυσῆϊ*: for the use of the name instead of a pronoun, *cf.* A 240. Observe the repetition of the name in the same position in the following verse; *cf.* 430, 432, 434.

224. *τότε*: refers to *ὅτε* 221, made more definite by *εἶδος ἰδόντες*. — *ὦδε*: *so much as before*. They were so moved by his eloquence that they forgot his unusual manner. — *Ὀδυσῆος*: construe with *εἶδος*.

226. *τίς τ' ἄρα*: as A 8, B 761.

227. *ἔσχατος*: *cf.* B 480.

229. *οὗτος*: see on 167. — *ἔρκος Ἀχαιῶν*: see on A 284. *Cf.* οὗρος Ἀχαιῶν Θ 80, of Nestor; *ἔρμα πόλῃος* Π 549 *prop of the city*, of Sarpedon, 'pillar of state,' Milton *Par. Lost* ii. 302.

230. *Ἰδομενεὺς*: Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam's inquiry would become monotonous. — *θεὸς ὥς*: equivalent to *θεοειδής* 16, *θεοείκελε* A 131.

231. *ἡγερέθονται*: *cf.* B 304. The present serves to paint a picture.

232. *πολλάκι*: generally in Homer without the final *s*, see § 30 l.

233. ἴκοιτο : for the optative, *cf.* 216, where the iterative aorist *στάσκειν* in the principal clause corresponds to the aorist with *πολλάκι* in 232.

235. *κεν γνώην* : potential optative. *Sc.* if you should ask me. — *ἐύ* : *well, clearly.* — *καί τε* : *cf.* A 521. — *οὔνομα* : *sc.* the genitive of the pronoun from *οὗς*.

238. *αὐτοकाσιγνήτω* : *cf.* B 706. — *τῷ μοι κτλ.* : develops the thought of the first word of the verse ; *cf.* A 2. — *μοί* : ‘dative of likeness’ with *μία*, ‘the same who bore me.’ — *μήτηρ* : *i.e.* Leda. According to the later story, Clytaemnestra also was Leda’s daughter. See on A 113.

239. *ἐσπέσθην* : *cf.* A 158, B 524.

241. *αὐτε* : correlative with *μέν*. See on B 768, § 21 *f*.

242. *αἴσχα* : *insults.* — *δειδιότες* : *sc.* that they must hear them. — *ὀνείδεα* : *reproaches.* For the use of two nearly synonymous words, *cf.* 2. — *ἃ μοι ἔστιν* : *which are mine, heaped upon me.*

243. *κάτεχεν* : *cf.* B 699. A euphemism for death. “They were dead and buried.” — *φυσίζοος* : *life-giving.* The epithet seems out of place here, but is used only in this connection. — According to this story, both Dioscuri (*Διὸς κοῦροι*) were dead. The later form of the story made Castor mortal, but Polydeuces immortal ; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

244. *Λακεδαῖμονι* : for the following hiatus, see §§ 27 *a*, 36 *a*. — *αὔθι* : here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — *ἐν πατρὶδι* : observe the repetition of the preposition in this appositive clause. *Cf.* B 722.

245–313. This continues the story interrupted at 121.

245. *κήρυκες* : see 116 *f*. — *ἀνὰ ἄστυ* : *up through Ilios* ; *cf.* A 10. — *θεῶν* : *i.e.* those named in 103 *f*. — *φέρων* : *sc.* in order to take them to the plain. — *ὄρκια πιστά* (*cf.* 269, B 124) : *faithful, trustworthy pledges of the oath.*

246. *ἄρνε κτλ.* : in apposition with *ὄρκια*. — *οἶνον κτλ.* : *cf.* ‘wine that maketh glad the heart of man,’ *Psalms* civ. 15. — *καρπὸν ἀρούρης* : elsewhere only of grain.

247. *ἀσκή κτλ.* : the usual means of carrying wine on journeys. Wine at home was stored in great jars.

249. *γέροντα* : *i.e.* Priam, whom they were sent to summon. — *παριστάμενος* : *sc.* after ascending the tower by the Scaean Gate (149).

250. *ὄρσο* : observe the following ‘asyndeton.’ — *ἄριστοι* : *the princes,* as 274.

252. *τάμητε*: *sc.* thou and the Achaean princes. — See on 105.

253–255 = 136–138, *mutatis mutandis*.

254. *μαχήσονται*: *will fight*. This marks simply the future fact.

255. *ἔποιτο*: the imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.

256–258 = 73–75, with slight changes.

257. *νέονται*: future; *cf.* 137. The future is better suited than the imperative to the lips of the herald.

259. *ρίγησεν*: *i.e.* Priam feared for his son's life; *cf.* 306 ff. — *ἑταίροις*: *his attendants*. The king was never unattended.

260. *ἐπιθοντο*: *i.e.* they hastened to the palace, harnessed the horses, and brought them to the gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.

261. *ἄν* [*ἀνά*]: construe with *ἔβη*. — *κατὰ κτλ.*: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.

262. *παρ δέ οἱ*: literally, *at his side for him* (*παρ* being adverb), *i.e.* so as to stand *beside him*. — *δίφρον*: accusative of 'limit of motion'; *cf.* 407, A 254.

263. *Σκαίων*: only here as substantive, without *πύλαι*. See on A 54. — *ἔχον*: *held, guided*.

264. *μετά*: *cf.* A 222.

265. *ἐξ ὑππων*: *i.e.* from their chariot; equivalent to *ἐξ ὀχέων* 29.

266. *ἐς μέσσον*: see on 69. — *ἑστιχόωντο*: *went*, as B 92.

267. *ῥρυντο*: *arose, hastened to greet the Trojan princes*; *cf.* ὄρσεο 250. — *αὐτίκ' ἔπειτα*: follows the verb.

268. *ἄν* [*ἀνά*]: *sc.* ῥρυντο. — *κήρυκες*: *sc.* of both armies; *cf.* 274.

270. *μίσγον*: not like *κερόωντο*, but *mingled* the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence *σπονδαὶ ἄκρητοι* B 341. — *βασιλεύσιν*: *for the princes* of Trojans and Achaeans. Observe that no priests are mentioned in this connection. King David also acted as priest for his men. — *ἐπὶ χεῖρας*: *cf.* A 449.

271. *χείρεσι*: *χεῖρ* would be more exact.

272. *παρ κουλέον*: *along by the sheath*. — *αἰέν*: as commander and high priest of the army, Agamemnon used this knife often at sacrifices. — *ἄωρτο*: from *αἰρώ*, *cf.* ἄωρ, sword (*hanger*), ἄωρήρ, sword strap.

273. *ἀρνῶν*: as the principal idea, it is placed before *κεφαλῶν*, which it limits. See 103 f.

274. *νεῖμαν*: *sc.* τρίχας. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the

treaty, swearing by the victims. He who held a lock of wool virtually laid his hand on the victim's head. This sacrifice was without fire, as was most frequent in the case of treaties and reconciliations.

275. *Cf.* A 450.

276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf.* esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. *Aen.* xii. 176 ff.—*Ἰδθεν*: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, especially on mountain summits.—*κύδιστε κτλ.*: *cf.* B 412.

277. *ἥελιος*: nominative as vocative. This construction is rare.—*πάντ' ἐφορῆς κτλ.*: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. *ποταμοί*: the Trojan river gods (Scamander and Simoïs), as near at hand, are invoked as witnesses. A priest (*ἀρητήρ*) of the Scamander is mentioned in E 77 f.—*καὶ οἱ*: construe with *τίνυσθον*. The dual is used with reference to Hades and Persephone.

279. *ὁ τις*: observe the distributive singular, after the plural.—*ὁμόςση*: for the aorist subjunctive, *cf.* A 554.

280. *μάρτυροι*: as A 338, B 302.

282. *αὐτὸς ἐχέτω*: *let him keep*.—*κτῆματα*: *cf.* 70.

283. *νέωμεθα*: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

284. *ξανθός*: from the color of his hair. *Cf.* A 197.

285. *Τρῶας κτλ.*: *then shall the Trojans restore, etc.* *ἀποδοῦναι* is parallel to *ἐχέτω*, *cf.* B 413.

286. *τιμήν*: *cf.* A 159.—*ἦν τινα*: *sc.* *ἀποτινέμεν*.

287. *καί*: *also*; construe with *ἐσσομένοισιν*.—*πέληται*: *shall be*. This is strictly a final clause.—This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. *Πρίαμος κτλ.*: as A 255.

289. *οὐκ ἰθλωσιν*: the negative and verb form but one idea, *are unwilling, refuse*. *Cf.* οὐ χραίσμῃ A 28.—*Ἀλεξάνδροιο*: probably genitive absolute, although it could be construed with *τιμήν*. See § 19 g β.

290. *αὐτάρ*: *on the other hand*; introduces the apodosis; *cf.* A 133, *si tua re subita consilia torpent, at tu mea sequere* Livy i. 41.

291. τέλος πολέμοιο: *i.e.* the victory. See on B 122.—κιχέω: *cf.* A 26.

292. ἦ: see on A 219.—στομάχους: object of ἀπὸ τάμε.—χαλκῶ: equivalent to μάχαιραν 271.

294. θυμοῦ: *life*, as A 593.—δευομένοις: gives the reason for ἀσπαίροντας.—μένος: *force*; *cf.* μένεα 8.

295. ἀφυσσόμενοι: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

296. ἔκχεον: *sc.* out of their cups, upon the ground.

297. *Cf.* B 271.

299. πρότεροι: comparative, since only two parties are in question; *cf.* 351.—ὑπὲρ ὅρκια: “contrary to the compacts.” *Cf.* Δ 67, 236, 271.—πημήνεια: intransitive. “Commit an act of hostility.” The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.

300. ὦδέ σφι κτλ.: *thus may for them, etc.* The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. *Cf.* B 393.—ὡς ὕδε οἶνος: symbolical actions were customary in curses and conjurations. *Cf.* (fetialis) ‘si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.’... id ubi dixit, porcum saxo silice percussit Livy i. 24; (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit, *ib.* xxi. 45; ‘As sinks that blood stream in the earth, | So may his heart's blood drench his hearth,’ Scott *Lady of the Lake* iii. 1.

301. αὐτῶν καὶ τεκέων: the genitive depends on ἐγκέφαλος, although σφί (not σφέων) has preceded. This clause forms an extension of the original thought.—ἄλλοισι δαμείεν: “may they be made the slaves of others.”—This prayer contains four verses, like the prayers of 320 ff., 351 ff., 365 ff. See on 161.

302. *Cf.* B 419.

303. τοῖσι: construe with μετὰ ξείπεν, *cf.* 96.—Δαρδανίδης: Priam was in the fifth generation from Dardanus (Υ 215 ff.).

304 = 86.

305. ἡνεμόεσαν: the epithet is well deserved according to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds, which drove the dust into the eyes of the workmen. He thought that such continual windstorms were known nowhere else on

earth. Virchow wrote: 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. ἄψ: construe with εἶμι. — οὐ πω: *in no way*. For πώ as πώς, see § 30 l. — τλήσομαι: *cf.* τέτληκας A 228. — ἐν ὀφθαλμοῖσιν: *cf.* A 587. — Priam fears his son's death, as in 259. — Vergil imitates in non pugnam aspicere hanc oculis, non foedera possum *Aen.* xii. 151.

308. Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

309. θανάτοιο τέλος: "fatal end," a periphrasis for θάνατος. — πεπρωμένον ἐστίν: equivalent to πέπρωται, *cf.* τετελεσμένος ἐστίν A 388.

310. ἄρνas θέτο: *sc.* in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed in confirmation of an oath was not eaten, since a curse rested upon it, but was buried. Probably the Achaeans cast their victim into the sea, being unable to bury it in their own land. Herodotus (ii. 39) says that the Egyptians would not eat the flesh of a victim over which a curse had been spoken, but were ready to sell it to the Greeks. If no foreigners were at hand to buy it, they threw it into the Nile.

311 f. = 261 f. — ἔβαινε: for the imperfect, *cf.* ἀφίει A 25.

313. ἄψορροι: *cf.* παλίνροσος 33. — ἀπονέοντο: *cf.* B 113.

315. διεμέτρεον: *they measured off* the ground for the combat, and the distance at which they were to hurl their spears; *cf.* 344. *Cf.* campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. *Aen.* xii. 116 f.

316. κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in 324. The κλήροι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.

317. πρόσθεν: *before, first*. *Cf.* 346, B 359, πρότερος 351. — ἀφείη: optative in indirect discourse, representing the subjunctive of deliberation in direct discourse. *Cf.* A 191. — In the single combat of the Seventh Book, Hector resents Ajax's offer to allow him to hurl his spear first.

318. χείρας ἀνέσχον: equivalent to χείρας ἀνασχόντες, see § 21 h. For the attitude, *cf.* A 450. See Vocabulary *s.v.* χεῖρ.

319 = 297.

320 = 276.

321. τάδε ἔργα: *these troubles here, i.e.* this war. — ἔθηκεν: *caused*, as A 2. — Both armies seem united in wishing the death of Paris.

322. δός: for δός with the infinitive in prayers, *cf.* 351. — ἀποφθίμενον δύναι: equivalent to ἀπόφθισθαι καὶ δύναι. For the fullness of expression, *cf.* A 88.

325. ἄψ ὀρώων: *with averted face*, in order to escape the suspicion of favoring his brother. — ἐκ ὄρουσεν: the lot was not drawn, but *cast, thrown out*.

326. οἱ μὲν: *i.e.* Trojans and Achæans, who had stood during the sacrifice. Perhaps they had not been seated before (*cf.* 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — κατὰ στίχας: *according to ranks, in ranks*.

327. ἔκειτο: grammatically and in sense construed only with τεύχεα, although κείμεαι often is the passive of τίθημι. For the 'zeugma,' *cf.* πρὸς δῶμα A 533.

328. ἄμφ' ὤμοισιν: standing expression in the case of the principal parts of the warrior's equipment, sword (as 334) and shield. — ἐδύσετο: Paris had entered the conflict as a light-armed warrior; *cf.* 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict, with the occasional exception of the cuirass.

331. καλᾶς: for the order of words, see § 11 j.

333. οἷο κασιγνήτοιο: *sc.* since he himself had appeared without a cuirass. — Λυκάονος: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him (Φ 34 ff.). — ἤρμοσε δ' αὐτῷ: *but he fitted it to himself*; he changed the length of the straps, buckling it to suit his own form. **334** = B 45.

335. χάλκεον: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in ἀργυρόηλον. — σάκος: the strap which aided the arm in supporting the heavy shield was thrown over the left shoulder. Thus the shield was taken up before the plumed helmet was donned.

336. κυνέην: originally a head covering *of dogskin*, then *helmet*.

337. Ἰππουριν: *cf.* ἵπποδασείης 369, aere caput fulgens, cristaque hirsutus equina Verg. *Aen.* x. 869. — δεινόν: cognate accusative, adverb with ἔνευεν, *cf.* 342.

339. ὡς δ' αὐτως: *and thus in like manner.* § 42 k. — Μενέλαος: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did at 114. — ἀρήιος: a short form of ἀρρήφίλος. *Cf.* 21. — ἔντεα: equivalent to τεύχεα, chiefly of defensive armor.

340. *ἐκάτερθεν ὀμίλου*: on either side of the throng, both Trojans and Greeks. Each combatant was in the rear of his own force.

341 = 266.

344. *διαμετρητῷ*: cf. 315.

345. *κοτεόντε*: subordinate to *σείοντε*.

346. *πρόσθε*: as 317.

347. Cf. 356. — *πάντος' ἔσθην*: a standing formula at the close of the verse. Probably it does not imply that the shield was actually circular, in which case it must have been small, — but rather that it was *symmetrical*, well balanced.

348. *οὐδέ*: but not. — *ἔρρηξεν*: broke through the shield. — *χαλκός*: the bronze point of the lance; cf. *χαλκῷ*, below. — *οἱ*: refers to *χαλκός*.

349. *ὤρνυτο χαλκῷ*: arose with his lance, "raised himself to hurl his lance." Cf. *ἀνασχόμενος* 362, *altior exurgens* Verg. *Aen.* xi. 697, *corpore toto | alte sublatum consurgit Turnus in ensem. . . at perfidus ensis | frangitur ib.* xii. 728 ff.

350. *ἐπευξάμενος*: "uttering a prayer as he did so."

351. *Ζεῦ ἄνα*: the vocative form *ἄνα* is found in Homer only in this phrase; elsewhere, *ἄναξ*, as B 284, 434. — *δὸς τίσασθαι ὁ κτλ.*: equivalent to *δός μοι τίσασθαι τοῦτον ὅς κτλ.* The relative clause *ὃ με κτλ.* represents a noun as the object of *τίσασθαι*. — *πρότερος*: cf. 299.

352. *δίων*: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. Cf. A 7. These 'ornamental epithets' are sometimes put into the mouth of a foe. — *Ἀλέξανδρον*: is the object of *τίσασθαι*. This makes the preceding relative clause more parenthetical than if this proper name had been attracted to the construction of the relative clause, as *Λαοδίκην* 124. — *καὶ . . . δαμήναι*: a more definite expression of the thought of *τίσασθαι*.

353. *τις*: many a one; cf. B 271. — *καί*: as 287.

354. *ὃ κεν κτλ.*: explains *ξενοδόκον*. — *φιλότητα*: hospitality; cf. 207.

355. *ἀμπεπαλόν*: i.e. drawing back for the throw. Cf. *adducto contortum hastile lacerto | immittit* Verg. *Aen.* xi. 561 f.

356. Cf. 347.

357. *διά*: with long *ι* at the beginning of the verse. — *φαινήs*: the outer layer of the shield was a plate of bronze.

359. *ἀντικρὺς*: construe closely with what follows.

360. Paris here seems to have had no breastplate.

362. *ἀνασχόμενος*: sc. in order to give a heavier blow; cf. 349. — *ἀμφὶ αὐτῷ*: construe with *διατρυνφέν*, about itself, i.e. about the *φάλος*.

363. *τριχθὰ τε καὶ κτλ.*: imitative; see § 13 b. — *τε καί*: cf. A 128, B 346. — *διατρυνφέν*: cf. Verg. *Aen.* xii. 730, quoted on 349.

365. *σειο ὀλωότερος*: Zeus *ξείνιος*, the guardian of hospitality, had not avenged the privileges that Paris had abused.—Such reproaches of the divinity are uttered only in outbreaks of vexation. Cf. B 111.

366. *ἐφάμην κτλ.*: cf. B 37. — *κακότητος*: for the wrong which he did me; causal genitive.

367. *νῦν δέ*: see on A 354. — *ἄγη*: from *ἄγνυμι*. — *ἐκ*: with *ῥίχθη*.

368. *ἐτώσιον*: predicate nominative. — *οὐδὲ δάμασσα*: marks the result of both preceding clauses.

369. *κόρυθος*: for the genitive, cf. *ἐανού* 385, *γούνων* A 500.

370. *ἔλκε κτλ.*: “he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans.” Of course the helmet-strap (*ἱμάς*) under the chin of Paris choked the wearer.

372. This verse explains *ὑπὸ δειρήν*. — *ὑπ’ ἀνθερώνας*: as A 501. — *ὀχεύς*: as holder; predicate with *ὄς*.

375. *ἦ*: in the rapid narration, the relative construction is used here, where a new sentence would be expected. Or this *ἦ* may be called demonstrative, with no conjunction to connect it with the preceding verse.—*ἱφι καταμένοιο*: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.

376. *τρυφάλεια*: the following hiatus is justified, as falling at the feminine caesura of the third foot; see § 27 b. — *ἄμ’ ἔσπετο κτλ.*: i.e. it remained in his hand.

378. *ῥιψ’ ἐπιδιήσας*: i.e. he swung the helmet before he threw it. Cf. Tennyson’s *Morte d’Arthur*, ‘clutch’d the sword, | And strongly wheel’d and threw it.’ — *κόμισαν*: cf. B 875; sc. as spoil of the victory.

379. *ὁ ἄψ*: for the hiatus, cf. A 333.

380. *ἔγχεῖ κτλ.*: emphatic at the beginning of the verse and the close of the sentence; cf. *βάλλε* A 52. Construe with *ἐπόρουσε*. — *ἐξήρπαξε*: the poet recognizes no chance rescue; cf. A 8.

381. *ῥεῖα κτλ.*: “easily, as only a god can.” — *ἐκάλυψε δέ*: “and made him invisible.”

382. *καθ εἶσε*: cf. *κάθισον* 68. — *ἐν θαλάμῳ*: in his chamber; cf. 391.

383. *καλέουσα*: future participle, expressing purpose.

384. *Τρῳαί*: i.e. women who had come to view the combat, as 420; see on 149.

386. *μίν*: construe with *προσείπεν*, cf. 389. For the quantity, before a lost consonant, see § 59 j. — *παλαιγενεῖ*: the adjective strengthens the noun. — *προσείπεν*: always used of words that follow immediately, or separated from them only by a parenthetical clause.

387. *εἰροκόμῳ*: explained by the following clause.

388. *ἦσκειν*: contracted from *ἦσκεν*. — *μάλιστα κτλ.*: the relative construction is abandoned; cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — *φιλέεσκεν*: sc. *Ἑλένη*.

389. *τῇ μιν κτλ.*: cf. B 22, 795.

390. *δεῦρ' ἔτι*: cf. 130.

391. *κείνος*: used much like a demonstrative adverb, *there*. — *ὃ γε*: *is he*.

392. *οὐδέ κε φαίης*: *nor would you think*. Not as 220.

393. *ἀνδρὶ μαχησάμενον*: equivalent to *ἐκ μάχης*. — *χορόνδε*: at the close of the verse in contrast with *μαχησάμενον*.

394. *ἔρχεσθαι*: “ready to go to the dance,” so beautiful and vigorous is he. — *νέον κτλ.*: *i.e.* he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

395. Cf. B 142. — *θυμὸν ὄρινεν*: *aroused her anger* by the suggestion.

396 f. *καὶ ῥα*: *and so*. This *ῥά* is resumed by the *ἄρα* of the apodosis (398). — *δειρὴν στήθεα κτλ.*: these parts were unchanged by the transformation (386–389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals. — All but Helen saw in Aphrodite only the old woman.

398. *θάμβησεν*: cf. A 199. Wonder mingled with dread came over Helen, fearing some new device of Aphrodite, who had already led her far from her Spartan home. She does not believe that Paris has been carried home in safety. — *ἔπος κτλ.*: as A 361.

399. *δαιμονίη*: *cruel divinity*. Cf. B 190. — *ταῦτα*: cognate accusative with *ἡπεροπεύειν*, which takes *μέ* as direct object. “To trick me with these deceits.” Cf. *τοῦτο ὑμᾶς ἐξαπατῆσαι Xen. An. v. 7. 6.*

400. *ἦ*: *surely*; with mocking irony. — *προτέρω*: *still farther* from Lacedaemon. — *πολίων*: construe with *πῇ*, — “into any one of these cities,” — or in a loose local sense. See H. 757; G. 1092.

401. *Φρυγίης*: construe with *πολίων*.

402. *καὶ κείθι*: *there also*. Just as Paris in Ilios.

403. *οὐνεκα δὴ νῦν*: this introduces sarcastically the reason for the conjecture of 400 f. “Since now, as it seems, I cannot remain longer with your favorite Paris.”

404. *στυγερήν*: see on 173.

405. *τούνεκα δὴ κτλ.*: again a sarcastic tone. For the repetition of the causal particle, cf. A 110. This clause is closely connected with the causal relative sentence, as is shown by the repetition of the particles *δὴ νῦν*. Thus the thought returns to 399. — *δολοφρονέουσα*: *i.e.* in pretending that Paris summons her (390).

406. παρ' αὐτόν: *by himself*; contrasted with δέῃρο 405. "Leave me alone." The 'asyndeton' marks Helen's excitement. — θεῶν κτλ.: *abandon the path of the gods*, "give up thine immortality." The expression is suggested by the following verse, which was already before her mind.

407. Ὀλυμπον: the 'limit of motion.'

408. περὶ κείνον: *about him, at his side*. — δίζυε: *endure woe*, "bear all the troubles of human life." — ἐ φύλασσε: *watch him*; *sc.* that he does not escape thee or prove unfaithful to thee.

409. ποιήσεται: aorist subjunctive with εἰς ὃ κε, *cf.* B 332. — ὃ γε: *cf.* A 97. For its position in the second member of the sentence, as B 664, *cf.* πολλά δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα *a* 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457.

410. νεμεσσητόν κτλ.: parenthetical. — νεμεσσητόν: *cf.* 156, B 223.

411. κείνου: indicates contempt or abhorrence. — δέ: the clause is causal in effect.

412. μωμήσονται: *sc.* if I give myself to this frivolous coward after the decision by the duel. The future is used (more definite than the potential optative) although the supposition at the basis of this expectation is negated (οὐκ εἶμι 410). — ἔχω κτλ.: "and yet I have already," *etc.*

413. χολωσαμένη: *falling into a rage*; *cf.* ὀχθήσας A 517. The middle does not differ greatly from the passive. *Cf.* χολωθείς A 9; see § 50 *d.*

414. σχετλή: disyllabic; § 25 *a.* — μεθίω: for the subjunctive, *cf.* A 28.

415. νῦν: *till now*, opposed to the future. — ἔκπαγλα: *cf.* αἰνῶς 158. — φίλησα: *came to love you*, "bestowed my love upon you."

416. ἀμφοτέρων: explained by Τρώων καὶ Δαναῶν. — μητίσσομαι: aorist subjunctive, still dependent on μή. — ἔχθεα λυγρά: *grievous hates*, which would be destructive to Helen. — *Cf.* illa (*i.e.* Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. *Aen.* ii. 571 ff.

417. σὺν δὲ . . . ἄλλαι: an independent addition, as is shown by κέν, in order to explain the effect of ἔχθεα λυγρά. For the subjunctive with κέν, *cf.* A 137. — οἶτον: cognate accusative.

418. ἔδεισεν: *cf.* A 33. Helen yields only after the sternest threat.

420. Τρωάς: see on 384. — λάθεν: *sc.* βάσα, as she departed with her two maids (*cf.* 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — ἦρχε: as A 495. — δαίμων: nowhere else in Homer of a definite divinity.

421. δόμον: on the citadel, near the dwellings of Priam and Hector.

422. ἀμφίπολοι: *i.e.* the two who had accompanied her (143).

423. κίε: *sc.* following Aphrodite; *cf.* 420.

424. τῇ: *for her.* — ἔλουσά: prior in time to κατέθηκε φέρουσα. Observe the distinction between the aorist and present participles.

425. ἀντ' Ἀλεξάνδροιο: according to 391, Alexander was on the bed, but this is disregarded in the following narration; *cf.* ἄρχε λέχσσοδε κιών 447. — θεά: this is added to give prominence to her condescension in performing a maid's duties. — φέρουσα: for the participle, see on ἰών A 138.

426. κούρη Διός: generally of Athena. *Cf.* κούρην Βρισηῖος A 392.

427. πάλιν: *back, away* from Paris, here as a sign of displeasure. *Cf.* talia dicentem iamdudum aversa tuetur Verg. *Aen.* iv. 362.

428. ἤλυθες: an exclamation. She reproaches him for his return; *cf.* B 23.

429. δαμείς: with dative of the agent, as 301. — πρότερος: *cf.* 140.

430. ἡ μὲν δὴ κτλ.: *truly thou wast wont to boast*; with mocking disdain.

431. σῇ: added with emphasis, as B 164.

432. ἀλλ' ἔθι νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκάλεσσαι: *challenge, call forth to meet thee*; middle, as in 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as in 430. *Cf.* 223.

433. ἀλλὰ κτλ.: Helen now speaks in earnest. — ἐγώ γε: *cf.* A 173. "But I advise you."

434. παύεσθαι: *cease forever.* Present infinitives are used also to explain this injunction. — ξανθῶ: *cf.* 284.

435. ἀντίβιον: for the construction, *cf.* B 121, 452. — πόλεμον: for the cognate accusative, *cf.* B 788.

436. μή πως τάχα: *lest in some way, soon.* — ὑπ' αὐτοῦ δουρί: *by the spear of this very man.* For the dative with ὑπό, *cf.* B 860.

437. μύθοισιν: construe with προσέειπεν.

438. θυμόν: in partitive apposition with μέ, "my heart." *Cf.* 35, 442, A 362.

439. μὲν γάρ: always in this order; never γὰρ μὲν. — σὺν Ἀθήνῃ: *by the aid of Athena.* This diminishes the personal credit of Menelaus for his success.

440. αὖτις: as A 140. — ἐγώ: *sc.* νικήσω. — παρὰ εἰσί: more frequent in this sense is παρίστασθαι. — ἡμῖν: *i.e.* with Paris and his countrymen.

441. εὐνηθέντε: in the English idiom this would be in the same construction as τραπείομεν. *Cf.* B 113; see § 21 i.

442. ὦδε: *so completely, sc.* as now (446). *Cf.* B 802. — ἔρος φρένας ἀμφεκαλύψεν: *cf.* A 103.

443. οὐδ' ὅτε: *not even then when.*

444. ἔπλεον ἐν νέεσσι: "was on the voyage."

445. Κρανάη: perhaps this name was invented for the situation; *cf.* 201; at least the ancients were completely at a loss concerning it. Strabo thought that this was the small island Helena which lies between Attica and Ceos; others thought it to be Cythera (the modern Cerigo), south of Sparta, from which Aphrodite received her epithet *Cytherean*. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

446. ὡς: refers to ὧδε 442.

447. ἄρχε: *made the beginning, began*; with a supplementary participle, κιών, as B 378. — εἵπετο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.

448. τῶ μὲν ἄρα: *so these two.*

449. The story returns to the point where Aphrodite interposed (380). — ἀν' ὄμιλον: *sc.* Τρώων. — θηρὶ ἑοικώς: *like to a wild beast in fury.*

450. εἰ που ἔσαθρήσειεν: *if he but might catch sight of him somewhere.* For the optative, see H. 907; G. 1420. — θεοειδέα: for the 'synizesis,' *cf.* 27.

451. οὐ τις δύνατο δεῖξαι: the logical proof of this statement is given below. "They would have pointed him out, if they could."

452. τότε: *i.e.* when he sought him.

453. "They did not conceal him through love (*cf.* 321 ff.), nor would they have concealed him if any one had seen him."

454. κηρί: dative of likeness with ἴσον, which is a cognate accusative far on its way to become an adverb. For the comparison, *cf.* A 228. — μελαίνῃ: *cf.* morti atrae Hor. *Carm.* i. 28. 13, post equitem sedet atra cura *ib.* iii. 1. 40.

455. καί: *also*; a standing expression, referring to previous speakers.

456. *Cf.* 86.

457. δῆ: *as you see, surely.* — φαίνεται: *belongs evidently.*

458. Ἀργείην: as B 161. *Cf.* ornatus Argivae Helenae Verg. *Aen.* i. 650.

459. τιμὴν κτλ.: *cf.* 286.

460 = 287.

461. ἐπὶ ἥνεον: *cf.* ἐπευφύμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 6 d.

FOURTH BOOK OF THE ILIAD

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. These have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew. Curiously enough, the promise which was made to Thetis on the preceding evening is not mentioned.

1. θεοί: in apposition with οἱ. — ἡγορόωντο: sc. during the events narrated in Γ. 2. χρυσέῳ: see on A 426. 3. ἐφνοχόει: see on A 598.
5. αὐτίκα: sc. after Γ 456-460. — ἐρεθίζεμεν: sc. by the proposal of 18 f.
- 6 f. Zeus teasingly compares Aphrodite's constant care of Paris with the neglect of Menelaus by Hera and Athena.
7. μέν: correlative with αὐτε 10. 9. νόσφι: sc. Μενελάου.
11. αὐτοῦ: ablatival; § 19 a.
12. καὶ νῦν: cf. A 109. — οἰόμενον: i.e. expecting.
14. ὅπως κτλ.: cf. B 252. — Zeus knows what answer to expect.
- 15 f. πόλεμον κτλ.: § 12 d. — ὄρσομεν: aorist subjunctive.
- 18 ff. οἰκείτο: cf. Γ 74. Potential* optative without ἄν. § 18 b. — ἄγοιτο: cf. Γ 72, 404. — ἐπέμυξαν: sc. at his words.
- 21 f. πλησῖαι: sc. to each other. — ἧ τοι: correlative with δέ 24.
- 23 f. χόλος κτλ.: parenthetical; § 21 d. — χόλος: see on A 81. — Ἥρη: § 19 h. 25 = A 552. 26. πόνον: explained by the following verses.
27. ὅν: § 59 j. — καμέτην κτλ.: parenthetical.
- 28 f. λαόν: soldiery. — κακά: on πῆμα Γ 50. — ἔρδε: on βάλλε A 52.
- 30 = A 517. 31. σέ, κακὰ ῥέχουσιν: H. 725; G. 1073. — Πρίαμος κτλ.: cf. A 255. 32. ὅ τε: as A 244. 33. Cf. A 129, B 133.
35. ὦμόν: "alive." Cf. Psalm xxvii. 2, Job xxxi. 31, Xen. An. iv. 8. 14.
- 37 f. 'Asyndeton'; § 15. — σοὶ καὶ ἐμοί: emphatic ἡμῖν. 39 = A 297.
- 41 f. τήν: in apposition with πόλιν. See § 11 j. — τόν: cf. A 185.
- 43 f. δῶκα: of an act just preceding. — αἶ: its antecedent is τάων 46.
49. λοιβῆς κτλ.: explains δαιτός. — τό: attracted to the number of γέρας.

51. *τρεις*: explained by 52. — *μέν*: correlative with *ἀλλά* 57.

53. *διαπέρσαι*: infinitive as imperative.

54 ff. *πρόσθ' ἵσταμαι*: cf. A 37. — *εἰ περ*: with subjunctive; cf. A 81. — *οὐκ*: cf. Γ 289. — *άνύω*: probably future. — *φέρτερος*: cf. A 281, 545 ff.

57. *ἐμόν*: made emphatic by the following pause; § 11 *h*. — *πόνον*: cf. 26 ff. 58. Cf. et mi genus ab Iove summo Verg. *Aen.* vi. 123. They had the same lineage.

60 f. *ἀμφοτέρων*: cf. Γ 179. — Cf. Verg. *Aen.* i. 46 f. — *κέκλημαι*: cf. Γ 138. 62. *μέν*: correlative with *δέ* 64. — *ὑποείσομεν*: aorist subjunctive.

63 f. *σοὶ μὲν κτλ.*: 'chiasmus'; § 16 *a*. — *Ἀθηναίη*: see on *πρὸ ἦκε* A 195. 67. *πρότεροι κτλ.*: cf. Γ 299.

68 f. *οὐδ' ἀπῆλθε*: see on B 807. — *πατήρ κτλ.*: cf. A 503. — *αὐτίκα*: as A 539. 70. *μετά κτλ.*: cf. A 222. This explains *ἐς στρατόν*.

73. *ὧς εἰπὼν*: "by these words," *saying this*.

74 = B 167. Athena's third descent during the action of the *Iliad*.

75. *οἶον*: predicate with *ἀστέρα*. "Like the star which Zeus sends." — *ἀστέρα*: i.e. a meteorite. — *ἦκε*: gnomic aorist; § 14 *f*.

76. *τέρας*: predicate, as a *portent*. 77. *λαμπρόν*: see on *οὐλομένην* A 2.

78 f. *τῷ*: i.e. *ἀστέρι*, cf. 75. — *ἐς μέσσον*: cf. Γ 69. — *θάμβος κτλ.*: cf. Γ 342 f. 81 = B 271. 82. Cf. 15 f. 83. *τίθησιν*: cf. *ἔθηκεν* A 2.

84. *ἀνθρώπων*: limits *ταμίης πολέμοιο*.

87. *Λαοδόκῳ*: in apposition with *ἀνδρί* 86. — *αἰχμητῇ*: in apposition with *Λαοδόκῳ*.

88. *εἰ που*: cf. Γ 450. — Athena searches like any mortal for the man. — Cf. Pandare, qui quondam iussus confundere foedus | in medios telum torsisti primus Achivos Verg. *Aen.* v. 496 f.

89 ff. Cf. B 169 f. For *εὔρε* without conjunction, cf. 327, E 169, 355. — *ἀμφί*: sc. *ἔστασαν*. — *λαῶν*: in apposition with *ἀσπιστάων*. — Pandarus alone saw the goddess in human form; see on Γ 396 f.

93. An independent introduction. Verse 94 repeats the thought clearly.

95. *Τρώεσσι*: for the dative, see on B 285. (Or, it may be the agent.)

97 ff. *τοῦ*: construe with *πάρα*. § 55 *c* β. — *αἱ κτλ.*: equivalent to *ἐὰν Μενέλαος βέλει δμηθῇ*. A picturesque paraphrase for death. — *σῶ βέλει κτλ.*: is parenthetical; *δμηθέντα* precedes the action of *ἐπιβάντα*.

100 f. *Μενελάου*: for the genitive, see H. 739; G. 1099. — *Ἀπόλλωνι*: patron god of Lycia, and god of the bow.

102. *πρωτογόνων*: cf. *Deut.* xv. 19.

103. *οἶκαδε*: explained by the second 'hemistich.' — *ἄστῦ*: see on B 824.

104 f. *τῷ*: § 19 *h*. — *αὐτίκα*: cf. 5. — *ἐσύλα*: sc. from its case.

106. ἀγρίου: on λαῶν 91. — ὄν: object of βεβλήκει. 107 is parenthetical.

108. ὕπιος: predicate. 109. τοῦ: construe with κεφαλῆς. — πεφύκειν: *had grown, were.*

110 f. ἦραρε: *sc. ἀλλήλουν.* — πᾶν: *i.e. τόξον, cf. τὸ μέν, below.*

112 f. ποτὶ γαίῃ: *cf. A 245.* — πρόσθεν κτλ.: *sc. in order that the act of Pandarus might be unnoticed.* — δέ: “while.”

115. βλήσθαι: as passive. See § 50 d.

116. *Cf. dixit et aurata volucrum sagittam | deprompsit pharetra cornuque tetendit Verg. Aen. xi. 858 f.*

123 f. Mark the ‘chiasmus’; § 16 a. — The archer often knelt or crouched to shoot. — When the bowstring is drawn back to the breast, the iron arrow point is brought near to the bow. *Cf. et duxit longe, donec curvata coirent | inter se capita et manibus iam tangeret aequis, | laeva aciem ferri, dextra nervoque papillam. | extemplo teli stridorem Verg. Aen. xi. 860 ff.* — Only one other instance of the use of iron for arms is found in Homer; that is an iron mace (H 141). — κυκλοτερές: predicate.

125. Double ‘chiasmus.’ βίός and νευρή, ἴαχεν and ἄλτο receive prominence from the order. — λίγξε: *cf. A 49.* The verse is thought to echo the sound of the bow. *Cf. 504.* — ἄλτο: see on A 53.

127. Apostrophe to Menelaus. § 16 g. — σέθεν: construe with λελάθοντο.

129. πρόσθε: *cf. 54.* — στάσα: *taking her stand.* — βέλος: *cf. A 51.*

130 ff. τόσον: explained by 132 f., *i.e. a little.* — ὥς ὅτε: as Γ 33. With subjunctive, as 141, B 147. See H. 914 b b; G. 1438. — παιδός: *from her child.* — λέξεται: aorist subjunctive; *cf. A 80; sc. παῖς.* — ὄθι: *cf. Γ 145.*

135 f. *Cf. Γ 357 f.*

137. ἔρκος ἀκόντων: see on A 284.

139. φωτός: αὐτοῦ. 140 f. *Cf. Indum sanguineo veluti viola-
verit ostro | si quis ebur Verg. Aen. xii. 67. Cf. ‘Here lay Duncan:
His silver skin lac’d with his golden blood,’ Shakspeare, Macbeth ii. 3. 118;
‘Sohrab loos’d | His belt, and near the shoulder bar’d his arm, | And shew’d
a sign in faint vermilion points | Prick’d: as a cunning workman, in Pekin, |
Pricks with vermilion some clear porcelain vase, | An emperor’s gift — at
early morn he paints | And all day long, and when night comes the lamp |
Lights up his studious forehead and thin hands: — | So delicately prick’d
the sign appear’d | On Sohrab’s arm,’ Matthew Arnold Sohrab and Rustum.*

142. παρήϊον: Attic φάλαρα. — ἵππων: equivalent to ἵππειον.

145. ἀμφότερον: *cf. Γ 179.* — ‘Chiasmus’ here again.

147. ὑπένερθεν: contrasts σφυρά with κνήμαι. The wound must have been in front, not on the side, since both thighs are stained.

148. ῥίγησεν: cf. Γ 259.

151 f. νεῦρον: the thong which bound the arrow point to the shaft. — ἐκτός: sc. ὠτειλῆς. — ἄσπορον: cf. Γ 313, but here adverbial.

153. τοῖς: i.e. Menelaus and those about him. — βαρύ: see on μέγα A 78.

154 ff. χείρως: on A 323. — κασίγνητε: for the length of the ultima, see § 59 l. — θάνατον: predicate; cf. κακά 28. "The truce was death to thee." — ἔταμνον: see on B 124. — οἶον: agrees with σέ, object of προστήσας.

157 f. κατὰ δὲ πάτησαν: Attic καταπατήσαντες. — πιστά: a standing epithet of ὄρκια, even when broken. — ἄλιον: predicate. 159 = B 341.

160 f. οὐκ: cf. οὐκ εἰῶ 55. — ἐκ: construe with τελεί. — δέ: see on A 58. — ὀψέ: "in the future." — σὺν μεγάλῳ: explained by the following. — ἀπέτισαν: gnomic. "The breach of faith will surely be punished." 'The mills of the gods grind slowly.'

163 f. = Z 447 f. — τόδε: refers to the following sentence. — ὀλόλῃ: § 18 b β.

165 = 47. 166. σφί: for the dative after ἐπί, cf. Μενελάῳ 94.

167. ἐπισσείησιν: for the mode, cf. ἴδωμαι A 262. — αἰγίδα: on B 447.

168 f. ἀπάτης: see on εὐχολῆς A 65. — ἄχος σέθεν: grief for thee.

170. For the fullness of expression, see on A 88. 171. Cf. B 115.

173 f. Cf. B 160. — λίποιμεν Ἑλένην: this really gives the cause for ἐλέγχιστος ἰκοίμην 171.

177 f. ἐπιθρώσκων: sc. in mockery. — χόλον κτλ.: cf. 24.

179 f. ἄλιον: cf. 158. — καὶ δὴ: cf. A 161. — οἰκόνδε: see on 103.

181 f. σὺν κεινῆσιν κτλ.: i.e. without Helen and the spoils of war, and with heavy loss. Cf. B 298. — ὥς: cf. ὦδε 176. — χάνοι: i.e. swallow me. Cf. mihi tellus prius ima dehiscat Verg. Aen. iv. 24.

184 f. πῶ [πώς]: at all, as Γ 306. — παροίθεν: local.

189. Note the spondees.

191. παύσῃσι: sc. σέ. — ὀδυνάων: cf. B 97, 595.

192. ἦ: he spoke. See on A 219. — θεῖον: see on A 334.

196. οἰστεύσας: nearly equivalent to οἰστῶ. — τόξων: cf. B 718.

197. Δυκίων: i.e. the principal Trojan allies. — τῷ: sc. βαλόντι.

199. βῆ κτλ.: cf. B 47. — κατὰ λαόν: cf. 126, 209, κατὰ στρατόν A 318.

201–203. Cf. 90–92. 204. Cf. Γ 250. 205–207 = 195–197.

208. Cf. B 142, Γ 395.

209. ἀνὰ κτλ.: cf. A 484.

210 f. ἵκανον κτλ.: cf. Γ 145. — "Where was the wounded Menelaus."

212. ὁ: i.e. Machaon. — δέ: cf. 161. — παρίστατο: cf. παρέστη.

215 f. *Cf.* 186 f.

217 ff. ἔμπεσε: *cf.* 134. — ἐπί: adverb with πάσσε. — εἰδώς: "skilfully." — οἱ: ethical. — φῶλα κτλ.: see on A 73.

221 ff. ἐπί: construe with ἤλυθον, *cf.* A 475. — οἱ: *sc.* Ἀχαιοί. — κατά: construe with ἔδυν. — μνήσαντο: *i.e.* they were eager. — ἔδοις: *cf.* Γ 220.

226 f. ἵππους μέν: correlative with αὐτὰρ ὁ 231. — τοὺς μέν: repeats the μέν from 226. — φυσιώντας: *snorting* in their impatience.

229. πολλά: *cf.* A 35. — παρισχέμεν: *sc.* ἵππους καὶ ἄρματα. The chariot was used for transportation from one part of the field to another, — not for actual fighting.

231 f. ἐπεπωλεῖτο κτλ.: *cf.* Γ 196. — μέν: correlative with αὖ 240. — σπείδοντας: made emphatic by the verse-pause. — ἔδοι: for optative, *cf.* B 188.

234. πῶ: as 184. — ἀλκῆς: ablative genitive of separation.

236. *Cf.* 67. 237. "Their bodies will lie unburied." *Cf.* A 4.

238. ἡμεῖς: contrasted with γῦπες 237, as ἀλόχους is with αὐτῶν.

239. ἄξιμεν: *sc.* as captives. See on A 13.

240. *Cf.* 232.

242. ἐλεγχείς: *cf.* B 235.

243. τρίθ' : τί ποτε. — ἔστητε: as this stands, it is perfect. ἔστητε?

244. αἶ τε κτλ.: *cf.* Γ 4. — πολέος: *broad*. — πεδίῳ: see on B 785.

247. Sarcastic. — ἔνθα κτλ.: the clause is here equivalent to νῆῶν.

248. εὐπρυμνοὶ: the sterns were more prominent in the camp than the prows. 251–421. Five divisions of the Achaean army are enumerated.

256–271. I. Idomeneus.

252. οἱ δ' ἀμφί: *cf.* B 445. — θωρήσσοντο: *sc.* when he reached them.

253. Ἴδομενεύς: *sc.* was busy. — σὺ: for the comparison, see B 480.

255 f. γήθησεν: *cf.* A 330. — μελιχίουσιν: see on A 539.

257. Δαναῶν: for the genitive after περὶ τῶν, *cf.* A 258.

258 f. "Both in action and in council." — δαιτί: see § 28 c.

260 f. κέρονται: for the mode, see on A 80. — εἰ περ: *cf.* A 81.

262 f. δέ: as 161. — πλείον: *full*. — πικύν: for infinitive, *cf.* μάχεσθαι A 8.

264. οἷος: *i.e.* as brave as. — πάρος: with present. *Cf.* A 553. — εὐχεαί εἶναι: see on A 91.

266 f. ἐρίηρος: *cf.* Γ 47. — τὸ πρῶτον: on A 6. — ὑπέστην κτλ.: *cf.* A 514.

269. σὺν: construe with ἔχεαν. — γέ: emphasizes the whole clause.

270. Τρῶες: for position, *cf.* ἔρδε 28.

271. *Cf.* 236.

272–291. II. The Ajaxes. 272. κῆρ: on A 44. 273. *Cf.* 251.

274 f. νέφος: this suggests the following comparison. *Cf.* 'cloud of witnesses.' — ὥς ὅτε: *cf.* 130, Γ 33, B 209. — αἰπόλος: the goatherd is not needed for the comparison, but he and his flocks enliven the scene. § 14 a.

278. φαίνεται: φαίνεται, § 28 a.

280. τοῖαι: refers to ὡς 275; predicate. "So dark and threatening."

282. πεφρικυῖαι: cf. 'Bristled with upright beams innumerable | Of rigid spears, and helmets thronged, and shields,' Milton *Par. Lost* vi. 82 f.; 'horrent arms,' *ib.* ii. 513.

284. σφέας: monosyllable; § 25; cf. B 704.

286. σφῶι: object of ὀτρυνέμεν.

287. αὐτῶ: of yourselves.

288-291. Cf. B 371-374.

289. πᾶσιν: masculine, not neuter; cf. τῷ 104.

292-325. III. Nestor.

293. ἔνθα: particle of transition.

299. ἔρκος: cf. A 284.

301 f. ἱππεῦσιν μὲν: has no correlative πεζοῖς δέ. — ἐχέμεν: check.

303. Transition to 'direct discourse,' without the usual introduction.

304. πρόσθ' ἄλλων: i.e. as πρόμαχος. The warriors while on their chariots could not safely hurl their spears, lest they could not recover them.

305. "Remain together." — ἀλαπαδνότεροι: sc. if you fail to obey.

306. ἀπὸ ὀχέων: nearly equivalent to οἷς ὀχέεσσιν. Contrasted with πρόσθ' ἄλλων.

310. πολέμων: genitive, as τόξων 196. 311. Cf. 255, 283. 312 = B 7.

314. γούνατα: the seat of bodily vigor. These weaken in time of fear.

315. ὄφελεν: cf. A 415.

316. ἔχειν: sc. γῆρας as object.

319. ὡς: modifies ἔμεν [εἶναι]; equivalent to τοῖος. See on μίνυνθα A 416. — Ἐρευνθαλίωνα: the story is told at full length in H 132 ff.

320 f. πάντα: sc. ἀγαθά. — εἰ: see on A 280. — νῦν αὐτε: see on A 237. — ὀπάξει: virtually equivalent to τείρει, above. — Non omnia possumus omnes.

322. καὶ ὥς: "although old."

323. τό: cf. 49.

324. οἱ περ: nearly equivalent to since they.

326-363. IV. Menestheus and Odysseus.

327 f. Cf. 89 f.

329. Ὀδυσσεύς: in apposition with ὁ.

330 f. πάρ: construe with ἕστασαν. — σφίν: for the dative, see § 19 h.

332. νέον: as A 391.

334. ὀππότε: cf. B 794.

335. Τρώων: for genitive, cf. Μεγέλαον 100. — ἄρξειαν: for plural, cf. B 278.

336. Cf. 241, 255. 337 = 284. 338. νιέ: for the ultima, cf. 155.

339. For the 'alliteration' of κ, see § 13 a. — κερδαλεόφρον: cf. A 149.

340 f. ἀφέστατε: sc. μάχης. — μὲν τ' ἐπέοικε: contrasted with νῦν 347. — ἰόντας: for the accusative, in spite of σφῶιν, see on A 541.

343. "You are always ready to listen to an invitation to a feast."

345. *φῶλα*: predicate. See on A 107. — *ὀπταλία*: cf. A 465 f.

347. *νῦν δέ*: opposed to 341 f. — *εἰ κτλ.*: object of *δρόωτε*.

349. Cf. A 148.

350–355. Speech of Odysseus, in six lines like that of Agamemnon in 358–363. 350. 'Rhetorical question.' Cf. A 552.

351 f. *πολέμοιο μεθίεμεν*: sc. *ἡμᾶς*. Cf. 234. — *ἐπί*: against, upon. — *ἐγείρομεν κτλ.*: cf. B 440. — *ἐγείρομεν*: for the subjunctive, cf. A 164.

353 ff. "I shall fight bravely." — *Τηλεμάχοιο κτλ.*: cf. B 260. — *μιγέντα*: 'inceptive' aorist. — *ἀνεμῶλια*: predicate.

357. *χωμόενοιο*: supplementary participle. For the genitive, cf. B 348.

358 = B 173.

362. "We will make all this right hereafter." Cf. Z *ad fin.*

363. *τὰ δέ*: sc. harsh words. 364–418. V. Diomed and Sthenelus.

364 = 292.

365 f. Cf. 89 f., 327 f.

366. *ἵπποισι κτλ.*: form one thought.

367. *πάρ*: sc. as charioteer. 368. Cf. 336. — *τόν*: i.e. Diomed.

370. Cf. B 23.

372. *φῶλον ἦεν*: equivalent to *ἦνδανεν*. *πτωσκαζέμεν* is subject.

374. *ἴδοντο*: for the voice, see § 50 a. — *πονεύμενον*: i.e. in battle.

375. *περί*: construe with *γενέσθαι*.

376. *ἄτερ πολέμου*: explained by *ξείνος*.

377. *ξείνος*: as a friend. — *ἀγέρων*: cf. 28; sc. for the expedition against Thebes.

378. *οἱ*: i.e. Tydeus and Polynices. — *ἑστρατόωντο*: cf. Γ 187.

379. *μάλα*: for length of ultima, cf. A 394.

380. *οἱ*: i.e. Mycenaean.

381. *ἔτρεψε*: i.e. dissuaded. — *παραΐσια κτλ.*: cf. B 353.

382. *οἱ*: a return to *οἱ* of 378. — *πρό*: adverb. — *δοῦ*: local genitive.

383 f. For the story, cf. E 802 ff. — The invaders halted at the river and sent an embassy to the town. — *ἀγγέλην*: predicate, as ambassador; cf. Γ 206. — *ἐπί*: construe with *στεῖλαν*, i.e. to Thebes. — *Τυδῆ*: *Τυδέα*.

387 f. *ξείνος κτλ.*: stranger though he was. — *Καδμείουσιν*: equivalent to *Καδμείωνας* 385. Cf. *Δαρδάνιοι* and *Δαρδανίωνες*.

389. *δ γε*: resumes *ὁ* 385. — *προκαλίζετο*: cf. Γ 19. — *πάντα*: neuter, "in all contests," i.e. 'events,' wrestling, etc. Cf. B 643. — *ἐνίκα*: was victor.

391. *χολωσάμενοι*: sc. because of his success.

393. *κούρους*: in apposition with *λόχον*. — The leaders have bloody names.

396. *καὶ τοῖσιν*: *i.e.* he overcame *these, too*. — *ἔφηκεν*: *cf.* *ἐφήπται* B 32.

397. *ἔνα*: *sc.* to bear the tidings.

398. *ἄρα*: resumes *ἔνα δὲ κτλ.* The omens directed that Maeon should be spared.

399. *Αἰτώλιος*: Tydeus was grandson of Oeneus (B 641). — *τόν*: *this*.

400. *μάχῃ*: local; *cf.* A 521. — *ἀγορῇ κτλ.*: “although better,” *etc.*

401. *Cf.* A 511.

402. *ἐνιπὴν*: accusative after *αἰδεσθείς*, see H. 712; G. 1049.

404 f. *ψεύδε*: *ψεύδο*. — *σάφα*: *i.e.* true. — Note the following ‘asyn-deton’ and the repetition of *ἡμῖς*. — *μέγα*: on A 78.

406 f. The former (in which Tydeus and Capaneus, fathers of Diomed and Sthenelus, had part) expedition against Thebes failed; the second, of the Epigoni, destroyed the city. — *παυρότερον*: *sc.* than the fathers. — *ἀγαγόντε*: dual, for Diomed and Sthenelus. — *ὑπὸ τείχος*: *cf.* B 216.

409. *κεῖνοι*: *i.e.* the first assailants.

410. *τῷ*: *therefore*. — *ὁμοίῃ*: *sc.* *ἡμῖν*. “We deserve higher honor.”

412 ff. Seven verses in reply to seven. See on 350. 412. *Cf.* A 565.

415. *τούτῳ μὲν*: correlative with *τούτῳ δέ* 417; and *κῦδος* is contrasted with *πένθος*, in the same place in the verse, before the pause.

417. *Ἀχαιῶν*: genitive of cause or possibly genitive absolute; § 19 g.

419. *Cf.* Γ 29. 420. *δεινόν*: *cf.* Γ 337. 421. *ὑπό*: *cf.* Γ 34. —

For the supposed spectator, *cf.* 539.

422–456. This scene might follow immediately on B 483 or B 785.

423. *ἐπασσύτερον*: the point of comparison; *cf.* *ἐπασσύτεραι* 427.

425. *χέρσῳ*: local. 427. *Δαναῶν*: construe with *φάλαγγες*.

428 f. *κέλευε κτλ.*: *cf.* B 805. — *ἡγεμόνων*: at the head of the verse, in contrast with *οἱ δ’ ἄλλοι*. — *οἱ δὲ κτλ.*: *cf.* Γ 8. — *φαίης*: on Γ 220.

430. *ἔχοντα κτλ.*: contains the principal idea. 431. *δειδιότες*: causal.

433. *Τρώες*: the comparison is continued until the subject is forgotten and resumed in *Τρώων ἀλαλητός* 436. *Cf.* B 459.

434. *λευκόν*: for the epithet, see § 12 a. 435. Two ‘apparent hiatus.’

436. *Τρώων*: see on 433. — *ἀνὰ στρατόν*: *cf.* A 10.

437. *ἴα*: *cf.* *μία* Γ 238. — *γῆρυς*: *cf.* B 804.

439. *τοὺς μὲν*: *i.e.* Trojans.

442 f. Vergil imitates this passage in his description of Fama: *parva metu primo, mox sese attollit in auras | ingrediturque solo et caput inter nubila condit Aen. iv. 176 f.* *Cf.* ‘Satan alarmed | Collecting all his might dilated stood: | ... His stature reached the sky, and on his crest | Sat horror plumed,’ Milton *Par. Lost* iv. 985 f.

442. *Cf.* 424.

443. οὐρανῷ: for the dative, see on Z 136. — ἐστῆριξε: gnomic aorist, parallel to βαίνει. — καὶ ἐπὶ κτλ.: "while still it walks," etc.

447. σύν: together. Construe with ἔβαλον. — μένεα: *cf.* B 387, 536.

449. πολὺς κτλ.: *cf.* B 810. — *Cf.* 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott *Rokeby* v. 31; 'Sweat, writhings, anguish, labouring of the lungs | In that close mist, and cryings for the light, | Moans of the dying, and voices of the dead,' Tennyson *Passing of Arthur*.

450 f. Note the 'chiasmus,' — εὐχολή belonging to ὁλλύντων, and οἰμωγή to ὁλλυμένων.

452. ὄρεσφι: genitive.

453. ξυμβάλλετον: *cf.* 'Met as torrents from the hight | In highland dales their streams unite,' Scott *Lady of the Lake* iii. 24.

455. δοῦπον: the point of comparison. — ποιμήν: *cf.* 275. *Cf.* rapidus montano flumine torrens . . . stupet inscius alto | accipiens sonitum saxi de vertice pastor Verg. *Aen.* ii. 305 ff., and also *ib.* xii. 523 f.; 'Then like the billow in his course, | That far to seaward finds his source, | And flings to shore his muster'd force, | Burst with loud roar their murmur hoarse,' Scott *Lady of the Lake* iii. 9.

456. τῶν: construe with ἰαχή. *Cf.* A 49. — γένετῶ: see § 32 i.

457. Τρώων: construe with ἄνδρα.

459-461 = Z 9-11.

459. ῥά: marks the clause as a repetition of 457. *Cf.* E 79.

460. πῆξε: *sc.* δόρυ or ἔγχος as object. — ὅστέον εἶσω: *cf.* A 71.

461 f. ὅσσε: in apposition with τόν, *cf.* 350. — πύργος: *sc.* ἤριπε. *Cf.* B 394. 463. ποδῶν: *cf.* χειρός 154. 464 = B 541.

465. ἔλκε: mark the change to the imperfect. — ὄφρα κτλ.: = συλῆσαι.

466. μίνυνθα: *cf.* A 416.

470. τὸν μὲν: *i.e.* Elephenor. — αὐτῷ: *i.e.* his body. *Cf.* A 4.

472 f. ἀνὴρ ἄνδρα: equivalent to ἀλλήλους. *Cf.* legit virum vir Verg. *Aen.* xi. 632. — νιόν: for the short penult, see § 23 f.

477. κάλεον: *sc.* τοκῆς. 478. "He did not repay his parents' care."

479. ὑπό: construe with δουρί. *Cf.* Γ 436.

481 f. ἀντικρὺς: *cf.* Γ 359. — χαμαί: for χαμαῖζε. *Cf.* ὑψοῦ A 486.

483 f. πεφύκη: for the subjunctive, *cf.* Γ 61 f. — ἀτάρ τε: *cf.* ἀλλά τε A 82.

485. ἀνὴρ: see on B 474.

486. ἐξέταμε: 'gnomic,' hence subjunctive, κάμψη.

488. τοῖον: refers to αἰγείρος ὥς 482. *Cf.* Γ 153. — Ἀνθεμίδην: § 39 e.

489. τοῦ: *i.e.* Ajax. Cf. Μενελάου 100. 490. καθ' ὅμιλον: cf. 199.

491. ὁ δέ: for the repetition of the subject, see on A 191.

493. αὐτῷ: *i.e.* his booty, the dead Simoïsios. — οἷ: dative of interest.

494. τοῦ: causal. Cf. 168 f. — ἀποκταμένοι: passive. See § 50 d.

496. ἐγγύς: *sc.* to the body of his friend.

498. ἀνδρός: ablative genitive; see § 19 g β. — ἄλιον: cf. 26, 179.

500. παρ' Ἰππων: clearly Priam had a stock farm at Abydos.

501. ἐτάριοι: for the genitive, cf. τοῦ 494.

502. ἦ: refers to δονρί, but αἰχμή (which is added in apposition) is already in the poet's mind.

504. A frequently recurring formula. The verse is thought to echo the thud of the warrior's fall and the ring of his arms.

505. ὑπό: construe with χώρησαν. — τέ: for its position, cf. A 417.

506. μέγα: for the length of the ultima, cf. 456.

508. Περγάμου: *i.e.* from his temple. See E 446. — αὔσας: cf. φωνήσας.

509 f. χάρμης: ablative. — λίθος: "of stone." — χρώς: subject.

512. οὐ μὰν οὐδέ: cf. B 703.

513. χόλον πέσσει: cf. A 81.

514. πτόλιος: *i.e.* ἀκροπόλεως.

516. μεθιέντας κτλ.: cf. 240.

519. κνήμην: one of the two accusatives in the active construction (ἐβαλε Διόρεια κνήμην) is retained in the passive construction.

521. ἀναιδής: pitiless. 523. ἐτάριοισι: *sc.* appealing to them for aid.

526. For the 'alliteration' of χ, cf. 339. — τόν: *i.e.* Dioreis.

527. τόν: *i.e.* Piroüs.

530. ἐρύσσατο: drew his sword; middle.

531. τῷ: demonstrative, with this. — ὁ γε: see on A 97.

532. ἀπέδυσε: cf. B 261. — περίστησαν: second aorist, intransitive.

533. ἀκρόκομοι: possibly like American Indians, with a scalp lock. See on B 11.

537. ὁ μὲν: *i.e.* Piroüs (519 f.). — ὁ δέ: *i.e.* Dioreis (517, B 622).

538. περί: cf. B 417. 539. ὀνόσαιτο: for the optative, cf. ἴδοις 223.

541. ἄγοι δέ: see on καὶ οἱ A 79. — No one would dare as an observer to enter such a field, unless under the special protection of the mighty goddess of war.

542. χειρός: by the hand. — ἐλοῦσα: hiatus justified by pause; § 27 b.

543. γάρ: refers to ὀνόσαιτο.

544. πρηνές: cf. 522, B 418.

The last verses of the Fourth Book form a fitting conclusion to the story of the battle up to this point, and a preparation for the more important contest which follows; but the last two verses 'may have been a rhapsodist's "tag," meant to wind up a recitation.'

FIFTH BOOK OF THE ILIAD

The subject of the Fifth Book is at once announced: *The Bravery of Diomed*, who had already been somewhat prominent, before the battle (Δ 419 ff.).

1-453. *The Achaeans press forward victoriously.* **1-94.** *Diomed comes forward.*

1. ἔνθα: as Δ 293. — 'Αθήνη: not only the goddess of war, but also the special patroness of Diomed, as she had been of his father (Δ 390).

4. 'Appositive asyndeton.' — Cf. Verg. *Aen.* x. 270 ff.

5. ἀστέρι: i.e. Sirius, the dog star, as appears from X 26 f. — Cf. 'Satan stood | Unterrified; and like a comet burn'd | That fires the length of Ophiuchus huge | In th' Arctic sky, and from his horrid hair | Shakes pestilence and war,' Milton *Par. Lost* ii. 707; 'And as the fiery Sirius alters hue | . . . Their morions, wash'd with morning, as they came,' Tennyson *Princess* v.

6 f. Ὠκεανοῖο: for genitive, cf. B 415, Z 508; see § 19 j. — κρατός: corresponds to κόρυθος 4, and ὤμων to ἀσπίδος.

9 f. ἦν δέ τις: cf. B 811. — ἱεῖς: there were no priests in the Greek camp. — Ἡφαίστοιο: the Trojans honored the same divinities as the Achaeans.

11. μάχης κτλ.: cf. B 823. **12.** οἱ: i.e. Diomed. — ἐναντίω: predicate.

13. πείσος: cf. Δ 419, where Diomed dismounts. **14** = Γ 15.

15. πρότερος: cf. ὕστερος 17. **17.** ὤρνυτο κτλ.: cf. Γ 349.

18. ἄλιον: as Δ 498.

19. μεταμάζιον: cf. Δ 480. For the compound, see on B 56. — ὤσε: sc. by the cast of his spear. — ἵππων: "chariot."

21. περιβῆναι: cf. 299, ἀμφιβέβηκας A 37. — ἀδελφείου (better ἀδελφείω, § 35 b) κτλ.: "his slain brother."

22. οὐδέ κτλ.: cf. B 703.

23. ἀλλά: = εἰ μή. **24.** ὥς: final. — οἷ: ethical.

28. τὸν μὲν: i.e. Idaeus. **29.** ὀρίνθη: sc. to fear and flight.

31. Ἄρες, Ἄρες: § 59 d β. — For the epithets without conjunction, see § 15 a. **32.** οὐκ ἄν: cf. Γ 52. — μὲν: correlative with γῶι δέ 34.

33. μάρνασθαι: "fight and see."

34. Διὸς κτλ.: this is only a pretext.

35. Ares is not long inactive; see 461. Athena departs (to Olympus?) at 133. **37.** ἔκλιναν: after Ares' withdrawal.

38. ἡγιμόνων: construe with ἕκαστος.

40. *πρώτῳ*: dative of interest; "in his back first, as he turned to flee."
— *στρεφθέντι*: construe with *πρώτῳ*. Note the caesura. — *μεταφρένῳ*:
local, with *ἐν πῇξεν*.

41. *ἔλασεν*: *sc. δόρυ* as object.

42 = Δ 504.

43. *ἄρα*: *cf.* B 522.

44. *ὄς*: *i.e.* *Φαίστος*.

46. *ἵππων*: construe with *ἐπιβησόμενον*. Phaestus had been fighting
on foot. Now he started to mount his chariot in order to flee.

47. *σκότος εἶλεν*: *cf.* 68, 82, 310, 659, 696, Δ 461.

50. Menelaus is able to fight, in spite of his wound (Δ 139 f.).

51. *δίδαξε*: *cf.* A 72, B 827.

52. *οὔρεσιν*: local.

53. *χραῖσμε*: *cf.* A 28.

54. *ἐκηβολίαι*: for plural, see on A 205.

56. Of course this implies that Menelaus drove him.

57 f. = 41 f.

59. The names indicate the craft of the family.

60. *ὄς*: *i.e.* *Φέρεκλος*. *Cf.* *ὄς* 44; see on B 872.

62. *ὄς*: *i.e.* Phereclus again. 63. *ἀρχεκάκους*: see on *οὔλομένην* A 2.

64. Phereclus pays the penalty for his work. — *ἐκ*: construe with *θεῶν*.
— *θέσφατα*: *sc.* that misfortune would befall Troy if Paris should bring
home a Greek wife.

65. *ὅτε κτλ.*: parenthetical.

66. *βεβλήκει*: as Δ 492. — *ἦ*: *cf.* Δ 502.

67. *ἀκωκή*: in apposition with *ἦ*.

70. *μέν, δέ*: contrasted. Nearly equivalent to *ὃν νόθον περ ἔοντα κτλ.*

73 f. *κεφαλῆς*: partitive genitive, with *ἰνίον*. — *ἀντικρὺς*: *cf.* Γ 359.

75. *ψυχρὸν χαλκόν*: "cold steel." *Cf.* *iaculum ore momordit*
Ovid Met. v. 143.

77. *ὄς*: *i.e.* *Dolopion*.

78. *ἀρητήρ*: *cf.* A 11.

79. *ἄρα*: marks this as a repetition of 76.

81. *χεῖρα*: *arm*; *cf.* *ὤμον* 80.

82. *πεδίῳ*: *to the plain*.

85. *γνώης*: *cf.* *ἴδους* Δ 223.

86. Explanatory of *ποτέροισι κτλ.*

88 ff. *Cf.* Δ 452 ff. — *ἐκέδασσε*: 'gnōmic.'

91. *ἐλθόντα*: construe with *τόν* 89. — *Διὸς ὄμβρος*: see on B 146, 396.

93. *ὥς*: refers to *εἰοικώς* 87.

95. *Δυκάωνος κτλ.*: *i.e.* *Pandarus*. See Δ 88 f.

97. *ἐπὶ*: *cf.* Δ 94.

98. *τυχών*: *cf.* *τυχῆσας* Δ 106.

101. *ἐπὶ*: construe with *τῷ*.

102. *ὄρνυθε*: *cf.* Δ 509. *Forward! On!*

104. *ἀνσχήσεσθαι*: *cf.* Δ 511.

106. *εὐχόμενος*: *exulting*.

108. *Καπανήιον*: see on B 20; *cf.* *Τρώϊαι* 222.

109. *ὄρσο*: *cf.* Δ 204. *Hasten!* — Sthenelus was waiting and watch-
ing for him, with his chariot. See Δ 229.

111. *καθ' ἵππων*: *cf.* *καταβήσσο* 109. Opposed to *ἀναβαίνω* Γ 261, as
ἐξ ὀχέων Δ 419 to *ἐσβαίνω* 837, and *ἀφ' ἵππων* 19 to *ἐπιβαίνω* 255.

115. κλῦθι: *cf.* A 37.
116. εἴ ποτε: *cf.* A 453. — μοι κτλ.: *cf.* οἱ κτλ. Δ 219. — παρίεσθης: see Δ 390. 117. νῦν: opposed to ποτέ, as ἐμέ to πατρί.
118. καὶ ἐς κτλ.: parenthetical. In time, this action would precede that of ἐλῆν. — ἔλθειν: *sc.* ἄνδρα as subject.
120. *Cf.* A 88. 122. πόδας κτλ.: in apposition with γυνῆ.
- 123 = Δ 92. 124. ἐπὶ: *cf.* Γ 15. — μάχεσθαι: § 18 *e.*
126. Explains πατρώιον 125.
- 127–132. These verses prepare the way for 330 ff.
127. ἀχλύν: *cf.* Verg. *Aen.* ii. 604 ff.; ‘but to nobler sights | Michael from Adam’s eyes the film removed,’ Milton *Par. Lost* xi. 411 f.; ‘and the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha,’ 2 *Kings* vi. 17.
129. θεός: of course in human form.
131. Athena makes a limitation of her command, as a new thought occurs to her. 134. ἑαυτῖς: see ἀναχωρήσας 107.
135. καὶ μεμαώς: the form of the sentence is changed, and this is left in the air. See on Δ 433, Z 510. 136. τρίς: see on A 213.
140. δύνεται: *sc.* ποιμήν. — τὰ δέ: *sc.* μῆλα. — φοβέεται: are driven.
141. αἱ μὲν: *sc.* οἷες. — ἀγχιστῖναι: *cf.* ἐπασσύνερα Δ 427. — The lion forgets his hunger in his anger.
142. αὐτὰρ δ: *cf.* A 333. 143. μίγη: resumes ἐμίχθη 134.
- 145 f. “Diomed hit one and struck the other.”
149. ὄνειροπόλοιο: *cf.* A 63.
150. “Their father did not interpret their dreams for them as they came to Troy,” or they would not have come. *Cf.* B 859. — ἐρχομένοισι: *cf.* 198. 154. ἐπὶ: *over*, “as heir to.”
- 155 f. θυμόν, ἀμφοτέρω: two accusatives after a ‘verb of depriving.’ See H. 724; G. 1069.
157. Here, as in 150, the participle bears the important thought.
160. εἰν ἐνὶ κτλ.: *sc.* as spearman and as charioteer.
161. ἐξ: construe with ἄξῃ. The hiatus before ἄξῃ is ‘apparent.’
162. βοσκομενάων: attracted from the case of βοσσί to that of πόρτιος κτλ. 163. τοὺς κτλ.: both these. — ἐξ: see on 111.
167. ἄν μάχην: *over the battle field.* 168 f. = Δ 88 f.
170. ἀντίον ἡῶδα: is equivalent to προσῃῶδα, and hence is followed by two accusatives, ἔπος (cognate) and μίν (direct object). *Cf.* B 7.
171. ποῦ: *cf.* B 339. 172. ᾧ: *in which.*

174. ἔφες: *cf.* Δ 94. — ἀνασχών: see on A 450; *cf.* Δ 101.
 175. ὅδε: *here*; *cf.* κείνος Γ 391.
 176. Τρώας: for accusative, see on Δ 31.
 178. ἱρῶν: causal. See on A 65. — ἔπι: *cf.* A 515.
 181. πάντα: neuter. *Cf.* Δ 389. 184. υἱός: in apposition with ἀνὴρ.
 185. ἀνευθε θεοῦ: *cf.* non sine numine Verg. *Aen.* ii. 777. — τάδε: cognate accusative with μαίνεται, *cf.* Γ 399. Nearly equivalent to οὗτω.
 187. τούτου: ablative genitive of separation. *Cf.* Δ 131.
 188. ἦδη: see 97 ff. 191. θεὸς κτλ.: an inference.
 193. Λυκάονος: *i.e.* πατρός. *Cf.* A 240, Γ 223.
 195. πέπτανται: *cf.* B 777. — ἐκάστω: in apposition with σφίν. *Cf.* A 606. 196. For the fodder of horses, see on B 776.
 197. πολλά: construe with ἐπέτελλε 198. *Cf.* Δ 229, A 35.
 198. ἐρχομένω: “as I left home for Troy.” 199. *Cf.* Δ 366.
 200. ἄρχεῦειν κτλ.: *cf.* B 345. For the dative of interest, *cf.* Τρώεσσι 211. — Τρώεσσι: used here in a wide sense. *Cf.* B 826. — Pandarus, vexed at his ill success with the bow, wishes that he had come as a spearman.
 201. ἦ τοι κτλ.: *sc.* if I had been persuaded.
 204. λίπον: *sc.* ἵππους καὶ ἄρματα. 205. ἄρα: “as I see now.”
 207. Ἀτρεΐδῃ: see Δ 94 ff.
 209. τῷ ῥα: *so, you see.* — κακῇ αἰσῇ: *cf.* A 418.
 214. *Cf.* B 259 f. “I hope I may die, if I don’t.”
 215. ἐν πυρί: *cf.* B 340. 216. ἀνεμώλια: *cf.* Δ 355.
 217. *Cf.* Δ 265.
 218. μὴ κτλ.: see on A 131. — πάρος, πρίν: *cf.* A 98, 288 f.
 219. ἐπί: construe with ἀνδρί. — σύν: see on A 389.
 222. οἶοι: explained by the second half-verse. — Τρώιοι: equivalent to Τρώος, *cf.* Νηληϊῶ B 20. — πεδίοιο: for the genitive, *cf.* μάχης 11. (Or, is it local?)
 223. Explanatory of ἐπιστάμενοι. 225. ἐπί: construe with ὀρέξῃ.
 226 f. “You may drive, or wield the spear; just as you please.” — Aeneas came on foot (167), but his charioteer drove up later.
 231 f. μᾶλλον: *better.* — εἴ περ κτλ.: *if we must flee from.*
 234. ἐκφερέμεν: *sc.* ἡμᾶς as object.
 236. αὐτῷ: repeats νῶι. — ἐλάσση: *sc.* to the ships. *Cf.* A 154.
 239. For the rhyme, φωνήσαντες, βάντες, see § 13 a.
 244. ἐπὶ σοὶ μάχεσθαι: *cf.* 124.
 246. Parenthetical. 247. Αἰνείας: correlative with ὁ μὲν 245.

248. μήτηρ δέ: the form of the sentence is changed. A genitive is expected, correlative with Ἀγχίσαιο. 251 = Δ 411.

255. αὐτῶς: i.e. on foot.

256. ἑᾶ: monosyllable; § 25.

257. πάλιν: cf. A 59.

259 = Δ 39.

260 f. "If I slay the men, do you look out for the horses."

261. τοῦσδε: i.e. those of Diomed. 262. ἐξ ἄντυγος κτλ.: cf. Γ 261.

263. Αἰνείας: limits ἔππων.

265. ἧς: ablative, of which breed.

266. υἱός: see on κούρης A 111. — ποινήν: recompense. — οὐνεκα: Zeus gave these because they were the best.

268. γενεῆς: sc. ἵππους.

270 ff. τῶν: genitive of source. — γενέθλη: in apposition with the subject of ἐγένοντο. — τοὺς μὲν κτλ.: four of these. — τῷ δὲ κτλ.: but the other two.

273. Evidently the horses could not be captured without overcoming the masters. This victory would bring glory. — εἴ κε κτλ.: cf. A 60, B 123, 597.

276. τόν: i.e. Diomed.

278. οὐ βέλος κτλ.: cf. 106.

279. αἴ κε κτλ.: on the chance that, etc.

280 = Γ 355.

283 = 101.

284 f. κενεῶνα: for accusative, see on Δ 519. — ἀνσχήσεσθαι: cf. 104.

287. "You missed me, but I will not let you try again."

288 f. πρίν, πρίν: cf. πάρος 218. — αἵματος: with 'verb of fullness.'

291. ῥίνα: 'limit of motion.' — ἐπέρησεν: sc. βέλος, as subject.

292. τοῦ: i.e. Pandarus. Construe with γλῶσσαν.

293. Perhaps Pandarus bent his head down.

294. Cf. 57, 58. 297. ἀπόρουσε: "leaped down from his chariot."

298. δέισας: cf. A 349.

299. ἀμφὶ βαίνει: cf. 21, A 37.

301. τοῦ: i.e. νεκροῦ.

302. σμερδαλέα: cf. Δ 456, 506.

303. φέροιεν: potential optative. § 18 δ δ.

304. οἶοι κτλ.: cf. qualia nunc hominum producit corpora tellus Verg. Aen. xii. 900. The men of the former generation were far mightier! Cf. A 272.

306 f. κοτύλην κτλ.: parenthetical. — κοτύλην: cf. 'How do you suppose your lower limbs are held to your body? They are sucked up by two cupping vessels ("cotyloid" — cup-like — cavities),' Holmes Autocrat of the Breakfast Table. — πρὸς: besides. — τένοντε: Δ 521.

309. παχείη: cf. Γ 376.

310. γαίης: local. — ἀμφὶ κτλ.: see on 47. Here not of death but of a swoon.

311. ἀπόλοιτο: see on A 232.

312 = Γ 374.

313. ὑπό: cf. B 714. — Cf. B 820 f.

316 f. ἔρκος βελών: on A 284. — βαλών: 'means.' — ἐκ: with ἔλοιτο.

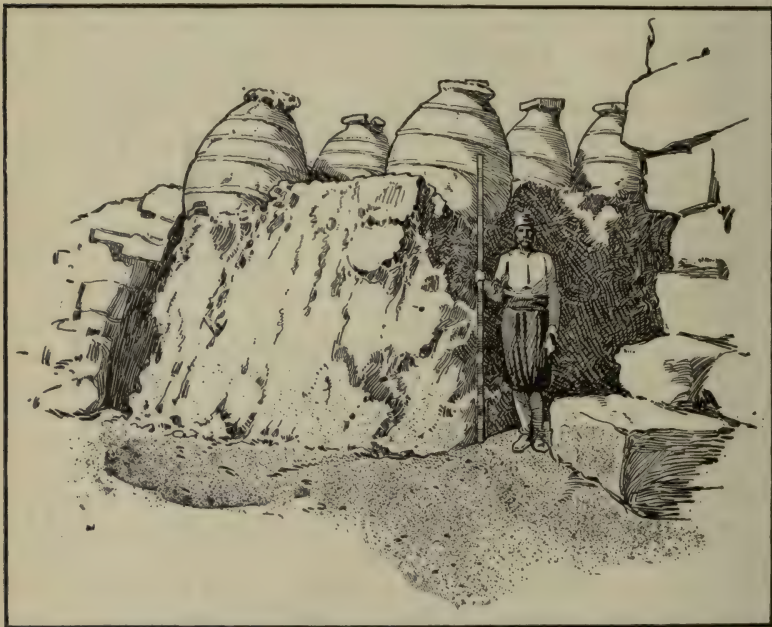
318. ὑπέξ: *cf.* Δ 465. 320. Parenthetical. — τῶν: *cf.* 332, Δ 46.

321–324. *Cf.* 261–264.

328. ὦν: *his own*. 329. Τυδεΐδην: after μετά. — ἵππους: direct object.

331 f. ὃ τε: *cf.* A 244. — οὐδέ: *and not*. — ἀνδρῶν: construe with πόλεμον.

334. ἐκίχανε: *sc.* Κύπριν. — καθ' ὅμιλον: *cf.* Δ 199.



GREAT JARS FOUND AT TROY

340. ῥέει: *sc.* in the veins. — *Cf.* 'From the gash | A stream of nectarous humour issuing flowed | Sanguine, such as celestial spirits may bleed,' Milton *Par. Lost* vi. 331 ff., of Satan.

342. καλέονται: *cf.* A 293.

343. μέγα, ἀπό: *cf.* Δ 456; § 32 h.

344 f. μετὰ χερσίν: *in his arms*. — τις Δαναῶν: *cf.* 316. 346 = 317.

347. *Cf.* 101.

348. *Cf.* Γ 406, Δ 509.

349. ἦ οὐκ: as one syllable; § 25. — ἡπεροπεύεις: *cf.* Γ 39, 399.

352. τείρετο δέ: *for she was distressed*.

353. *Ἰοῦσα*: *sc. χερός*. *Cf.* Δ 542. — Iris acts on her own account, as at Γ 121.

354. *μελαινέτο*: *sc. Ἀφροδίτῃ, μέλανι αἵματι*. *Cf.* Δ 140. — *χρόα*: *sc. of her hand*. 355. *ἀριστερά*: *sc. of the Greek line*. *Cf.* 36.

356. *ἵππῳ*: see on Γ 327. 357. *κασιγνήτοιο*: construe with *ἵππου*.

358. *πολλά*: *cf.* 197. For the long ultima, *cf.* Δία A 394.

359. *φιλε*: *cf.* Δ 155. — *κόμισαι*: *cf.* A 594. 361. *ῥ*: cognate accusative. 365. *παρ κτλ.*: *cf.* Γ 262. 366. A formula.

371. *θυγατέρᾱ*: see on μέγα 343.

372 = A 361.

374. *κακὸν κτλ.*: *an open offender*.

377. Answer to 374.

379. *γάρ*: refers to Τυδεὸς υἱός 376.

382. *Cf.* A 586. — Dione comforts her daughter by recounting the examples of three gods who had suffered worse than she.

384. *ἐξ ἀνδρῶν*: construe with *τλήμεν*. — *ἐπί*: construe with *τιθέντες*.

387. *κεράμῳ*: *i.e.* such a large jar as those found by Schliemann at Hissarlik, and assumed in the story of 'Ali Baba and the Forty Thieves,' which served as cisterns and as places of storage for grain. *Cf.* the 'tub' of Diogenes. See the cut on the opposite page. — *δέδετο*: *lay bound*. — *τρισκαίδεκα κτλ.*: *i.e.* a full (lunar) year.

388. *ἀπόλοιτο*: *cf.* 311.

390. *ἐξέκλεψεν*: *brought out by stealth*.

391. *δέ*: as in 352. § 21 *d*.

392. Nothing is known of this story, unless Hera came to the defense of Neleus at Pylus, against Heracles. — *παῖς Ἀμφιτρύωνος*: *cf.* υἱὸς Διὸς 396. See on *τοκῆων* Γ 140.

395. *ἐν τοῖσι*: *i.e.* among the gods who suffered harm from mortals.

397. *ὀδύνησιν*: construe with *ἔδωκεν*. Perhaps when Heracles was sent for Cerberus, and Hades refused to let the dog go.

399. *αὐτάρ*: § 21 *e*.

401 *f*. Parenthetical. — *τῷ*: *i.e.* ὦμῳ. — *πάσσων*: *cf.* Δ 218 *f*. — *ἐτέτυκτο*: *sc.* Αἰδῶς.

403. *σχετίλιος*: *sc.* Heracles. See on B 38; *cf.* νήπιος 406.

405 *f*. *ἐπί*: construe with *σοί*. *Cf.* Γ 15. — *τό*: *this*; introduces 407 *ff*.

407. *Cf.* Z 130 *f*. — *οὐ δηναῖός*: = *ὠκύμορος*, *short-lived*.

408 *f*. "His children do not rejoice in his return from the war," *i.e.* he does not return. *Cf.* 150.

410. *τῷ*: *therefore*.

411. *τις*: *sc.* θεός.

413. *ἐξ ὕπνου*: construe with *ἐγείρη*.

415. In apposition with *Αἰγιάλεια* 412.

416. *ἀμφοτέρησιν*: *sc.* χερσί. See on τῇ δεκάτῃ A 54. — *ἀπό*: construe with *ὁμόργνυ*. — *χερός*: *ablative*.

419 f. *κερτομίους κτλ.*: cf. Δ 6 f. The joke is on the side of the goddesses now. They return the jest. — *τοῖσι*: cf. A 58.

421 = 762. Athena does not ask for information. "Don't be vexed with me."

422 f. The reference to Aphrodite's relation to Helen is obvious. — *ἐκπαγλα κτλ.*: cf. Γ 415. 424. *Ἀχαιιάδων*: added to explain *τῶν*.

425. *ἀραιήν*: cf. *ἀβληχρόν* 337.

427. *χρυσέην*: see on Γ 64.

428. *πολεμήμα*: equivalent to *πολέμον*, and opposed to *γάμοιο* 429.

430. *ταῦτα*: i.e. the former. — Note that often Ares and Athena are presented as the two chief divinities of war. But Apollo, too, is a warrior.

431 = 274.

433. *γινώσκων*: concessive. — *δ*: *ὅτι*, cf. A 120. — *ὑπείρεχε*: cf. Δ 249.

435. *ἀπό*: construe with *δύσαι*.

436. *τρίς*: cf. 136. — *ἔπειτα*: refers to 432.

438. *τὸ τέταρτον*: see on B 329. — *δαίμονι κτλ.*: sc. in might.

439. *ὀμοκλήσας*: cf. *άύσας* Δ 508.

440. *φράξω*: cf. *φράσαι* A 83.

441 f. *ἴσα φρονέειν*: cf. A 187. — *ἔθελε*: cf. A 277, B 247. — *οὐ ποτε ὁμοῖον*: cf. A 278. — *χαμαί κτλ.*: equivalent to *ἐπιχθονίων*.

446 f. *Περγάμω*: cf. Δ 508. — Leto and her children are often united.

449 f. *εἰδωλον*: such a 'wraith' is not mentioned elsewhere in Homer and has no importance in the story here. Cf. Verg. *Aen.* x. 636. — *αὐτῷ*: "the real Aeneas."

453. In apposition with *βοείας* 452.

455 = 31. 456. *οὐκ ἂν κτλ.*: cf. 32.

457 = 362.

459. Cf. 438.

461 f. *Τρῳάς*: adjective, often printed *Τρῳάς*. — Ares himself was a Thracian, according to N 301.

465 f. *ἐς τί*: how long? — *Ἀχαιοῖς*: dative of agent with *κτείνεσθαι*. — *ἦ*: as Δ 247. It unites with the following diphthong in pronunciation; § 25.

468. Cf. 248.

469. *σαώσομεν*: 'hortatory.'

470. Cf. Δ 73.

471. Sarpedon has not been mentioned before except in the Catalogue (B 876).

472 f. *πῇ κτλ.*: cf. B 339. — *ἔξιμεν*: a play on Hector's name? § 13 c.

475. *νῦν*: "but." — Sarpedon had noticed Paris' absence.

476 f. *κύνες ὥς*: see on B 190. — "We, who are only allies." — *ἐνειμεν*: cf. B 131. Sc. *ἐν πόλει*. 479. Cf. B 877. — *τηλοῦ*: see on *μύννθα* A 416.

481. *κάδ*: as if *κατέλιπον* had preceded. Cf. *ἄν* Γ 268. — *τά τε κτλ.*: nearly equivalent to *χαρίεντα*. — *ἐπιδευής*: sc. *ῆ*. Cf. A 547. Equivalent to *ἐπιδεύηται*.

482. *καὶ ὥς*: even thus; i.e. though I should enjoy life at home; and though I have no wrongs to avenge on the Trojans, nor any fear of them.

484. φέροιεν κτλ. : *cf.* the familiar φέρειν καὶ ἄγειν.
- 485 f. τῦνη [σύ] κτλ. : contrasted with 475 ff. — ὄρεσσιν : dative of interest.
487. μὴ κτλ. : *cf.* A 566. — ἄλόντε : dual referring to Hector and his people.
488. ἔλωρ : *cf.* A 4.
490. τάδε : *i.e.* 487-489.
492. νωλεμέως κτλ. : *stand firm.* — ἀποθέσθαι : construe with χορή 490.
- 494 = Γ 29.
495. πᾶλλον κτλ. : *cf.* Γ 18 f. — στρατόν : *sc.* Τρώων.
497. οἱ : *i.e.* Trojans, contained in στρατόν 494. — ἐναντίοι : predicate ; *cf.* A 335, B 185. — Ἀχαιῶν : genitive after the adjective of place. See H. 754 f. ; G. 1146.
- 500 f. ξανθή : very likely with reference to the color of the ripened grain ; *cf.* flava Ceres Verg. *Georg.* i. 96, rubicunda Ceres *ib.* i. 297. — The winnowing and threshing were done in the open air.
505. ὑπὸ ἔστρεφον : *sc.* ἵππους. — ἡνιοχῆς : *sc.* Τρώων.
506. μένος χειρῶν : *cf.* Δ 447. — ἀμφί : construe with ἐκάλυψε.
507. μάχη κτλ. : *cf.* A 521.
508. ἐφετμάς : *cf.* 455 ff.
510. ἴδε [εἶδε] : *sc.* Apollo.
- 511 f. οἰχομένην : when? — αὐτός : *i.e.* Apollo. — πίνος : *cf.* B 549.
- 514 f. μεθίστατο : *cf.* παρίστατο Δ 212. — ἰῶν κτλ. : 'safe and sound.'
516. μετέλλησαν : *sc.* how he was rescued. — μέν : see on B 703.
517. ἄλλος : in apposition with πόνος. — ἀργυρότοξος : see on A 37.
518. *Cf.* Δ 439 f.
519. τοὺς : made definite by Δαναούς 520.
520. αὐτοί : *i.e.* without special exhortation.
522. Κρονίων : on B 146.
524. *Cf.* 'As when from mountain-tops the dusky clouds | Ascending while the north wind sleeps,' Milton *Par. Lost* ii. 488 f.
525. σκιόεντα : *cf.* A 157.
527. ἔμπεδον : the point of comparison. *Cf.* ἀτρέμας 524.
528. *Cf.* Γ 449. — πολλά : *cf.* 197.
532. φευγόντων : *from those who flee.* Construe with ὄρνυται. — *Cf.* Γ 45, Δ 245.
- 533 f. πρόμον : *cf.* Γ 44. — Αἰνέω : see § 34 c.
536. μετὰ κτλ. : explains θοός.
538. *Cf.* Δ 138.
539. ἔλασεν : *sc.* Ἀγαμέμνων.
- 540 = 42.
541. ἔνθα : *cf.* Δ 293.
544. βιότοιο : after a 'word of fullness.' — γένος : accusative of specification.
546. ἀνδρῆσιν : dative of interest with ἀνακτα, as often with ἀνάσσω.
549. μάχης κτλ. : *cf.* B 823.
- 551 f. *Cf.* A 158 f.
554. οἷω κτλ. : unusual order, for *these two like young lions.*
557. *Cf.* 136 ff.
559. ὑπὸ : construe with χεῖρεσσιν. *Cf.* Δ 479.

560. καππεσέτην: the point of comparison; cf. κατέκταθεν 558. — ἐλάττη-
σιν κτλ.: a new comparison is added, — “stretched out like pine trees.”

562 = Δ 495.

563. τοῦ: i.e. Aeneas. Construe with μένος.

564. τά: introductory to ἵνα κτλ.

566. περί: exceedingly.

567. For the thought, cf. Δ 170 ff.

568. τῷ: i.e. Menelaus and Aeneas. — χεῖρας κτλ.: cf. 506.

573. οἱ: i.e. Menelaus and Antilochus. — νεκρούς: i.e. sons of Diocles,
541 ff., who are called τῷ δειλῷ 574.

575. αὐτῷ: i.e. οἱ 573.

576. Πυλαιμένεια: for the ultima treated as long, see § 59 l. — One of
the most noted inconsistencies in the Homeric poems is the verse which
makes Pylaemenes follow his son's corpse from the field (N 658), although
he himself had been slain here.

579. ἵστέωτα: sc. on or near his chariot. — ἔγχϵῖ: instrumental.

581. The charioteer desired to turn his horses to flight, since Pylae-
menes had fallen and he had no further duty in the battle.

582. ἀγκῶνα: in partitive apposition with Μυδῶνα. — τυχάν: cf. Δ 106.

583. ἐλέφαντι: cf. Δ 141 f.

587. ἀμάθοιο: partitive genitive.

590. τοὺς: i.e. Menelaus and Antilochus. — αὐτούς: opposed to στρατός.

591. κεκληγῶς: cf. B 222.

592. Ἐννώ: cf. 333.

593. ἀναιδέα: cf. Δ 521.

594. ἐνώμα: a participle is expected, to correspond to ἡ μὲν ἔχουσα 593;
see § 11 g.

595. φοῖτα: sc. Ἄρης.

596 f. ἀγαθός: for the epithet, see § 12 c. — πεδίοιο: cf. B 785.

598. ὠκυρόφ: cf. 88. — ἰδόν: gives the cause of στήη. — ἀνὰ ἔδραμε:
contains the point of comparison; cf. B 147, Γ 33 ff.

601. οἶον: neuter, cognate accusative. — θαυμάζομεν: imperfect.

603 f. πάρα: πάρεστι, § 55 c. — καὶ νῦν: cf. A 109, Δ 12. — κείνος:
there. Cf. Γ 391, ὅδε 175.

605. “Retreat, but keep your face towards the foe.”

606. μενεαινέμεν: as imperative.

607. αὐτῶν: i.e. Ἀχαιῶν.

608. χάρμης: cf. μάχης 549.

609. εἰν ἐνὶ κτλ.: cf. 160.

610. Cf. 561.

611 = Δ 496.

612. υἱόν: for the short penult, cf. Δ 473.

613. πολυκτῆμων κτλ.: for lack of conjunction, cf. 194, A 99.

614. ἦγε: “drove.” Cf. B 834.

616. νεαίρη κτλ.: cf. 539.

620. λαξ κτλ.: “setting his foot upon him.”

621. Cf. Δ 530, 532. — ἄλλα: besides. See H. 705; G. 966, 2. Cf. 517.

623. ὃ γε: cf. A 97. — ἀμφίβασιν: sc. νεκροῦ.

625 f. = Δ 534 f.

627 = 84. 628. Cf. B 653.

629. μοῖρα κτλ.: cf. 83. 630 = Γ 15.

632. *Cf.* 276. — *τόν*: *i.e.* Sarpedon. — *καί*: see on A 249. — *πρός*: construe with *ἔειπεν*.

633 f. "Why should you come here to play the coward?"

636. *ἐπεί*: refers to *ψευδόμενοι*.

637. *Διός*: construe with *ἐξ*, *cf.* Γ 199. — *προτέρων*: *cf.* Δ 308.

638. Exclamation. "But what sort of a man was Heracles!"

639. *θυμολόντα*: *Cœur de Lion*.

640 ff. Laomedon promised these horses as a reward for the rescue of his daughter Hesione from a sea monster. Heracles slew the monster, and, when the promise of Laomedon was not fulfilled, sacked Troy. *Cf.* Y 145 ff.

641. *σὺν νηυσὶ κτλ.*: *cf.* A 179, 389. — *παυροτέροισι*: *sc.* than Laomedon.

642. *χῆρῳσε*: *cf.* *tam multis viduasset civibus urbem Verg. Aen. viii. 571.*

643. *σοί*: contrasted with Heracles. — *κακός*: *cowardly*. — *ἀποφθινύθουσι κτλ.*: *sc.* through thy cowardice.

645. *εἰ μάλα κτλ.*: *cf.* A 178. 646. *Cf.* Γ 322. 647. *Cf.* 217.

649. "Laomedon's fault and folly gave the victory to Heracles." — *άνίρος*: *the man*; explained by *ἀγανού Λαομέδοντος*. — *ἀφραδίησιν*: for the use of the plural, *cf.* Z 74.

650. *ἔρξαντα*: concessive. 651. *ἀπέδωκε*: *did he give as was due*.

652 ff. Observe the repetition and prominence of *ἐγώ*, *ἐμέθεν*, *ἐμῷ*, *ἐμοί*. See on 810. — *ὑπὸ δουρί*: *cf.* Γ 436. — *δαμέντα*: *sc.* *σέ*.

655. *άνεσχετο*: *cf.* Γ 362. 659. See on 47. 661. *βεβλήκειν*: § 30 *k*.

662. *πατήρ*: *i.e.* Zeus; see Z 198 f. — *ἔτι*: hints at Sarpedon's death, of which the poet tells at Π 500. 663. *μέν*: correlative with *δέ* 668.

665. *τὸ μέν*: explained by *ἐξέρύσαι* 666. *Cf.* *τά* 564. See on B 6.

667. *σπενδόντων*: partitive genitive with *οὗ τις* 665. — *πόνον*: *toil of conflict*. — *ἀμφιέποντες*: *cf.* B 525. 671. *Cf.* A 189, 193.

672 f. *προτέρω*: *cf.* Γ 400. Construe with *διώκοι*. — *δ γὰρ*: *cf.* 623. — *τῶν πλεόνων* (genitive with *ἀπὸ ἔλοιτο*): contrasted with the leader; *cf.* the later *οἱ πολλοί*.

674. *οὐδ' Ὀδυσσῆι*: *sc.* but to Patroclus; *cf.* Π 477 ff.

676. *τῷ ῥα*: "and so," with reference to the two preceding verses.

677. These Lycians have Greek names. 678 = Verg. *Aen. ix. 766*.

680. *Cf.* Γ 374. 681 = Δ 495. 682. *οἱ προσιώντι*: *at his approach*.

685. Sarpedon is ready even to die, if it but be among friends.

686. *οὐκ ἄρα κτλ.*: *I was not fated, as it seems*. Sarpedon believes that his wound is mortal.

687. *Cf.* B 158. — οἰκόνδε: explained by the second ‘hemistich’; *cf.* Δ 70. 688. *Cf.* 480. 689. *Cf.* A 511. 690. ὄφρα κτλ.: *cf.* Δ 465.
691. ὥσαιτο: equivalent to ἀπώσαιτο, *cf.* 626.
693. φηγῷ: this must be the oak or chestnut which is mentioned frequently as a familiar landmark, not far from the Scaean Gate. *Cf.* Z 237.
696. See on 47. 698. ἐπιπνέουσα: *cf.* ἐτελείετο A 5.
699. ὑπὸ κτλ.: *under the might of, etc.* As if *were driven* was to be the verb of the sentence.
- 700 f. ἐπί: *towards*, as Γ 5. — ἀντεφέροντο: *sc.* Τρώεσσι. *Cf.* A 589.
702. ἐπύθοντο: *sc.* from Diomed, who had the gift to discern. See 604.
703. Adapted by Vergil, *Aen.* xi. 664. — πρῶτον: masculine.
704. χάλκεος: see on Γ 64. 705. ἐπί: adverbial, “after him.”
711. τοὺς: *i.e.* Hector and Ares.
- 712 f. Ἀργείους: object accusative. — αὐτίκα: *cf.* Δ 69. 714 = B 157.
715. ἄλιον: predicate; *cf.* Δ 26, 498. — This promise is not mentioned elsewhere in Homer. 716 = B 113, 288. 718 = Δ 418.
- 719 = B 166. 721. πρέσβα: *cf.* Δ 59.
722. Ἥβη: she serves also in 905 and Δ 2. — Each act of preparation is enumerated. — The Homeric chariot was very light. Nowhere else is mention made of taking it to pieces when not in use.
723. ἀμφίς: *on both sides.* 724. ἄφθιτος: *cf.* B 46.
725. θαῦμα κτλ.: *a wonder to behold.*
726. εἰσί: for the tense, see on B 448. 729. ἔξ: construe with τοῦ.
- 730 f. δῆσε: *sc.* Ἥβη. — ἐν: adverb with ἔβαλε. — χρύσεια: *i.e.* adorned with thin plates of gold. 732. ἔριδος κτλ.: *cf.* A 177, 492.
733. αὐτάρ: correlative with μέν 720.
734. πέπλον: *i.e.* her own robe. 738. *Cf.* Γ 334.
740. ἀλή, ἰωκή: *defense, attack*, — two forms of ἔρις, *strife*.
741. The Gorgon’s head probably covered the middle of the shield. — πελώρου: in apposition with Γοργοῦς implied in Γοργείη. *Cf.* B 54.
744. Hyperbole. “Large enough for,” *etc.* Or, “adorned with representations of,” *etc.* — ἑκατόν: a round number; *cf.* B 448 f.
- 745 f. φλόγαι: § 59 l. — ποσὶ κτλ.: § 12 g. — βριθὺ κτλ.: § 15 a. *Cf.* ‘ponderous shield . . . massy, large and round,’ Milton *Par. Lost* i. 284 f.
749. αὐτόματα (‘automata’): *cf.* ‘till at the gate | Of Heaven arrived, the gate self-opened wide,’ Milton *Par. Lost* v. 253 f. — μύκον: the gates are clouds (*cf.* 751), but yet they *creak*. — The goddesses leave the celestial Olympus for the terrestrial. *Cf.* Θ 18 ff. 750. μέγας κτλ.: *cf.* A 497.
751. Explains ἐπιτέτραπται. 752. τῇ: explained by δι’ αὐτῶν.

- 753 f. *Cf.* A 498 f. 755. *Cf.* 368. 756. Κρονίδην: see on A 502.
 758. Exclamation. — ὅσσάτιον: *cf.* B 120.
 759. μᾶψ κτλ.: *cf.* B 214. — ἄχος: *cf.* πῆμα Γ 50.
 761. τοῦτον: contemptuously. 762. *Cf.* 421. 764 = A 560.
 765. οἱ: after ἐπί, *cf.* Μενελάω Δ 94. — Athena as goddess of war is a sort of rival of Ares.
 766. ὀδύνησι κτλ.: *cf.* 397. 767. *Cf.* 719. 768. *Cf.* 366.
 769. *Cf.* terras inter caelumque volabat Verg. *Aen.* iv. 256.
 771. σκοπιῇ: *cf.* Δ 275. — λείσσω κτλ.: *cf.* A 350.
 772. τόσσον ἐπι: *so far.* *Cf.* Γ 12.
 774. Explains ποταμῷ 773. — ἦχι: *cf.* A 607. — συμβάλλετον: observe the position of the verb between its two subjects.
 775 f. *Cf.* 368. — περὶ κτλ.: *sc.* in order to hide them. — ἥερα: *cf.* 356. — πουλύν: adjective of two endings; § 38 a.
 777. ἀμβροσίην: only here as fodder; but *cf.* 369.
 778. τῷ: *i.e.* Hera and Athena. — The short steps of the goddesses are contrasted with the strides of the heroes (*cf.* Γ 22).
 779. ἀνδράσιν: *cf.* Γ 6. 780. *Cf.* Γ 145.
 781. βίην κτλ.: *cf.* Γ 105.
 783. ἦ: see on B 800. — συσι κτλ.: § 12 f.
 785 f. Στέντορι: Stentor is mentioned only here, but he has given an adjective to the English language. — χαλκεοφώνω: *cf.* B 490. — “As loud as fifty ordinary men.”
 787. κακὰ ἐλέγχα: *cf.* B 235. — εἶδος κτλ.: *cf.* Γ 39.
 788. πωλέσκετο: *cf.* A 490. — Achilles himself boasts (I 352) that while he took part in the conflict, Hector dared to come only to the gates of the city, and once barely escaped when he met Achilles: ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ, | ἀλλ' ὅσον (*only*) ἐς Σκαίᾱς τε πύλας καὶ φηγὸν ἵκανε: | ἔνθα ποτ' οἶον ἔμμενε, μόγις δέ μιν ἔκφυγεν ὀρμήν. Hector also in the Eighteenth Book (Σ 286 ff.) refers to the Trojans as acting on the defensive, — cooped up in the city during all the years of the war. The way is prepared here for the wall which the Greeks build around their camp in the Seventh Book, — a wall which was not needed while Achilles fought for the Greeks. The hero is already honored by the Achaeans, since they recognize their need of him.
 792. *Cf.* 470.
 793. ἐπόρουσε: *hastened to*; without idea of hostility, as in 432.
 795. ἀναψύχοντα: explained by 798. — τό: *cf.* δ 361.
 796 f. *Cf.* B 388 f. — The salt sweat irritated his wound.

798. ἄν: construe with ἰσχων.

800. "The son of Tydeus is not like the father." Cf. Δ 370 ff. — ὀλίγον: adverb with εἰκότα. — οἶ: accented, since it is reflexive. § 42 e.

801 f. μικρὸς κτλ.: see on A 115, B 816. — καί: even. — ὅτε: the principal clause is omitted. — εἰασκον: cf. B 832.

803 f. ἐκπαιφάσσειν: cf. B 450. — νόσφιν Ἀχαιῶν: equivalent to μῶνος ἐών Δ 388. — ἄγγελος: cf. Δ 384 ff. — μετὰ κτλ.: cf. 687, A 423.

805. δαίνυσθαι: in emphatic contrast with μάχεσθαι 810. — "I bade him feast in quiet, but he challenged the Thebans to a contest; I bid thee fight, but thou art weary or faint-hearted."

806. αὐτάρ: adversative to ἄνωγον 805.

807. προκαλίζετο κτλ.: cf. Δ 389 f.

809. σοί: contrasted with Tydeus. — παρὰ ἴσταμαι: cf. 116.

810. κέλομαι: opposed to οὐκ εἰασκον 802. — Mark the repetition of the pronoun, σοί, σέ, σεῦ, σέ, σύ, etc. See on 652.

811. σεῦ: is placed before ἤ, as if it belonged to both clauses, but its place in the second clause is filled by σέ.

812. ἔπειτα: "to judge from your actions."

817 f. δέος: cf. 812. — ὅκνος: reply to 811. — ἐφετμέων: cf. 129 ff.

819–821. Cf. 130–132. 821. οὐτάμεν: sc. ἐκέλευες from 819.

822 ff. Cf. 604 ff. 824. μάχην ἀνά: cf. 167. 826 = 243.

827. Ἄρηα: with long ultima, — not as 824. Cf. φλόγεα 745. — τό γ: in this.

828. Cf. 808. 829. πρώτῳ: first of all. 830. σχεδὶν: sc. πληγῇν.

832. πρώην: cf. B 303. — στεῦτο: cf. B 597, Γ 83.

834 f. τῶν: i.e. his promises to aid the Achaeans. — ἀφ' ἵππων: see on 111. 836. ἀπόρουσεν: cf. 20. 838. μέγα: adverbial.

839. δεινὴν κτλ.: 'chiasmus'; cf. Δ 123, 125, 145.

841. Cf. 829. — αὐτίκα: cf. A 539.

842. Nowhere does a god slay a mortal with his own hands.

844. μέν: a repetition of μέν 842, in opposition to αὐτάρ.

845. The 'cap of Hades,' which made the wearer invisible even to the gods, is not mentioned elsewhere in Homer. German mythology has a similar 'Tarnkappe.' The poet does not think it necessary to tell how Athena came to have this with her. The name seems to play distinctly upon the derivation of the word Ἄιδος (unseen).

846. ἔδε: εἶδε.

847. αὐτόθι: explained by ὅθι κτλ. 848.

849. ἰθύς: construe with Διομήδεος. See H. 757; G. 1148.

850 = 630.

851. πρόσθεν: see on Γ 317. Correlative with δεύτερος 855. — ὠρέξατο: cf. Δ 307. — ἱππων: sc. of Diomed. Ares is on foot.

852. ἀπὸ κτλ.: cf. Γ 294.

854. ἐτώσιον: cf. Γ 368. "So that it was hurled in vain."

857. μίτρην: ζωννύσκειτο is a 'verb of clothing.' H. 724 a.

858. διὰ: construe with ἔδωκεν.

860. ἐπὶ αὖτον: gnomic. — δεκάχιλοι: μύριοι.

861 f. ἔριδα Ἄρης: equivalent to πόλεμον. Cf. B 381. — ὑπὸ εἶλεν: cf. Δ 421.

866. τοῖος: i.e. so gloomy; cf. A 47.

868. Cf. 360, 367, B 17.

870. ἄμβροτον κτλ.: cf. 339.

872. Cf. 757.

873. Cf. 383 f. — ῥίγιστα: adverbial. — τετληότες κτλ.: τέτλαμεν.

874. ἀλλήλων: equivalent to ἄλλος ἄλλου. — χάριν κτλ.: cf. 211. — ἀνδρεσσι: βροτοῖσι.

875. μαχόμεσθα: cf. A 8.

876. μέμνην: cf. 430.

878. σοί τε: for the position of τέ, see on B 136. — δεδμήμεσθα: cf. Γ 183. Note the change of person in the verb. — ἕκαστος: see on A 606.

880. "Since she is your own daughter." — ἐγείναιο: cf. Δ 400.

881. νῦν: introduces a special case under αἰέν 876.

883 f. = 458 f.

885. ἦ τέ κε: cf. Γ 56.

886. αὐτοῦ: explained by the second hemistich. See on B 237.

887. ζῶς: concessive.

889 f. Reply to 872-874. — ἄλλοπρόσαλλε: cf. 831.

890. Cf. A 176.

891 = A 177. It is better suited to this place.

892 ff. Reply to 875 ff. "You have inherited your mother's spirit." — Ἥρης: in apposition with μητρός. For its position, see on βάλλε A 52. — τὴν μὲν: cf. τὸ μὲν A 234. — σπουδῇ: cf. B 99.

894 f. τῷ: therefore, so. — ἔχοντα: supplementary participle.

896. γένος: cf. γένος 544, Z 180.

898. Οὐρανίωνων: here alone in Homer of the Titans, children of Uranus. These were hurled by Zeus into Tartarus, a gloomy cavern beneath the earth; as far beneath the earth (says Hesiod) as heaven is high above the earth.

899. Παιήονα: cf. 401.

901 f. = 401 f.

902. ὥς ὅτε: cf. Γ 33.

904. καρπαλίμως: the point of the comparison; cf. ὥκα 903.

905. Ἥβη: Hebe prepares the bath, just as she had served the gods as cupbearer (Δ 2), and had aided Hera in preparing the chariot (722). —

The gods (like mortals) were wearied in battle, and even sweat (Δ 27), and thus were glad of the bath. — ἔσσαν: *sc.* μίν.

906. *Cf.* A 405.

908 = Δ 8.

909. Ἄρην: this is the reading of most manuscripts, but probably Ἄρη' or Ἄρηι is better.

SIXTH BOOK OF THE ILIAD

The connection between this Book and the preceding is close. The first four verses of Z cannot be separated easily from the last three of E. In fact, though E is the longest of the forty-eight books of the Homeric poems, it is not long enough to contain all of the Διομήδους ἀριστεία, which certainly extended over the first half of Z. No one should forget that the division into 'Books' was not original. See § 10 b.

1. οἰώθη: ἑμονώθη. *Sc.* by the gods.

2. πολλά: adverbial. — πεδίοιο: *cf.* B 785.

3. ἀλλήλων: genitive after a verb of aiming; *cf.* Μενελάου Δ 100. — ἰθυονόμενων: limits μάχη 2.

4. Σιμόεντος: construe with μεσσηγύς. Note the caesura.

5. πρῶτος: *sc.* after the gods' departure. — ἔρκος κτλ.: see on A 284.

7 f. βαλόν: *by hitting.* — ἦν κτλ.: *cf.* B 653. 9–11 = Δ 459–461.

14. ἀφνειός κτλ.: *cf.* E 544; attracted to the construction of the relative sentence. 15. φιλέεσκεν: *cf.* Γ 207. — ὁδῶ κτλ.: explains φιλέεσκεν.

16. *Cf.* E 53. — τῶν γε: *i.e.* those to whom he had shown hospitality. — ἦρκεσε κτλ.: *cf.* B 873.

17. πρόσθεν: *before him*, for his defense. — ὑπαντίαςας: *sc.* Διομήδεϊ. — ἄμφω, θυμόν: two accusatives after a 'verb of depriving.' — ἀπηύρα: *sc.* Διομήδης.

21. μετά: *after*, as in Attic. — νύμφη: *cf.* B 865. — Such episodes served to relieve the monotony of long lists of warriors.

23 f. Parenthetical.

24 f. γενεῇ: *in age.* *Cf.* Δ 60. — σκότιον: masculine. *Cf.* furtim Verg. *Aen.* ix. 546. — ἐπ' ὄεσσι: *cf.* E 137. — μήνη: *sc.* Βουκολίων νύμφη. *Cf.* Γ 445. 26 f. ὑποκυσαμένη: *conceived and.* — καὶ μὲν: *cf.* A 269.

34. παρ' ὄχθας: *cf.* Γ 187. 38. ἵπῳ οἱ: "his horses." — πεδίοιο: *cf.* 2.

39. ὄξω . . . μυρκίνῳ: parenthetical. — βλαφθέντε: *i.e.* entangled. — ἀγκύλον: equivalent to καμπύλον E 231.

40 f. ἐν πρώτῳ ῥυμφί : *at the tip of the pole*. — αὐτῷ μὲν : correlative with αὐτὸς δέ 42. — οἱ ἄλλοι : *those others*.

45. ἔλλισσέτο : *sc. Μενέλαον*. — γούνων : *cf. A 407*.

47. ἐν πατρός : *sc. δώματι*. *Cf. 378 f.*

49 f. τῶν : *from these, of these*. — ἄποινα : *cf. A 13*. — ζῶν : predicate. "That I was alive." — πεπύθοιτο : with accusative, as E 702. — ἐπὶ νηυσὶν κτλ. : *i.e. in the Greek camp*.

51. *Cf. Δ 208*. — ἔπειθεν : *was persuading*.

52. τάχ' ἔμελλε : *was just about*.

53 f. καταξέμεν : καταγαγεῖν. — ἀντίος : predicate ; *cf. E 497*. — θέων : see on ἰών A 138. — ὁμοκλήσας : *cf. 66, E 439, φωνήσας A 201*.

55 f. οὕτως : *i.e. as in sparing the life of Adrestus*. — σοί : emphatic. — ἄριστα : subject of πεποιήται. *Cf. the prose εὖ ποιέω*.

57. τῶν : demonstrative. — "Let every male perish, — even the child yet unborn."

59. κοῦρον : simply marks the sex. — φέροι : for the optative, *cf. Γ 299*. — ὅς : demonstrative ; *cf. A 405*, — the antecedent of ὃν τινα 58.

60 f. Ἰλίου : genitive after ἐξ in composition. — ἀκήδεστοι : predicate ; see § 56 a. — ὡς εἰπόν : *cf. Δ 73*.

62. παρειπών : for the length of the first syllable (παρφειπών), see § 59 j. — ὁ δέ : *i.e. Menelaus*. — ἀπὸ ἔθεν : *cf. Δ 456* ; see § 32 i.

64. Ἀτρεΐδης : *i.e. Agamemnon*.

65. λάξ κτλ. : *cf. E 620*. 66. αὔσας : *cf. Δ 508*. 67 = B 110.

68 ff. "Make sure of the victory, and follow it up before you think of taking spoils." *Cf. 1 Maccabees iv. 17*, where Judas Maccabaeus says : μὴ ἐπιθυμήσητε τῶν σκύλων, ὅτι πόλεμος ἐξ ἐναντίας ἡμῶν . . . ἀλλὰ στήτε νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε σκύλα καὶ μετὰ παρρησίας, 'be not greedy for the spoils . . . but stand ye now against our enemies . . . ye shall take the spoils afterward with safety.'

69. κέν : in a final clause ; see H. 885 c ; G. 1367. — πλείστα : "more than any one else."

70. καὶ τά : "the booty too."

71. νεκροὺς τεθνηῶτας : "corpses of the slain." — συλήσετε : a 'permissive' future. — Observe that Nestor uses the first person in κτείνωμεν, but the second person in συλήσετε.

72 = E 470, 792. 73. ὑπ' Ἀχαιῶν : *cf. ὑπ' ἀνέρος Γ 61* ; see H. 820.

74. ἀναλκήησι : *cf. ἀφραδίησιν E 649, προθυμίησι B 588, 792*.

75. Αἰνεία : Aeneas, as commander of the Dardanians (B 819), was next in rank to Hector in the Trojan army.

76. οἰωνοπόλων κτλ. : *cf.* A 69, B 858.
77. πόνος : *i.e.* the battle, and care and responsibility for it.
78. Τρώων κτλ. : partitive.
79. μάχεσθαι κτλ. : *cf.* A 258.
80. αὐτοῦ : *right here.*
81. χερσί : *arms*; *cf.* A 441.
82. φεύγοντας : refers to λαόν 80. — *Cf.* B 175. — χάρμα : *cf.* Γ 51.
84. ἡμεῖς μέν : correlative with Ἐκτορ, ἀτὰρ σύ 86. — Δαναοῖσι : in the same position before the verse pause as πόλινδε 86. 85. Parenthetical.
86. Ἐκτορ : for the position of the vocative, see on A 282.
- 87 f. ἡ : *i.e.* Hecuba. Subject of θείναι 92, which is equivalent to θέτω. — γεραιάς : the feminine of γέροντας. — νηόν : 'limit of motion.' *Cf.* 297, A 254.
89. ἱεροῖο κτλ. : equivalent to νηοῦ.
90. For the offering of a robe, *cf.* that which was borne to the Acropolis for Athena in the Panathenaic festival. — δ : ὅς, § 42 c.
- 92 f. θείναι : see on ἡ 87. — ἐπὶ γούνασιν : *on the lap.* This is the only direct evidence in Homer for the existence of a statue of a god. This figure of Athena clearly was in a sitting posture. — ὑποσχέσθαι : *vow.*
94. ἡκέστας : equivalent to ἀκεντήτους. If the cattle had been used for menial service, they would be unfit to be offered in sacrifice to the gods. *Cf.* 'All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock. . . . And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,' *Deuteronomy* xv. 19, 21; 'a red heifer without spot, wherein is no blemish, and upon which never came yoke,' *Numbers* xix. 2; 'take two milch kine, on which there hath come no yoke,' *1 Sam.* vi. 7. — αἷ κε : *cf.* αἷ κέν πως A 66.
96. αἷ κεν κτλ. : explains αἷ κε, above. — Τυδέος υἱόν : the subject of the story is still Διομήδους ἀριστεία.
97. μῆστωρα : *cf.* Δ 328.
98. γενέσθαι : "has shown himself."
99. οὐδέ : *not even.* — ὦδε : *cf.* Γ 442.
100. ὃν περ κτλ. : "although he is the son of a goddess." — φασί : 'they say'; *cf.* B 783, E 638. — θεῶς κτλ. : *cf.* E 637.
101. ἰσοφαρῆειν : *cf.* A 589.
102. οὐ τι ἀπίθησεν : *cf.* A 220.
- 103-106 = E 494-497.
107. φόνοιο : genitive of separation.
- 108 f. τιν' ἀθανάτων : *sc.* as Ares had done; *cf.* E 604. — ἀστερόεντος : the Homeric heavens are 'starry' even in broad daylight. § 12 a. — ὥς : *i.e.* as if some god had come to their aid.
112. *Cf.* E 529, Δ 234, 418.

114. βουλευτήσι : cf. Γ 149 f. Nothing further is said of them in this matter. — Hector is less definite than Helenus had been.

117. ἀμφί : explained by σφυρὰ καὶ αὐχένα, "above and below." — Very likely Hector drew his shield about so as to hang on his back by the strap.

118. ἦ : attracted to the gender of ἄντυξ, which may be the predicate in unusual position, — "which ran as the outermost rim."

119–236. This episode occupies the gap in the story, while Hector is on his way to Troy. See on A 318, 430, Γ 121.

119. According to Herodotus (i. 147) the later kings of Lycia claimed descent from this Glaucus.

120. ἐς μέσον : cf. Γ 77. — ἀμφοτέρων : sc. Τρώων καὶ Ἀχαιῶν.

121 = Γ 15.

123. τίς δέ : cf. A 540. — The conjecture that the Lycians had not been long on the plain of Troy is likely enough; just as the Amazons and the Aethiopians came to the help of the city after the action of the *Iliad*, and as the Thracians under Rhesus came during the very action of the *Iliad* (cf. K 434 f., Verg. *Aen.* i. 469 ff.). Glaucus knows Diomed (145), but that is natural after the latter's exploits on this day.

124 f. ὄπωπα : sc. σέ. — τὸ πρὶν : strongly contrasted with νῦν.

126. ὃ τε : in that. Cf. A 244.

127. "Unhappy are the parents whose sons meet my might," i.e. the sons are slain, and the parents will have to mourn their death. Observe the prominence of δυστήνων.

128. Evidently Diomed has lost his power of distinguishing gods from men; cf. E 127 f. — ἀθανάτων γε : made prominent by the verse pause. This may be suggested by the beautiful golden armor of Glaucus (cf. 236), in connection with the fact that his face was not familiar; or it may be a commonplace remark, suggested by καταθνητῶν 123.

129. ἐπουρανίοισι : contrasted with ἐπιχθόνιοι, as epithet of men.

130. οὐδέ κτλ. : cf. B 703, E 22. — υἱός : with short penult; § 23 f.

131. δὴν : δηναῖός E 407. For an adverb with ἦν, cf. A 416. — ὅς : the relative clause is causal, as it is frequently. Cf. 165, 235.

132 ff. In this story is an evident trace of resistance in Thrace to the establishment of the worship of Dionysus. In the story of Pentheus, as represented in the *Bacchantes* of Euripides, is a trace of resistance offered to this worship in Thebes. Dionysus is not one of the greater gods in Homer. — μαινομένοις : cf. the name 'maenads,' μαινάδες, for the Bacchantes, who were the τιθῆναι.

133 f. ἡγάθειν: *cf.* A 252. — θύσθλα: *thyrsi*, wands surmounted by a pine cone. — κατέχευαν: *dropped, let fall*, as E 734.

135 f. φοβηθείς: *taking to flight*. — κόλπῳ: *to her bosom*. For the dative, *cf.* πεδίῳ E 82, ἐτάροισι Δ 523, οὐρανῷ Δ 443. — Thetis gave similar refuge to Hephaestus; *cf.* Σ 398 ff.

137 f. δειδιότα: for its position, see on οὐλομένην A 2. — τῷ: for the 'dative of association,' *cf.* θεοῖσιν 129, 131. — ῥεία κτλ.: *cf.* 'that new world of light and bliss, among | The gods who dwell at ease,' Milton *Par. Lost* ii. 867 f., — contrasted with hard-working men.

139. τυφλόν: predicate. — ἔθηκε: *cf.* A 2. — ἔτι δὴν: see § 59 h β.

141. Diomed returns to the thoughts of 129. — "Therefore *I* would."

142 f. *Cf.* 123. — οἷ κτλ.: *cf.* E 341. *Cf.* quicumque terrae munere vescimur Horace, *Odes* ii. 14. 10. — θάσσον: *cf.* B 440.

145. *Cf.* 123. — Glaucus recognizes Diomed.

146 ff. *Cf.* 'As of the green leaves on a tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born,' *Wisdom of the Son of Sirach* xiv. 18; 'As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more,' *Psalms* ciii. 15; 'Ye children of man! whose life is a span, | Protracted with sorrow from day to day; | Naked and featherless, feeble and querulous, | Sickly, calamitous, creatures of clay!' Aristophanes *Birds* 685 ff., as translated by Frere. — ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ. ("This is the best thing Homer ever said") οἷη περ κτλ. Simonides, *Frag.* 69. "This is the state of man: to-day he puts forth | The tender leaves of hopes; to-morrow blossoms, | And bears his blushing honors thick upon him; | The third day comes a frost, a killing frost," Shakspeare, *Henry the Eighth*, iii. 2. 352.

146. δέ: for δέ in the 'apodosis,' *cf.* A 137. — καί: *also*. — ἀνδρῶν: equivalent here to ἀνθρώπων, *cf.* A 544, E 874.

147. φύλλα: the whole, of which τὰ μὲν and ἄλλα δέ are parts. — For the comparison, *cf.* B 468. — τέ, τέ: see § 21 b.

148. ἕαρος δέ: for the 'coördinate' construction, see § 21 d.

149. φύει: intransitive, *grows up*.

150. καὶ ταῦτα: *this, too*.

151. πολλοὶ κτλ.: "the family is not inglorious."

152. ἔστι κτλ.: a favorite epic beginning; *cf.* B 811, E 9.

153 f. ἐνθα ἔσκειν: *there lived*. — Σίσυφος: this name seems to be formed by reduplication (*cf.* δίδωμι) from σοφός, and κέρδιστος, *most cunning, crafty*, refers to this. — Homer alludes to this hero's suffering in Hades

(rolling a stone up a hill) only at λ 593 ff., and Plato in the *Apology* (41 c) makes Socrates name Sisyphus with Odysseus as one whom it would be a pleasure to meet in Hades. — δ . . . Αἰολίδης : parenthetical. — δ : ὅς, cf. 90. — Σίσυφος : for the repetition, see § 16 b.

157. Προῖτος : king of Tiryns, to whom Bellerophon had fled for some reason, according to the later story. According to one account, Bellerophon had committed murder in his own home, which was a frequent cause of exile in the heroic age. — κακά κτλ. : i.e. sent him to Lycia, as is explained below, on the charge stated in 164 f.

158. ἐπεὶ κτλ. : gives not the reason for the banishment, but the explanation why it was possible. — The thought of the first half-verse is repeated more definitely in 168.

159. Ἀργείων : construe with δῆμον 158. — ἐδάμασσαν : sc. Ἀργείους.

160. τῷ : refers of course to Βελλεροφόντην 155. The intervening verses have been half-parenthetical. — δέ : the English idiom would have a causal conjunction. — δια : a merely formal, standing epithet. See on Γ 352.

161. μιγήμεναι : makes ἐπεμήνατο more definite. Cf. A 8.

162. ἀγαθά : cognate accusative with φρονέοντα. Nowhere else in Homer, perhaps, does ἀγαθός seem to have so much moral quality.

163. ψευσαμένη κτλ. : contrived a falsehood and; cf. 26.

164 f. τεθναίης κτλ. : die or —, "May you lie dead if you do not." — ὅς κτλ. : with causal force, as 131. — μοί : for the elision of οἱ, see § 28 a.

166 f. οἶον ἄκουσεν : "at what he heard." See II. 1001. — κτείνει : sc. Βελλεροφόντην. (Perhaps an original *φ* (φέ, ξ, § 32 a) has been replaced by ρ'.) — σεβάσασατο κτλ. : Proetus shrank from killing one who had been his guest, but he had no compunctions about asking his father-in-law to do the deed. So the father-in-law, too, after feasting Bellerophon, would not kill him, but sent him into conflicts in which he expected him to be slain. See 178 ff.

169. γράψας κτλ. : this verse has been the subject of much contention. Nowhere else does Homer refer to the art of writing. This art was known in Greece in Homer's time, but this expression is somewhat ambiguous; γράφω is a general word, and may mean *scratch* or *paint*. πίνακι πτυκτῷ, *folded tablet*, rather than γράψας, indicates the form of an epistle; clearly, if it had not been folded, it would have been intelligible to others. Scholars have thought that this letter might have been in 'picture-writing' resembling that of the ancient Mexicans, but the Cretan and Mycenaean script was older than the Homeric age, and we do not need to assume here the very rudest elements of the art.

170. *πενθερῷ* : *wife's father*; while *ἐκυρός* (Γ 172) is *husband's father*.

172. *Cf.* E 773, B 877.

174. Explains *προφρονέως τῆν* 173. — *ἐννῆμαρ* : a round number; *cf.* A 53. — The king made a great feast each day.

176. *καὶ τότε* : § 21 *b*. — The Homeric host never asked his guest's errand until he had shown him hospitality.

178 *f.* *κακόν* : *destructive*; *cf.* *λυγρά* 168. — *μέν* : correlative with *αὖ* 184. — *ἐκέλευεν* : see on 167.

180. *θεῖον* : equivalent to *θεῶν*, and contrasted with *ἀνθρώπων*. See on B 20. — *γένος* : *cf.* E 544, 896.

181. This verse is translated *prima leo, postrema draco, media ipsa Chimaera* by Lucretius (v. 905), preserving the exact order of words, and making the last clause more distinct even than it is in the Greek. — Here alone in Homer is found a mention of a mixed monster.

182. *δεινόν* : adverbial, cognate accusative; *cf.* 470. — *ἀποπνέουσα* : construe with *ἦ* 180, the intervening verse being half-parenthetical. — The second half-verse is in apposition with *δεινόν*.

183. *μέν* : repetition of *μέν* 179. — *θεῶν κτλ.* : *cf.* Δ 398.

185. "This was the hardest battle he ever fought." — *καρτίστην* : predicate; *cf.* B 216. — *ἀνδρῶν* : limits *μάχην*.

186. This, too, by the Lycian king's command. — No mention is made here of the winged horse Pegasus, which aided Bellerophon on this expedition, according to the common story. — *ἀντιανείρας* : *cf.* Γ 189.

187. *τῷ* : *i.e.* Bellerophon. — *ὑφαίνεν* : *cf.* Γ 212. *Sc.* *ἄναξ Ἀνκίης*. — *Cf.* Δ 392.

188. For the 'asyndeton,' *cf.* 152, 174. 189. *εἶσε κτλ.* : *cf.* Δ 392.

191. *γίγνωσκε* : "came to know," *sc.* from his achievements. *Sc.* *ἄναξ*, 190 being parenthetical. — *θεοῦ* : indefinite. Some god must be the father; no ordinary mortal (still less a wicked man) could do such deeds. In Pindar this hero is the son of Poseidon.

192. *δίδου* : *offered*. — *θυγατέρᾱ* : for the long ultima, *cf.* 62, E 71.

194 *f.* *μέν* : the metrical quantity shows *οἶ* to be the personal pronoun; see §§ 59 *j*, 32 *a*. — *καλόν* : construe with *τέμενος*. See § 11 *j*.

196. *ἦ* : *i.e.* the *θυγάτηρ* of 192.

200. *καὶ κείνος* : *even he, i.e.* even Bellerophon, who had received such signal proofs of the gods' care. — *ἀπήχθετο κτλ.* : *cf.* 140.

201 *f.* *Cf.* 'Lest . . . as once Bellerophon . . . on th' Aleian field I fall, | Erroneous there to wander and forlorn,' Milton *Par. Lost* vii. 17 ff.; *qui miser in campis maerens errabat Aleis, | ipse suum cor*

edens hominum vestigia vitans Cic. *Tusc.* iii. 26, 63. Cf. Nebuchadnezzar in *Daniel* iv, and 'I will not eat my heart alone,' of Tennyson's *In Memoriam*.

203 f. *I.e.* Isander fell in battle with the Solymi.

205. τὴν δέ: *i.e.* Laodamia. — χολωσαμένη: *sc.* because of her connection with Zeus. — Ἄρτεμις ἔκτα: *i.e.* Laodamia died suddenly and quietly. Cf. 428. Artemis sends sudden death to women.

207. πολλὰ ἐπέτελλεν: cf. Δ 229.

208. A famous and noble verse, which is found also at A 784 as the parting injunction of Peleus to his son Achilles. It was the favorite of Cicero (*ad Quint. frat.* iii. 5). — ἀριστεύειν: ἄριστον εἶναι.

209. μέγα: see on A 78.

210. *I.e.* as well the early generations, Sisyphus and Glaucus, at Corinth, as the later generations in Lycia, who were descended from Bellerophon. Herodotus says that the Lycian kings of his time claimed descent from Glaucus.

211. τοί: "since you ask the question"; with reference to 123. Glaucus ends as he began. — γενεῆς: ablative genitive, of source. Cf. E 265.

212. γήθησεν: cf. A 330.

213. μέν: correlative with αὐτάρ 214. — Diomed abandoned at once all thoughts of a contest. Guest-friends must not fight with each other.

214. μελιχίοισι: see on A 54.

217. ἐν μεγάροισιν: *sc.* in Calydon; cf. B 640 f. — ἐνί: ι is here treated as long. Cf. B 661. — ἐρύξας: coincident in time with ξείνισσε.

219. For the 'asyndeton,' cf. 174. — φοίνικι: cf. Δ 141.

220 f. δέπας κτλ.: cf. A 584. — καί μιν κτλ.: parenthetical. For the desertion of the relative construction, cf. A 79, 162. — "I have it still." — μιν: *i.e.* δέπας. — ἰών: *sc.* ἐς Τροίην. Cf. E 198.

222 f. "I was but a child when my father went to Thebes, and I have no recollection of him." These two verses are not needed here, but were suggested, very likely, by the mention of the cup which Diomed received directly from his grandfather, — not through his father. — Τυδεία: probably not an accusative of specification, although the accusative is unusual with μέμνημαι. — ἐν Θήβησιν: *i.e.* in the country about Thebes. The first expedition was repulsed and did not enter the city.

224. τῷ: *i.e.* on the ground of this friendship of their ancestors. — ξείνος: *host*. "My house shall be your home." 225. τῶν: *i.e.* Λυκίων.

226. ἀλλήλων: equivalent to ἄλλος ἄλλον. — δι' ὁμοίου: contrasted with single combat.

228. κτείνειν: explanatory. Cf. μιγήμεναι 161. — ὃν κε κτλ.: corresponds to ὃν κε δύνηται 229.

229. ἐναιρέμεν: cf. κτείνειν 228.

230. οἷδε: i.e. the bystanders. It would be prosaic to ask what these had been doing since 122, — whether they had continued the battle or had stopped fighting and listened!

233. For the pledge by the hand, cf. B 341.

234. Γλαύκῳ: dative of disadvantage; cf. A 161.

235. ὃς κτλ.: here, also, the relative has a causal tone. Cf. 131.

236. χαλκεῶν: genitive of price; cf. A 111. — The τεύχεα may mean only the shield. — These are round numbers. Gold was worth more than eleven times as much as bronze.

237. ὥς: for the position, after Ἐκτωρ (the emphatic word in making the transition in the story), see on ὥς A 32. — φηγόν: cf. E 693. Doubtless Hector reached the tree before he came to the Gate, but the latter is named first as more prominent and important, by a sort of ‘hysteron proteron’; § 16 f.

238 f. The women had come to the tower at the Scaean Gate, in order to watch the conflict. Cf. 386 ff., Γ 145 ff., 420. Cf. ‘About the new arrived in multitudes | Th’ ethereal people ran, to hear and know | How all befell,’ Milton *Par. Lost* x. 26. — εἰρόμεναι κτλ.: i.e. inquiring of the fate of their friends on the field of battle.

240. πόσιᾶς: § 59 l.

241. ἐφήπτο: cf. B 15.

242. ἀλλ’ ὅτε: correlative with ἔνθα 251.

243. ἐν αὐτῷ: in itself, in contrast with the corridors.

244. πεντήκοντα: Priam, like other oriental princes, had several wives and many sons. All (with two or three exceptions) lived together in patriarchal fashion. Hector and Paris had homes of their own. Priam is the only polygamist of the epic.

245. ἀλλήλων: for the genitive, cf. Ἀχαιῶν 106. — δεδμημένοι: from δέμω.

251. ἔνθα: refers to 242. — ἐναντίη: predicate; cf. ἀντίος 54.

252. Cf. Γ 124.

254. Cf. A 202. — λιπών: is the emphatic word of the verse.

255. Hecuba answers her own question; cf. A 203, B 229.

256. Only roughly can it be said that ἐνθάδε is to be construed with ἐλθόντα. The order of words is significant: *Thee, hither, thy soul urged*, and this is explained by 257.

257. ἐξ ἄκρης πόλιος: construe with χεῖρας ἀνασχεῖν. Cf. 88. — χεῖρας κτλ.: equivalent to εὔχεσθαι. Cf. A 450, E 174.

258. μέν: μέγε.

260. πρῶτον: the position of this word shows that this verse is added

as a sort of afterthought, and *δνήσεαι* is not (like *σπείσῃς*) under the influence of *ὤς*. — *αὐτός*: *thyself, too*, — in contrast with *Δὺ πατρί* 259.

261. *δέ*: the English idiom would use *for*. — *κεκμηῶτι*: observe that its position in the verse is the same as of *κέκμηκας* 262. — *ἄξει*: *αὔξει*.

262. *ὤς*: *as*, referring to *κεκμηῶτι*.

264. *ἄειρε*: *i.e.* offer. — *μελίφρονα*: *cf.* *ἐύφρονα* Γ 246. — Hector replies first to 260–262.

265. Hector, on the contrary, fears that the wine will weaken him.

266 ff. Reply to 259. — *ἀνίπτοισιν*: *cf.* *χερνίψαντο* Α 449; ‘When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,’ *Exodus* xxx. 20. — Hector’s haste is manifest in the whole interview.

267. *ἴστι*: *ἔξεστι*. “I may not.”

269. *σὺ μὲν*: correlative with *ἐγὼ δέ* 280.

270. *ἀολλίσσασα*: *cf.* *ξυνάγουσα* 87.

271–278 = 90–97.

279. A repetition of 269, for the sake of closer connection with 280. *Cf.* 183 (with *μὲν*) as resuming 179, and Ε 134 and 143.

281. *αἶ κε*: *cf.* 94. — *εἰπόντος κτλ.*: *give ear to my call*.

282. *γαῖα χάνοι*: *cf.* Δ 182. — *πῆμα*: *cf.* *πῆμα* Γ 50.

283. *τοιοῦ*: *cf.* Δ 28.

284. *ἴδοιμι κατελθόντα*: picturesque, for *κατέλθοι*, as *φαίην ἐκλελαθέσθαι* for *ἐκλελάθειτο*. *Cf.* Δ 97 ff. — *Ἄιδος*: *sc.* *δόμον*.

285. A strong expression for a brother to use, but *cf.* Γ 39 ff., 454.

288. *κηρώντα*: *cf.* Γ 382. Probably because of cedar chests.

290. *Σιδονίων*: the Phoenicians were famed for all sorts of merchandise.

291. On his way home from Greece Paris was driven out of his course by storms. — *ἐπιπλῶς*: *cf.* Γ 47.

292. *τὴν ὁδὸν κτλ.*: *on that very voyage on which, etc.* — *ἀνήγαγεν*: *cf.* Γ 48.

293. *δῶρον*: *as a gift*.

294. *ποικίλμασιν*: *cf.* Γ 126, Ε 735.

295 f. *ἔκειτο κτλ.*: *i.e.* it was most cherished and least used. — *ἄλλων*: see on *ἄλλων* Α 505. — *μετεσσεύοντο*: from *μετα-σσεύομαι*, *cf.* *σεύω*.

297. *ἐν πόλει κτλ.*: *cf.* 257.

300. *ἔθηκαν*: the priestess, then, was chosen or elected by the people, and her official duties did not interfere with her family relations.

301. *ὀλολυγῇ*: these pious shrieks were intended as ‘responses’ in the liturgical service; just as *χείρας ἀνέσχον* corresponded to the modern posture of devotion, kneeling.

302. Perhaps Theano alone entered the *ἄδυτον* (Ε 512).

303. *Cf.* 92, 273.

305. ῥυσίπτολι: *cf.* Ἀθηνᾶ Πολιάς [πολιάσχος] and πολιοῦχος Ἀθῆνα, at Athens and at Sparta. This epithet was Athena's as goddess of war, not as special patroness of Troy. — θεάων: *cf.* E 381; partitive genitive after the superlative idea in δῖα.

307. πρηνέα: predicate; *cf.* πρηνές B 414.

308-310. *Cf.* 93-95, 274-276. *Cf.* armipotens, praeses belli, Tritonia virgo | frange manu telum Phrygii praedonis et ipsum | pronum sterne solo Verg. *Aen.* xi. 483 ff.

311. ἀνένευε: see on A 514. — This is known by the result. — *Cf.* interea ad templum non aquae Palladis ibant, | crinibus Iliades passis, peplumque ferebant, | suppliciter tristes et tunsae pectora palmis; | diva solo fixos oculos aversa tenebat, Verg. *Aen.* i. 479 ff.

312. A transition; *cf.* E 84. "While these were offering prayers."

314 ff. Added, as verses are frequently, as a sort of afterthought. — αἰτός: in those primitive times the prince's occupations differed little from those of the peasant.

316. οἱ: *these.*

317. τέ: for its position, *cf.* B 136, E 878. — Πριάμοιο: genitive with ἐγγύθι. See H. 757; G. 1149. Or, it may be, with δωμάτων to be supplied.

318. ἐνθα: local, *there.* This resumes 313.

319. ἔχ': εἶχε. — ἔγχος ἐνδεκάπηχυν: a long spear! But really no longer than the Macedonian pikes (σάρισσαι), which were from fourteen to eighteen feet long. The lance of the Prussian Uhlan is about ten feet in length. — δουρός: construe with πάροιθε, *at the head of the spear.* — This description of Paris does much to bring the whole scene before the mind's eye of the hearer or reader.

320. περί: adverbial.

321. περικαλλέα κτλ.: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.

322. Explanatory of περικαλλέα κτλ. 321.

323. Ἐλένη: apparently in the same room as Alexander, — the μέγαρον.

324. ἔργα: *i.e.* weaving, spinning, and perhaps embroidery.

325 = Γ 38.

326 ff. Hector assumes anger at the Trojans as the cause of his brother's absence from the field of battle. Of course he knew nothing of Aphrodite's interference (Γ 374 ff.) and supposed that Paris had withdrawn in vexation at the manifest disapproval of his countrymen. *Cf.*

Γ 319 ff. — δαίμονι: cf. B 190, 200. — μέν: μήν. — καλά: predicate, adverbial.

327 ff. "While the people are fighting and dying for your sake, you sit idle at home." — λαοί: contrasted with σὺ δέ 329; but the form of expression is changed. — περί: local.

328. σέο κτλ.: parenthetical. — ἀντὶ κτλ.: cf. A 492.

329. ἀμφιδέδῃ: cf. B 93. — "You should be ashamed of withdrawing. You would be angry at any one else who should act thus." — μαχέσαιο: cf. E 875, A 8.

330. Cf. Δ 240.

331. ἄνα: ἀνάστηθι. See § 55 c. — πυρός: cf. B 415.

332 f. = Γ 58 f.

334. Cf. A 76.

335. Τρώων χόλῳ: because of anger at the Trojans; a reply to 326. — νεμέσσι [νεμέσει]: cf. E 757.

336. ἦμην: cf. B 255. — ἔθειλον κτλ.: the real reason, according to Paris, for his absence from the field of battle, — instead of a clause with ὅσον corresponding to τόσσον.

337. παρειπούσα: cf. παρειπών 62.

339. νίκη κτλ.: Paris had consoled himself thus before. Cf. Γ 439 f.

340. δύω (distinguished from the numeral by the quantity of the penult): subjunctive, cf. ἴδωμαι A 262; § 18 b. The poet might have said ὅφρα δύνω, "while I put on," or "that I may put on"; but no one should say that a final or temporal particle is omitted here.

341. σέ: 'limit of motion.'

342 = E 689. — Hector is too angry to make any reply to his brother.

344. Cf. Γ 172 ff. See on B 356, Γ 173.

345. ὅφελε: cf. A 415, Δ 315. — ἦματι κτλ.: cf. B 351. — πρῶτον: cf. A 6. "As soon as I was born."

346. οἴχεσθαι κτλ.: see on A 391.

348. ἀπόρσσε: "would have swept me away." A part of the unfulfilled wish. ἄν would be expected in prose. Both tense and mode are under the influence of the main verb. Cf. 351. — πάρος κτλ.: before all this, etc., "and then all this would not have happened." — τάδε ἔργα: a general expression for all the battles and sorrows of which Helen had been the cause.

351. ὅς: see on ὅς A 70. — ἥδη: i.e. appreciated, had a sense for. — αἰσχέα κτλ.: cf. 524, Γ 242.

352. ἔμπεδοι: cf. Γ 108.

353. τῷ: therefore. — ἐπαυρήσεσθαι: cf. A 410.

354. δίφρῳ: cf. Γ 424.

355. πόνος: cf. 77. — φρένας: in apposition with σέ. — "Rests upon thee."

356. ἄτης: *cf.* Γ 100. 357. ἐπί: construe with θῆκε. *Cf.* A 509.
 358. πελώμεθα: for the mode, *cf.* A 158. — *Cf.* Γ 287.
 359 = 263. 360. φιλέουσά περ: *though thou art hospitable.* *Cf.* Γ 207.
 361. θυμὸς κτλ.: *cf.* A 173. — ὄφρ' ἐπαμύνω: ἐπαμύναι. *Cf.* Δ 465.
 362. μέγα: modifies ποθὴν ἔχουσιν, which is equivalent to ποθέουσιν and is followed by the genitive ἐμείω [ἐμοῦ].
 364. καταμάρψη: equivalent to κινήσεσθαι 341. *Cf.* E 65.
 366. οἰκῆας: *cf.* E 413. It is explained by the rest of the verse.
 367. ἦ, ἦ: see § 20 *b.* — ὑπότροπος: predicate; *cf.* ἐναντίη 251.
 369–502. One of the most charming episodes of the *Iliad*.
 369 = 116. 370 = 497.
 373. πύργω: *i.e.* that at the Scaean Gate. See Γ 149. — Andromache had set out for the Tower, apparently, after Hector reached the city and while he was at the home of Priam or of Paris. So she had missed meeting her husband. But she learned at the Tower that Hector was in the city and hastened home to meet him.
 374. ἔνδον: *within, at home, in the main hall.* — τέτμεν: equivalent to εἶδεν.
 378. γαλόων: *sc.* δώματα. *Cf.* ἐν πατρός 47. The English has the same idiom.
 379. ἐς Ἀθηναίης: *sc.* νηόν. *Cf.* ad Minervae. — ἔνθα κτλ.: *cf.* 286 ff.
 382. ἐπεὶ: *cf.* Γ 59. 383 f. = 378 f.
 387. “The Achaeans have the mastery.”
 389. μαινομένη κτλ.: in apposition with ἐπειγομένη 388. — τιθήνη: *cf.* ἀμφίπολος 399.
 390 f. ἦ: see on A 219. — τὴν αὐτήν: construe with κατέσσυτο. Equivalent to Attic ταύτην τὴν αὐτήν, the Homeric article being demonstrative. *Cf.* τὸν Χρύσην A 11.
 393. Σκαιάς: for its position, see on οὐλομένην A 2.
 396. Ἡερίων: for the repetition and the change of case, see § 16 *b.*
 397. Θήβη: *cf.* A 366. Local. — Κιλικέσσι: these Cilicians dwelt far from the historical nation of that name, which lived at the northeast corner of the Mediterranean Sea. — ἀνδρεσσιν: dative of interest.
 398. ἔχετο: *cf.* εἶχε Γ 123. — Ἐκτορι: dative of agent.
 399. ἦ: demonstrative. — αὐτῇ: *herself*, as contrasted with the maid. See on A 47.
 400. αὐτως: *cf.* Γ 220; see § 42 *i.*
 401. ἀλίκιον κτλ.: *cf.* sidere pulchrior Horace *Car.* iii. 9. 21. “Like a fair angel.” *Cf.* ‘In shining draperies, headed like a star, | Her maiden babe, a double April old,’ Tennyson *The Princess*.

402 f. The father named his son from the chief river of the land (*cf.* Simoïsios, Δ 474, named from the Simoïs, and Idaeus, Γ 248, named from Mt. Ida), but the people gave to the son the name which was appropriate to the father. So the son of Odysseus is called Telemachus (B 260, τῆλε, μάχομαι), not because the boy fought far away from home, but because the father was fighting at Troy while the boy was a child; Achilles' son is called Neoptolemus on the father's account. Other examples are found in Homer and in the Old Testament. — οἱ ἄλλοι : *cf.* B 665. — Ἀστυάνακτα : ἄναξ seems to be strictly *protecting lord* (*cf.* A 38), and the idea of 'protector,' is often more prominent in this word than that of 'ruler.' Hector was never king or ruler of Troy. Thus Ἀστυάνακτα at the beginning of the verse is explained by ἐρύετο, *defended*. "He was the only defender."

406 = 253.

407. δαιμόνι : *cf.* 326, and note the difference in the speaker's tone. — τὸ σὸν μένος : *cf.* A 207.

408. ἄμμορον : equivalent to δύσμορον. Contrast with Γ 182.

409. σεῦ : genitive of separation, with χήρη ἔσομαι. *Cf.* σεῦ 411.

411. χθόνα δύμεναι : *cf.* 19.

413. ἀλλ' ἄχρα : *but only griefs*.

414. ἀμόν : ἡμέτερον. *Cf.* ἡμετέρῳ A 30. 415 f. Parenthetical.

417. οὐδὲ κτλ. : *but he did not, etc.* *Cf.* 167. — τό γε : *i.e.* ἐξεναρίξαι.

419. ἐπὶ : *over him*; adverbial with ἔχεν. — περί : adverbial.

420. ὄρεστιάδες : *cf.* the 'Naiad,' νύμφη νηΐς of 22. The 'Dryads' and 'Hamadryads' are not mentioned in Homer.

421. οἷ : relative, referring to οἱ μὲν 422 as its antecedent. *Cf.* Γ 132.

422. ἰῶ : ἐνί, § 41 α; equivalent to τῷ αὐτῷ. *Cf.* μία Γ 238. — "Αἶδος εἶσω : *cf.* 284.

424. ἐπ' εἰλιπόδεσσι κτλ. : *cf.* 25, E 137, and E 313. — ἀργεννής : *cf.* Γ 141, 198.

425 f. βασίλειον : *was queen*. — τήν : demonstrative, *her*. — δεῦρο : *i.e.* to Troy. — ἄλλοισι : the captive queen may have been counted as part of the κτήματα, but a good Greek construction would allow this to be taken as "with her treasures, too." *Cf.* E 621, B 191.

427. λαβών : *sc.* from her father. *Cf.* A 13.

428. πατρός : *i.e.* Andromache's grandfather's. — Ἄρτεμις : *cf.* 205. This is contrasted with δ γε. "He released her, but Artemis slew her."

429 f. These verses sum up the thought of 413 ff. "Thou art my all." This prepares the way for the request that Hector should remain within the walls. — ἀτάρ : *cf.* 86.

431. νῦν: contrasted with what is implied in 407. — ἐλέαιρε: cf. 407. — αὐτοῦ: explained by ἐπὶ πύργῳ. See on B 237.

432. ‘Chiasmus’; § 16 a. — ὀρφανικόν: predicate. — γυναῖκα: more pathetic here than ἐμέ. See on A 240.

433 ff. This advice is not out of place in the mouth of the general’s wife, who doubtless had taken more interest than most in the plans for the defense of the city. — Homer makes no other reference to a part of the Trojan wall as particularly vulnerable or accessible. But Pindar says that Aeacus, father of Peleus and grandfather of Achilles, aided the gods Apollo and Poseidon in building the wall, and that an omen indicated that the mortal’s work should be overthrown, while the gods’ work stood firm, — Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίας ἀλίσκεται *Ol.* viii. 42 *Pergamos is taken where thy hands have wrought.*

433. ἐρινεόν: a noted landmark. Cf. A 167, X 145.

435. ἐλθόντες: see on ἰών A 138.

436. ἀμφ’ Αἶαντε: cf. B 445, Γ 146.

438 f. θεοπροπίων κτλ.: for the genitive, see on B 718. See on 433 ff. — αὐτῶν: *their own*, as opposed to oracles and omens. — Cf. *sive dolo, seu iam Troiae sic fata ferebant Verg. Aen.* ii. 34.

441. τάδε πάντα: *all this*, — especially 432.

442. Τρώας: for the accusative, see H. 712; G. 1049.

443. A reply to the request to direct from the Tower the operations of the army. — ἀλυσκάζω: cf. E 253.

444. οὐδὲ ἄνωγεν: *i.e.* forbids. Cf. οὐδὲ ἔασκε B 832. — ἔμμεναι ἐσθλός: equivalent to ἀριστεύειν 208.

446. ἀρνύμενος: cf. A 159. — αὐτοῦ: intensive, agreeing with ἐμοῦ implied in ἐμόν. Cf. 490, E 741, B 54. — The dative might have been used instead of the πατρός and ἐμόν.

447–449 = Δ 163–165, where the verses are less impressive. Appian (*Pun.* 132) says that Scipio quoted them with reference to Rome. — Ille dies veniet quo Pergama sacra peribunt.

450 ff. A reply to 429–432.

450. Τρώων: objective-genitive. “I do not grieve so much for the Trojans.” Contrasted with σεῦ 454. — Observe that Τρώων, Ἐκάβης, κασιγνήτων all come just before the verse-pause.

452. In prose the arrangement might be οὔτε τῶν πολλῶν τε καὶ ἐσθλῶν κασιγνήτων οἱ κτλ. **453** ὑπ’ ἀνδράσι: cf. B 374, Γ 436.

455. ἄγεται (as future): *sc.* σέ, into captivity. — ἐλεύθερον κτλ.: cf. 463; see § 16 d γ. The word ἐλευθερία is not found in Homer.

456. πρὸς ἄλλης: *at the bidding of another woman; i.e. as slave.* Cf. A 239.

457. ὕδωρ: 'fetching water' is an important duty of women in oriental countries. — Μεισσηίδος (*sc. κρήνης*): ablative genitive, *from Messes*. — A spring by this name is mentioned near Sparta, and one called Hyperea in Thessaly (B 734). Perhaps the poet thus indicates the possibilities that Andromache may be given as a prize to Menelaus or Achilles. The later tradition made her the prize of Achilles' son Neoptolemus. At any rate this verse makes ἐν Ἀργεῖ more definite.

458. πολλὰ κτλ.: *much against thy will.* Explained by the following 'hemistich.'

459. εἴησιν: nearly equivalent to the future indicative, as is shown by the repetition of this thought in ὥς ἔρῃ 462. Cf. 340.

460. Ἑκτορος: note the position. 461. ἀμφεμάχοντο: *sc. Ἀχαιοί.*

462. ὥς ἔρῃ: for this repetition of εἴησιν (both standing before the verse-pause), cf. Δ 182 with Δ 176.

463. χήτῃ: causal. — τοιοῦδε: *sc. as I.* — ἀμύνειν: for the infinitive, see H. 952; G. 1526. — δούλιον κτλ.: cf. 455. δουλοσύνη is not a Homeric word.

464. με τεθνῶτα: "my body." "May I be dead and buried."

465. πρίν: construe with πυνθέσθαι. Natural in English as in Greek, "before I hear," instead of "before the time when I should hear." — σῆς βοῆς: nearly equivalent to σοῦ βοῶσης.

466. παιδός: genitive after a 'verb of aiming'; cf. Μενελάου Δ 100.

468. πατρός κτλ.: parenthetical, giving the cause of ἐκλίνθη ἰάχων. It is explained by the following verse, which is further explained by 470.

470. δεινόν: cognate accusative with νείοντα. Cf. 182, Γ 337.

472. αὐτίκα κτλ.: 'asyndeton.' Cf. A 539. 473. Cf. Γ 293.

474. κύσε: kissing is mentioned in but two other passages of the *Iliad*, and those both refer to the acts of supplicants.

475. ἐπεξέμενος: cf. φωνήσας A 201.

476. For this prayer, cf. that of Ajax for his boy, ὦ παῖ, γένοιο πατρός εὐτυχέστερος, | τὰ δ' ἄλλ' ὅμοιος · καὶ γένοι' ἂν οὐ κακός Soph. *Ajax* 550 f.; and Burns' *Lament of Mary Queen of Scots*, 'My son! my son! may kinder stars | Upon thy fortune shine; | And may those pleasures gild thy reign | That ne'er wad blink on mine.'

477. καὶ ἐγώ: for the καί correlative with καί 476, see H. 1042. The English idiom omits it. — ἀριπρεπεία κτλ.: cf. B 483.

478. τέ: for its position, cf. 317. — ἀνάσσειν: in the same construction as γενέσθαι 476. Cf. A 38. Observe the reference to the name *Astyanax*.

479. *τις*: *many a one*; cf. B 271. — *πολλόν*: see on A 78.

480. *ἀνιόντα*: for the accusative after a 'verb of saying,' see H. 725 a; G. 1073. The clause *πατρός κτλ.* is the other object of the verb. — "May many a one say of him as he returns from the war."

481. *χαρείη κτλ.*: is closely connected in thought with the first half of the verse. The mother is to rejoice in the bloody spoils with which her son returns, as a proof of his bravery. As Hector thinks of his son, he forgets his ill-bodings.

482. *ἀλόχοιο*: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, — intrusting him to her care. — *χερσίν κτλ.*: cf. A 441.

483. *κηώδεϊ*: cf. 288. — *κόλπω*: *to her bosom*. For the dative, cf. 136.

484. *δακρυσέν*: "through her tears."

485 = A 361, E 372.

487 ff. "I shall not be killed unless this is fated; and if death is appointed for me now, I cannot escape it." — *ὑπὲρ αἴσαν*: cf. B 155. — "Αἰδι κτλ.": cf. A 3. — *πεφυγμένον ἔμμεναι*: *πεφευγέναι*. Cf. Γ 309, E 873. — *ἀνδρῶν*: construe with *οὗ τινα*.

489. *τὰ πρῶτα*: cf. A 6.

490. *αὐτῆς*: in agreement with the *σοῦ* implied in *σά*. Cf. *αὐτοῦ* 446.

491. *ιστόν κτλ.*: in apposition with *ἔργα* 490. Contrasted with *πόλεμος*. Andromache is to do her duty at home; the men will do theirs in battle.

493. *τοὶ Ἰλῖφ κτλ.*: added after the caesura, making *πάσιν* definite.

494. *εἴλετο*: cf. 472.

495. *ἵππουριν*: the ultima is treated as long before a pause; § 59 l.

496. *θαλερόν κτλ.*: cf. Γ 142.

497 = 370.

499. *ἀμφιπόλους*: it is better to say that this is in apposition with *πολλάς*, than that *πολλάς* agrees with this. § 11 j. — *ἐνῶρσεν*: cf. *ἐνῶρτο* A 599. 500. *γόον*: *lamented*. 501. *ὑπότροπον*: predicate; cf. *ἀντίος* 54.

502. *μένος κτλ.*: cf. *μένος χειρῶν* E 506. "The mighty arms." § 16 d.

503–529. This scene forms a sharp contrast with the preceding. Paris goes out to battle without Hector's premonitions of disaster, and with no fears for the safety of his family. So also the scene in the house of Paris (321 ff.) is a foil to that in Hector's (498 ff.).

503. *οὐδέ*: *nor*.

505. *ἀνὰ ἄστυ*: clearly not of ascent, since his home was near Hector's, and the latter rushed *κατ' ἀγυιάς* 391. — *πεποιθώς*: cf. B 792, E 299.

506 ff. Cf. (Turnus) *fulgebatque alta decurrens aureus arce | exultatque animis . . . qualis ubi abruptis fugit praesepia vinclis | tandem liber equus campoque potitus aperto | aut*

ille in pastus armentaque tendit equarum | aut adsuetus
 aquae perfundi flumine noto | emicat arrectisque fremit
 cervicibus alte | luxurians luduntque iubae per colla, per
 armos Verg. *Aen.* xi. 490 ff.; 'Contention, like a horse | Full of high
 feeding, madly hath broke loose,' Shakspeare *2 Henry Fourth* i. 1. 9 f.; 'But
 like a proud steed reined, went haughty on, | Champing his iron curb,'
 Milton *Par. Lost* iv. 858 f. — Paris is a well-fed, comfortable creature,
 without cares, and with a very good opinion of himself.

507. *θείη*: *θέη*, cf. *ἐτελείετο* A 5. — *πεδίοιο*: cf. 2, 38.

508. *ποταμοῖο*: for the genitive, cf. E 6.

509. *κυδίων*: cf. *κυδεῖ γαίων* A 405, *καρχαλάων* 514.

510. *ῥμοῖς*: cf. A 45. — *ὁ δέ*: the construction is changed, and this is
 left without a verb. For the 'anacoluthon,' cf. B 353, E 135 f.; 'The eye
 that mocketh at his father, and despiseth to obey his mother, the ravens
 of the valley shall pick it out, and the young eagles shall eat it,'
Proverbs xxx. 17.

514. Paris clearly is in good humor.

515. *ἔτεμνεν*: cf. 374. — *εὐτ' ἄρα κτλ.*: *was just about*; cf. 52.

518 f. Ironical. Paris plumes himself on overtaking Hector, as he had
 said that he would do in 341. — *ἐναίσμιμον*: *ἐν αἵσῃ*, "at the right time."
 Cf. *ἐνύπνιον* B 56. — *ὥς ἐκέλευε*: *sc.* 361 ff.

521. *ἐναίσμιμος*: "in his right mind," with reference to the same word
 in 519, though in a different sense.

522 f. *ἔργον μάχης*: *action in battle*. — *μεθίεις*: *sc.* *ἀλκῆς*. Cf. 330. — *τὸ*
κτλ.: cf. 407.

524. *ἐν θυμῷ*: cf. Γ 9. — *αἰσχα*: cf. 351. — *ἀκούω*: subjunctive; cf. A 80.

525. *πρὸς Τρώων*: *from the Trojans*. Cf. *πρὸς ἄλλης* 456.

526. *ἴομεν*: *ἴομεν*. — *τὰ δέ*: *i.e.* any offense in my words. — *ἀρεσσόμεθα*:
 cf. Δ 362. — *αἱ κέ ποθι*: cf. A 128. — "If the gods will grant that we may
 drive out the Achaeans, and in gratitude offer (*set up*) a bowl in celebra-
 tion of freedom."

527. *θεοῖς κτλ.*: cf. B 400.

528. *ἐλεύθερον*: explained by the following verse.

529. *ἑλάνσας*: agrees with *ἡμᾶς* implied as the subject of *στήσασθαι*.
 For the accusative, cf. *ἔοντα* A 541.

The Sixth Book of the *Iliad*, after the first hundred verses, has pre-
 sented a succession of peaceful scenes. The progress of the story seems
 to be interrupted for a few moments by the episode of Diomed and
 Glaucus (119–236), but this episode serves to occupy the time during
 which the poet's hearer thought of Hector as traversing the plain, on his

7
1 way to the city. The three scenes of Hector's visit to Troy—his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache—form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The hearer's interest in his subsequent fate is greatly heightened. The intense pathos of the last Books of the *Iliad* centers in the death of Hector and the grief of the Trojans. This Book prepares the way for our sympathy with Hecuba as she implores her son to enter the gates and not withstand Achilles (X 79-89); and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles (X 437-515); and with the dirges of Andromache, Hecuba, and Helen when the body of Hector is brought back to the city (Ω 718-776). If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and is never after this without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. See § 6 *g*.

VOCABULARY

TO THE

FIRST SIX BOOKS OF THE ILIAD

Elements of compound words are indicated, so far as may be, by *hyphens*

Forms between marks of parenthesis are for etymological comparison.

Attic forms are occasionally added in brackets.

The gender of feminine nouns in -ος is indicated by *f.* or *fem.*

The gender of masculine nouns in -ος is not marked.

The gender of neuter nouns in -ος is indicated by the genitive ending.

A

ἄ-απτος: *unapproachable, invincible.*

ἀάσχετος (ἔχω): *irresistible, unman-
ageable.*

ἄατος (satis): *insatiate.*

*Αβαντες, pl.: *early inhabitants of
Euboea.* B 536.

*Αβαρβαρή: *a fountain nymph.*
Z 22.

*Αβας, -αντος: *a Trojan, slain by
Diomed.* E 148.

*Αβληρος: *a Trojan, slain by Nes-
tor's son Antilochus.* Z 32.

ἀ-βλής, -ῆτος (βάλλω): *un-shot, new
(of an arrow).* Δ 117.

ἄ-βλητος (βάλλω): *un-hit, not
wounded by a missile.* Δ 540.

ἀ-βληχρός 3: *delicate, weak, tender.*

*Αβυδόθεν: *from Abydus.* Δ 500.

*Αβυδος: *Abȳdus, in the Troad, on
the south side of the Hellespont,
opposite Sestus.* B 836.

ἀγα- (ἄγαν, cf. *ingens*), strength-
ening prefix: *very, exceedingly.*
§ 40 d.

ἄγαγε: *aor. of ἄγω, lead.*

ἀγαθός 3: *good, noble, useful, esp.
useful in war, brave.* Rarely used
of moral quality. *βοῖν ἀγαθός:*
good at the war cry, brave in war.

ἀγα-κλειτός 3 and ἀγακλυτός (κλέος):
renowned, famed, highly praised.

ἀγάλλομαι (ἀγλαός): *delight, exult.*

ἄγαλμα, -ατος: *delight, treasure.*

ἀγαμαι, *aor. ἠγάσασατο, ἀγασσάμεθα:*
admire, wonder at.

*Αγαμέμνων, -ονος: *Agamemnon, son
of Atreus, grandson of Pelops
(B 104 ff.), king at Mycenae
(B 569 ff.). As the leader of the
expedition against Troy, he is
prominent through the whole of
the Iliad. The first part of the*

- Eleventh Book is devoted to a recital of his brave deeds. At the close of the war, on his arrival at home, he was slain by his false wife Clytaemnestra and her paramour (Agamemnon's cousin) Aegisthus (a 35 ff., δ 512-537, λ 409 ff.).
- ἄ-γαμος : *unmarried*. Γ 40.
- ἀγά-ννιφος (nive, snow) : *very snowy, snow clad*. Epithet of Olympus. A 420.
- ἀγανός 3 : *kindly, winning*. B 164.
- Ἀγαπήνωρ, -ορος : *Arcadian leader*. B 609.
- ἀγαπητός (ἀγαπάω) : *beloved*. Z 401.
- ἀγά-ρροος (ῥέω) : *with strong stream*.
- Ἀγασθένης, -εος (of mighty strength) : *son of Augēas*. B 624.
- ἀγασσάμεθα : aor. of ἄγαμαι, *wonder*.
- ἀγανός : *admirable, excellent, noble*.
- ἄγγελι : *message, news*. B 787.
- ἄγγελης and ἄγγελος : *messenger*.
- ἄγγέλλω : *announce, bear a message*.
- ἄγγος, -εος : *vessel, bowl, pan*. B 471.
- ἄγε, ἄγετε : *strictly impv. of ἄγω, bring, but generally used as interjection, up, come!* ἄγε even with pl., as B 331. Cf. ἄγρει.
- ἀγείρω, aor. mid. ἀγέροντο and ἀγο- μένουσιν, plpf. ἀγγέγατο, aor. pass. ἀγέρθη and ἤγερθεν [ἤγέρθησαν] (gr̥x) : *collect, bring together, assemble*.
- ἀγε-λείη : *giver of booty*. Epithet of Athena as war goddess. Z 269.
- ἀγέλη-φι : *locat., in the herd*. § 33 a.
- ἀγέμεν inf., ἄγεν impf. : of ἄγω, *lead*.
- ἄγεν [ἐάγησαν] : aor. pass. of ἄγνυμι.
- ἄ-γέραςτος : *without gift of honor* (γέρας). A 119.
- ἀγέρθη, ἀγέροντο : aor. of ἀγείρω.
- ἀγέρωχος : *proud, mighty, impetuous*.
- ἄγη : aor. pass. of ἄγνυμι, *break*.
- ἀγγεγάτο : plpf. pl. of ἀγείρω.
- Ἀγήνωρ, -ορος : *brave Trojan leader, son of Antenor*. Δ 467, Λ 59.
- ἀγ-ήνωρ, -ορος (ἀνήρ) : *manly, proud*.
- ἀ-γήραος (γῆρας) : *ever young, imperishable*. B 447.
- ἀγητός (ἄγαμαι) : *admirable, splendid*.
- Ἀγκαῖος : *an Argonaut*. B 609.
- ἀγκάς, adv. : *in his arms*. E 371.
- ἀγκλίνας : aor. partic. of ἀνακλίνω, *lean upon*. Δ 113.
- ἀγκυλο-μήτης (μῆτις) : *crooked minded, crafty*. Epithet of Cronus.
- ἀγκύλος (angle) : *curved*. Z 39.
- ἀγκυλό-τοξος : *with curved bow*.
- ἀγκών, -ῶνος (angle, ankle) : *elbow*. E 582.
- Ἀγλαΐη : *mother of Nireus*. B 672.
- ἀγλαΐη, locat. as dat. ἀγλαΐηφι : *splendor, beauty*. Cf. ἀγάλλομαι.
- ἀγλαός : *clear, splendid, glorious*.
- ἀ-γνοιέω, aor. ἤγνοιήσεν (γιννώσκω) : *fail to notice*. A 537.
- ἄγνυμι, aor. subjv. ἄξῃ, aor. partic. ἄξαντε, aor. pass. ἄγη and ἄγεν [ἐάγησαν] (φαγ-, § 32) : *break, break in pieces*.
- ἄ-γονος (γένος) : *unborn*. Γ 40.
- ἀγοράομαι, impf. ἤγορόωντο, aor. ἀγορήσατο (ἀγορή) : *hold an assembly, deliberate, address an assembly*.
- ἀγορεύω : *speak, say, tell; hold an assembly*. φόβονδ' ἀγόρευε : *advise to flee (flight)*.

ἀγορή (ἀγείρω): *assembly, speech to an assembly, place of assembly.*

ἀγορῇ-θεν, adv.: *from the assembly.*

ἀγορὴν-δε, adv.: *to the assembly.*

A 54.

ἀγορητής [ρήτωρ]: *speaker, orator.*

ἄγος (ἄγω): *leader.* Δ 265.

ἄγρει, interjection: *up, come!*

(Strictly inv. of ἀγρέω [αἰρέω], *take hold.*) Cf. ἄγε. E 765.

ἄγριος (ἀγρός): *wild (of animals), savage.* Δ 23, 106.

ἀγρομένησιν: aor. partic. of ἀγείρω.

ἄγρος (ager, acre): *field, country* (opp. to city). ἀγρῶ: *in the field.*

ἀγρότερος 3: *wild (of animals).* § 40 c.

ἀγυῖά (ἄγω): *street, way.* Z 391.

ἄγχι, adv.: *near, with genitive.*

Ἀγχιάλος: a Greek, slain by Hector. E 609.

ἀγχί-αλος (ἄλς): *near the sea.* Epithet of coast cities. B 640.

ἀγχι-μαχητής: *hand-to-hand fighter, who fights with sword and spear, in contrast with javelin throwers.*

ἀγχι-μολον, adv.: *near.* Δ 529.

Ἀγχίστης: Anchises, king of the Dardanians, father of Aeneas by Aphrodite. B 819, E 247, Y 239.

ἄγχιστα (ἄγχι), adv.: *most nearly.*

ἀγχιστίνοσ: *near, in thick succession.*

ἀγχοῦ, adv.: *near.* B 172, Γ 129.

ἄγχω (ango, Germ. eng): *choke.* Γ 371.

ἄγω, impf. ἦγεν or ἄγεν, fut. ἄξω, aor. ἦγαγε or ἄγαγε, aor. inv. ἄξετε: *lead, bring, fetch, lead away* (the connection indicating

from what and to what the motion tends).

ἀ-δαήμων, -ονος (διδάσκω): *unskilled in, inexperienced, with genitive.*

ἀ-δάκρυτος: *without tears, tearless.*

ἀδεῖν: aor. inf. of ἀνδάνω, *please.*

ἀδελφεός or ἀδελφείος: *brother.* (ἀδελφός is not Homeric. κασίγνητος is more than twice as freq. as ἀδελφεός.)

ἄδην, adv.: *in plenty, to satiety.*

ἀδινός 3: *thick, crowded, huddled.*

Ἄδμητος: Admetus, Thessalian king, husband of Alcestis, father of Eumelus. B 713 f.

Ἄδρῆστεια: Mysian town. B 828.

Ἄδρηστίνη: daughter of Adrastus, Aegialeia. E 412. Both wife and maternal aunt of Diomed. § 39 i.

Ἄδρηστος: Adrastus. (1) Argive king who gave his daughters in marriage to Tydeus and Polynices. B 572. (2) Leader of Trojan allies. B 830. (3) A Trojan. Z 37.

ἄ-δυτον (δύω): (place *not-to-be-entered*), sanctuary. E 448, 512.

ἀεθλεύω: *contend in games.* Δ 389.

ἄεθλος [ἄθλος]: *struggle, conflict.*

ἀείδω, impf. ἄειδον [ᾄδω]: *sing.*

ἀ-εικής, -ές, *unseemly, shameful, pitiful.*

ἀείρω, aor. partic. ἀειραμένη, plpf. ἄωρτο [ᾄρω]: *raise, take up; plpf. pass. was hanging.*

ἀεκαζόμενος 3 (ἀ-φεκ-): *against his will.* Z 458.

ἀ-έκων, -ονσα [ἄκων, § 24] 3: *unwilling, against (his) will.* A 327, E 164.

ἄελλα (ἄημι): *violent wind, storm.*

ἀελλής, -ές: with *κονίσαλος*, *cloud of dust.* Γ 13.

ἄξω (cf. *augéo, wax*): *increase.*

ἄερσι-πος (ἄείρω, ποῦς), pl. ἄερσίποδες: *high-stepping (of horses).*

Ἀξειδης: *Actor.* B 513.

ἀ-ζήχες, neut. adv.: *incessantly, unceasingly.* Δ 435.

ἄζομαι: *dry, season.* Δ 487.

ἄζομαι: *reverence, feel pious fear.*

ἄημι, pres. partic. ἀέντες: *blow (of the wind).* E 526.

ἄήρ, dat. ἡέρι (*aura*), f.: *air (as opp. to the clear αἰθήρ), mist.* E 864.

ἀήσυλος: *wicked, dreadful, equiv. to αἴσυλος.* E 876.

ἄ-θάνατος 3: *undying, immortal, imperishable.* ἀθάνατοι: *immortals.*

ἀ-θερίζω: *disregard, slight.* A 261.

ἀ-θέσ-φατος: *unspeakable, ineffably great.* Γ 4.

Ἀθήναι, pl. (§ 37 d): *Athens.* B 546.

Ἀθηναῖος: *Athenian.* Δ 328.

Ἀθήνη and Ἀθηναίη: *the goddess Athena, Minerva.* She appears often in Homer as war goddess, as she is represented in later works of art; hence she is called Παλ-
λάς, *spear-brandishing, γλαυκῶπις, gleaming-eyed, ἀγελείη, giver of booty, λαοσσόος, rouser of the people.* (Ἀθηναίη is to Ἀθήνη as ἀναγκαίη to ἀνάγκη, and γαῖα to γῆ.)

ἄθροοι, pl.: *assembled, all together, united.* B 439.

αἶ [εἶ]: *if. αἶ κε: εἰάν. αἶ γάρ* often introduces a wish.

αἶα: *earth, equiv. to γαῖα, γῆ.*

Αἰακίδης: *son of Aeacus.* Of Achilles, grandson of Aeacus. B 860.

Αἴας, -αντος: *Ajax.* (1) Son of Telamon, king of Salamis, the mightiest of all the Achaeans, next to Achilles. A 138, B 557, 768 f., Γ 226 ff. Telamonian Ajax is always meant when no distinguishing epithet is used. (2) Son of Oileus, swift-footed leader of the Locrians. B 527 ff. He was shipwrecked and drowned on the voyage home from Troy. — Throughout the battles of the *Iliad*, the two Αἴαντε stand near one to the other, and are often mentioned together.

Αἰγαῶν, -ωνος: *Aegaeon*, a hundred-armed giant of the sea, son of Poseidon; called Βριάρεως by the gods. A 404.

αἰγανή (αἶξ): *javelin, used chiefly for hunting or in games.* B 774.

Αἰγείδης: *son of Aegeus, Theseus.* A 265.

αἰγίος (αἶξ), adj.: *of goatskin.*

αἰγίρος, f.: *black poplar.* Δ 482.

Αἰγιάλεια: *daughter of Adrastus* (E 412), wife of Diomed.

Αἰγιαλός: (1) the north coast of Peloponnesus, on the Corinthian Gulf, from Corinth to the Elean frontier; the later Achaea. B 575. (2) A town in Paphlagonia. B 855.

αἰγιαλός: *coast, shore.* B 210.

Αἰγίλιψ, -ιπος, f.: *a district (?) under the rule of Odysseus.* B 633.

Αἴγινα: *Aegina*, island in the Saronic Gulf. B 562.

Αἴγιον: city in Achaea. B 574.

αἰγί-οχος (ἔχω): *aegis-bearing*, freq. epithet of Zeus, esp. in the gen. Διὸς αἰγιόχοιο. A 202, 222.

αἰγίς, -ίδος: *aegis*; the shield of Zeus, wrought by Hephaestus; prob. an emblem of the thunderstorm. Described E 738 ff.; cf. B 447 f. Athena also holds it (or one) in B 447, E 738 ff. See Fig.



AEGIS

αἶγλη: *gleam, brightness*. B 458.

αἰγλή-εις: *gleaming, bright-shining*.

αἰδέομαι and **αἰδομαι**, aor. pass. partic. αἰδεσθείς (αἰδώς): *feel honorable shame or self-respect, reverence, am abashed before*.

ἀ-ιδηλος (ἀ-φιδ-): (*making unseen*), *destructive, destroying*. E 897.

Ἄ-ιδης, gen. Ἄϊδω and Ἄϊδος, dat. Ἄϊδι, Ἄϊδωνῃ (φιδ-): *Hades*, god of the *unseen* lower world. His realm is the home of the dead, and in the *Iliad* it is beneath the earth (cf. © 10, I 568 ff., Y 61, X 482), while in the *Odyssey* Odysseus sails to it, across

Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Freq. are the elliptical expressions εἰς Ἄϊδαο (sc. δόμους), Ἄϊδος εἶσω, *to the realms of Hades*.

αἰδοῖος (αἰδώς) 3: *revered, honored, modest*. B 514, Z 250.

αἰδομαι: see αἰδέομαι.

ἄ-ιδρις, -εως (οἶδα): *witless*. Γ 219.

Ἄιδωνεύς: parallel form of Ἄϊδης.

αἰδώς, acc. αἰδῶ or αἰδῶα: *shame, sense of honor*; often in a good sense for which a word is lacking in English. Also *shame, disgrace. Nakedness, genitalia*. B 262.

αἰεί, αἰέν [αἰεί] (aevum, ever): *always*.

αἰει-γενέτης: *ever-existing, immortal, eternal*. Cf. αἰέν ἔόντες A 290.

αἰέν ἔόντες: *ever-living*, equiv. to the preceding.

ἀίζηλος: *unseen*, in some editions for ἀρίζηλος. B 318.

αἰζής, adj. as subst.: *vigorous youth*.

αἰθαλό-εις, -εσσα: *smoky, sooty*. Epithet of the μέλαθρον. The Homeric house had no chimneys. B 415.

αἰθε: introduces a wish, as A 415.

αἰθήρ, -έρος, f.: the pure upper aether above the clouds, in contrast with the lower ἀήρ. αἰθέρι ναίων: *dwelling in the aether, i.e. in the sky*.

Αἰθῖκες, pl.: a people in Thessaly, on the slopes of Mt. Pindus. B 744.

Αἰθιοπες, pl., acc. Αἰθιοπῆας: *Aethiopians*, living in two nations, at the extreme east and west, on the borders of Oceanus. They

are pious men, loved and visited by the gods. *a* 23, A 423.

αἰθόμενος (aestus): *burning, blazing.*

αἶθουσα (aedes): *portico, corridor.*

The pl. is used of the two, one (αἶθουσα αἰλῆς) an outer corridor, through which a passage led from without into the court; the other (αἶθουσα δώματος), through which a passage led from the court into the house.

αἶθοψ, acc. **αἶθοπα**: *bright, gleaming*, esp. of bronze and wine. A 462.

Αἶθρη: *Aethra*, daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave. Γ 144.

αἶθων, -ωνος: *bright* (of iron, Δ 485), *brown, tawny, bay.*

αἷ κε: equiv. to εἰ ἄν, ἐάν, *if*, with the subjunctive. A 128, 207.

αἷμα, -ατος: *blood, race, descent.*

αἱματό-εις: *bloody, bleeding.* B 267.

Αἱμονίδης: *Maëon.* Δ 394.

Αἶμων, -ωνος: a Pylian leader. Δ 296.

αἶμων, -ωνος: *skilled*, with gen. E 49.

Αἰνείας, gen. **Αἰνείαιο**, **Αἰνείω** (§ 34 c): *Aenēas*, the hero of the *Aeneid*, son of Anchises and Aphrodite, the bravest of the Trojans, next to his third cousin Hector. E 468. He was severely wounded by Diomed, but was rescued by his mother, and healed by Apollo in his temple; he led one of the battalions against the Achaean wall; he met Achilles, and would have been slain by him but for the intervention of Poseidon.

He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race. Υ 215 ff., 307 f.

αἰνέω (αἶνος): *praise, commend.*

Αἰνόθεν: *from Aenus.* Δ 520.

αἰνός 3: *dread, dreadful, terrible, horrible.* αἰνά: cognate acc., adv. with τεκούσα. A 414.

αἰνότατος: *most dread*, esp. with Κρονίδη. A 552, Δ 25.

αἰνυμαι: *take.* Δ 531.

αἰνῶς: *dreadfully, terribly, mightily.*

αἶξ, αἰγός: *goat.* Γ 24, Δ 105.

αἶξας: aor. partic. of αἰσσω, *rush.*

Αἰολίδης: *son of Aeolus, Sisyphus.* Z 154.

αἰολο-θώρηξ: *with bright, shining cuirass.* Δ 489.

αἰολο-μίτρης: *with bright, shining belt of mail (μίτρη).* E 707.

αἰολό-πωλος: *with (quick-moving) fast horses.* Γ 185.

αἰόλος: *(quick-moving), bright.* E 295.

αἰπεινός (αἰπύς) 3: *lofty, high-lying.*

αἰπόλιον: *herd of goats, herd.* B 474.

αἰπόλος (αἶξ, πελ-): *(goat-tender), goatherd, herdsman.* Δ 275.

Αἰπύ: *town under Nestor's rule.* B 592.

αἰπύς, αἰπεῖα: *lofty, towering, steep, sheer.* αἰπὺν ὄλεθρον: *utter destruction.* B 538, Z 57.

Αἰπύτιος, adj.: *of Aepytus*, an old Arcadian hero. B 604.

αἰρέω, fut. αἰρήσομεν, aor. εἶλε or ἔλε: *take, grasp, seize, gain, capture, overcome; mid. choose.*

αἶσα (αἶνυμαι?): *share, lot, allotted portion, term of life.* κατὰ αἶσαν: *as is (my) due, equiv. to αἶσιμα.*

Αἰσηπος: *Aesēpus.* (1) A river in Trojan Lycia, emptying into the Propontis near Cyzicus. B 825. (2) Son of Bucolion, slain by Euryalus. Z 21.

αἶσιμος (αἶσα): *fitting, suitable, due.*
αἶσσω [ἄσσω], aor. ἤξα, αἶξας, aor. pass. as mid. ἤχθη: *rush, hasten.*
 καθ' ἵππων ἀξάντε: *leaping down from the chariot.* χαίται αἰσούνται: *the (hair) mane floats.* Z 510.

Αἰσῆτης: an old Trojan. B 793.

αἰσυλος: *dreadful, horrible.* E 403.

αἰσχιστος: *ugliest.* B 216.

αἰσχος, -εος: *shame, disgrace, reproach, insult.* Γ 242, Z 351.

αἰσχρός: *disgraceful, reproachful.*

αἰσχῶν: *disgrace, bring shame upon.*

αἰτέω: *ask, beg, request.* Z 176.

αἷτιος 3: *accountable, guilty, to blame.*

Αἰτώλιος and **Αἰτωλός**: *an Aetolian.*

Αἰτωλοί: *Aetolians.* B 638, Δ 527.

αἰχμάζω, fut. αἰχμάσσουσι: *wield the lance (αἰχμή), brandish.* Δ 324.

αἰχμή: *lance point, point, lance, spear.*

αἰχμητής (also αἰχμητά E 197): *spearman, warrior, equiv. to ἀγχιμαχητής, with an implication of bravery.* Cf. ἐγχείσπαλος.

αἶψα: *straightway, quickly.* A 303.

αἰών, -ῶνος (αἶ): *duration of life, life.*

Ἀκάμας, -αντος (κάμνω): *Acamas.* (1) Thracian, slain by Ajax. B 844, E 462, Z 8. (2) Son of Antenor, leader of Dardanians. B 823.

ἄ-κάματος (κάμνω): *unwearied, unwearying.* Epithet of fire. E 4.

ἀκαχίζω, perf. partic. ἀκαχήμενος and ἀκηχεμένη: *mid. grieve, am troubled.* Cf. ἀχέω. Z 486.

ἀκέομαι, aor. ἤκέσατο (ἄκος, *panacea*): *heal, cure.* E 448.

ἀκέων: *silent, quiet.* Generally indeclinable, but also fem. ἀκέουσα. Cf. ἀκήν. A 34, 565.

ἀ-κήδεστος (κήδομαι): *uncared for, unburied (of a corpse).* Z 60.

ἀκήν, adv. acc.: *quietly, still, hushed.* Cf. ἀκέων. Γ 95, Δ 429.

ἀ-κήριος: *heartless, cowardly.* E 812.

ἀκηχεμένη: perf. partic. of ἀκαχίζω.

ἄ-κοιτις (κοίτη, κείμαι) fem.: (*bed mate*), *wife, spouse.* Cf. ἄλοχος, παράκοιτις. Γ 447, Z 350.

ἀκοντίζω, aor. ἀκόντισε and ἀκοντίσαντος: *hurl the javelin (ἄκων), hurl.* Δ 498.

ἄ-κοσμος: *unordered, disorderly, unfitting.* B 213.

ἀκοστώ (ἀκοστή, *barley*): *am well fed (of a horse).* Z 506.

ἀκούάζω: *hear.* πρῶτω δαυτὸς ἀκούζεσθον: "you two are the first invited to a feast." Δ 343.

ἀκούω, aor. ἤκουσα or ἄκουσα (*hear*): *hear, give ear, obey, learn, "answer."*

ἀ-κράαντος (κραιαίνω): *unfulfilled, unaccomplished.* B 138.

ἄκρη (strictly fem. of ἄκρος) (*acus, edge*): *summit, cape, promontory.*

ἄ-κρητος (κεράννυμι): *unmixed, pure.*
 σπονδαὶ ἄκρητοι: *libations where no water was mixed with the wine.*

ἀκριτό-μῦθος: *endless prattler, of Thersites.* B 246.

ἄ-κριτος (κρίνω): (*unseparated*), *confused, immoderate, unreasonable, unnumbered, endless.* B 796, Γ 412.

ἀκριτό-φυλλος: *with countless leaves, leafy.* B 868.

ἀκρό-κομος (κόμη): *with hair upon the crown of the head, i.e. with hair bound in a knot on top of the head (or with a scalp-lock).* Δ 533.

ἀκρο-πόλος: *high-towering, lofty.*

ἄκρος (acer) 3, superl. ἀκρότατος: *uttermost, highest.* Only of place.

ἄκρη πόλις: *equiv. to ἀκρόπολις.*

ἄκρην χεῖρα: *the end of the arm, the hand.* ἐπ' ἄκρῳ ῥῆμα: *on the tip of the pole.* ἀκροτάτη κόρυς: *very top of the helmet.* A 499, Z 470.

ἀκτῆ: *headland, promontory, shore.*

Ἀκτορίων: *descendant of Actor, of his grandsons.* B 621.

Ἄκτωρ, -ορος: *son of Azeus.* B 513.

ἀκωκή (ἄκ-): *point, tip.* E 16, 67.

ἄκων, -οντος: *javelin.* Δ 137.

ἄλα-δε (ἄλς): *to the sea.* A 308.

ἀλαλητός (ἀλαλά = hurrah): *a loud shout, war cry.*

Ἀλαλκομενίς (ἀλάλκω, *ward off*): *epithet of Athena, as the Defender, Protector.* Δ 8, E 908.

ἀλάσμαι: *wander.* Z 201.

ἀλαπαδνός 3, comp. ἀλαπαδνότερος: *weak, powerless, unwarlike.*

ἀλαπάζω, fut. ἀλαπάξεις: *sack, destroy.* E 166.

Ἀλάστωρ, -ορος: (1) a Pylian. Δ 295. (2) A Lycian. E 677.

ἀλγέω, aor. partic. ἀλγήςσας: *suffer pain, ache.* B 269.

ἄλγος, -εος: *grief, pain, trouble, woe.*

ἀλεγεινός 3: *painful, grievous.*

ἀλεγίζω (cf. ἀλέγω, *negligo*): *regard, heed.*

ἀλεείνω: *avoid, shun.* Z 167.

Ἀλείσιον: *place in Elis.* B 617.

ἀλείτης: *sinner, evil doer.* Γ 28.

Ἀλέξανδρος (ἀλέξω, ἀνήρ, *warder-off of men*): *Alexander, perhaps the Greek translation of Paris (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan War. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Z 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'*

ἀλέξω, fut. partic. ἀλεξήσονται (ἀλκή, *Alexander*): *ward off, hence (with dat. of interest) defend.* Z 109.

ἀλέομαι or ἀλεύομαι, aor. ἀλειάτο (§ 48 h), aor. subjv. ἀλεώμεθα: *escape, avoid. ἀλενάμενον: in flight.* E 28, 444.

ἀληθής, -ές: *true. ἀληθέα: truly, the truth.* Z 382.

Ἀλήμιον πεδίον: *the Alēan plain in Asia Minor, where Bellerophon wandered.* Z 201.

ἀλῆμεναι: *gather, aor. pass. inf. of εἰλω, crowd together.* E 823.

ἄλθομαι: *am healed.* E 417.

Ἀλῆαρτος: *Haliartus, in Boeotia, on Lake Copāis.* B 503.

ἀ-λίσστος: (*unbending*), *mighty, violent*. B 797.

ἀλίγκιος: *resembling, like*. Z 401.

Ἀλιζῶνες, pl.: *a people who dwelt in Bithynia on the Euxine*. B 856.

Ἄλιος: *a Lycian, slain by Odysseus*. E 678.

ἄλιος: *fruitless, ineffectual, in vain*.

ἄλιος (ἄλς): *of the sea, dwelling in the sea*. A 538.

ἄλις (φάλις), adv.: *in throngs, enough*.

ἀλίσκομαι, aor. partic. ἀλούσα and ἄλόντε (φαλ-): *am captured, taken*. E 487, B 374, Δ 291.

Ἀλκανδρος: *a Lycian, slain by Odysseus*. E 678.

ἄλκαρ: *defense, protection*. E 644.

ἀλκή, dat. ἀλκί: *defense, help, strength for defense, courage, bravery*.

Ἀλκηστις: *Alcestis*, daughter of Pelias, who died for her husband Admētus. B 715. Her devotion to her husband became proverbial, and her death is the theme of a play of Euripides.

ἄλκιμος (ἀλκή): *brave, courageous, mighty, strong in defense*.

ἀλλά: *but, yet, on the other hand*. Sometimes correlative with μέν. Sometimes in apod., as A 82, 281.

ἄλλῃ, adv., strictly dat. of ἄλλος: *elsewhere, i.e. away (from me)*.

ἄ-λληκτον (λήγω), adv.: *unceasingly*.

ἀλλήλων, ἀλλήλοισι, ἀλλήλους (ἄλλος ἄλλον): *each other*.

ἄλλο-δαπός: *foreign*. ἄλλοδαποί: *men of other lands*. Γ 48.

ἄλλο-θεν: *from another side*. ἄλλο-

θεν ἄλλος: *one on one side, another on another*. B 75.

ἀλλοῖος (ἄλλος): *of other quality*.

ἀλλοῖός τις: *a different sort of man*.

ἄλλομαι, aor. ἄλτο (salio): *leap*.

ἄλλο-πρόσ-αλλος: (*changing from one side to another*), *changeable, fickle*. E 831.

ἄλλος (alius) 3: *other, another*. τὰ μὲν . . . ἄλλα δέ: *some . . . others*.

οἱ ἄλλοι: *those others*. Freq. a noun is added in appos. Cf. ἄλλῃ, ἄλλως, ἄλλοτε, ἄλλοθεν, ἄλλοδαπός, ἄλλοπρόσαλλος, ἄλλοῖος, ἄλλότριος.

ἄλλοτε: *at another time, once upon a time*. ἄλλοτε, ἄλλοτε: *at one time, at another time*. A 590, E 595.

ἄλλότριος 3: *belonging to another* (ἄλλος, alienus). ἄλλότριος φώς: (*foreigner*), *alien, enemy*. E 214.

ἄλλως: *otherwise, i.e. better*. E 218.

ἄλόντε, ἀλούσα: aor. partic. of ἀλίσκομαι, *am captured*. B 374.

Ἀλόπη and **Ἄλος:** *towns under Achilles' rule*. B 682.

ἄ-λοχος (λέχος): (*bed mate*), *wife*. Cf. ἄκοιτις. B 136, Γ 301, Z 114.

ἄλς, ἄλός (salum, salt), fem.: *the sea; esp. the sea near the shore, as distinguished from both the high seas and the land*. A 358.

ἄλσος, -εος: *grove, esp. a grove consecrated to a divinity; hence a sacred field, even without trees,—equiv. to τέμενος* B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or inclosure, with an altar. B 506.

- ἀλτο**: aor. of ἄλλομαι. * §§ 53, 23 a.
Ἀλύβη: *Alýbe*, a country near Troy from which silver came. B 857.
ἀλυσκάζω: *flee, skulk*. Z 443.
ἀλύω (ἀλάομαι): *am frantic, am beside myself, rave*. E 352.
Ἀλφειός: (1) *Alphēus*, river in Arcadia and Elis (flowing past Olympia). B 592. (2) The god of the *Alphēus*. E 545.
Ἄλωεύς (*Thresher, ἀλώη*): father of Otus and Ephialtes. E 386.
ἀλώη: *threshing floor, field* (planted with vines or trees?). E 90.
ἀλώμενος: partic. of ἀλάομαι, *wander*.
ἄμ: *up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἄμ πεδίων*. E 87. § 29 b.
ἄμα (ὁμοῦ, simul), adv.: *at the same time, together, with*. It is sometimes found with τὲ . . . καί, and ἔπεισθαι, and accompanies a 'dative of association.'
Ἀμαζόνες, pl.: *Amazons*. These warlike women fought against the Phrygians. Γ 189. They were slain by Bellerophon. Z 186.
ἄμαθος (*sand*): *sand*. E 587.
ἀμαιμάκετος 3: *raging, impetuous*.
ἀμαρτάνω, aor. ἄμαρτε and ἡμβροτες: *miss, fail to hit*. Δ 491.
ἀμ-αρτῇ (ἄμα, ἀρ-): *at the same time, at once, together*. E 656.
Ἀμαρυγκείδης: *son of Amarynceus, Diōres*. B 622.
ἀμ-βάλλω [ἀναβάλλω]: *(throw up, hold back), put off, postpone*.
ἀμ-βα-τός (ἀνά, βαίνω): *to be ascended, scaled*. Z 434.
ἀ-μβροσίη: *ambrosia, food of the gods and even of their horses*.
ἀ-μβρόσιος 3 (βροτός): *ambrosial, divine*; used like ἄμβροτος, νεκτάρεος, and θεῖος of everything attractive and refreshing that comes from the gods.
ἄ-μβροτος: *immortal, divine*.
ἀ-μέγαρ-τος (μεγαίρω): *(unenviable), dreadful*. B 420.
ἀμείβω, aor. ἀμεΐφατο: *change, exchange*; mid. answer, reply.
ἀμείνων, -ον: *better, preferable, braver, mightier, comp. of ἀγαθός*.
ἀμελγω (mulgeo, milk): *milk*. ἀμελγόμεναι: *a-milking, being milked*. Δ 434.
ἀ-μενηνός: *powerless, weak, faint*.
ἀ-μετρο-επής, -ές (ἔπος): *of unmeasured speech, endless talker*. B 212.
ἄμμε, Aeolic for ἡμᾶς: *us*. § 42 a.
ἄμμι, Aeolic for ἡμῖν: *us*. § 42 a.
ἄ-μμορος (μόρος, μοῖρα): *(without portion), ill fated, unhappy*. Z 408.
ἄμός, for ἡμέτερος: *our*. § 42 b. Z 414.
ἄ-μοτον, adv.: *ceaselessly, eagerly, violently*. Δ 440, E 518.
ἀμ-πείρω, aor. ἀμπείραντες: *put upon spits, spit*. B 426.
ἀμπελό-εις, -εσσα (ἄμπελος): *rich in vines, vine-clad*. B 561, Γ 184.
ἀμ-πεπαλόν, aor. partic. of ἀναπάλλω: *brandish, swing, draw back for a throw*. Γ 355.
ἀμ-πνύνθη: aor. pass. of ἀναπνέω, *revive, "come to."* E 697.
Ἀμυδών, -ώνος: *town in Paeonia, on the Axios*. B 849.

Ἀμύκλαι, pl.: an old Achæan city in the valley of the Eurōtas, about a league south of Sparta. Seat of Tyndareüs and his sons. B 584.

ἄ-μύμων, -ονος: blameless, honorable.

ἀμύνω, aor. ἄμυνεν: ward off, keep off, protect, defend, with dat. of interest or ablative genitive. A 67.

ἀμύσσω, fut. ἀμύξω: (tear), gnaw.

ἀμφ-έχυτο: aor. as pass. of ἀμφι-χέω, pour about. B 41.

ἀμφ-ηρεφής, -ές (ἐρέφω): covered (closed) both above and below. A 45.

ἀμφί (ἄμφω), adv. and prep.: (on both sides), (above and below), about, around, on the banks of (a river), for the sake of. Often equiv. to περί, but περί freq. is used of what surrounds in a circle. ἀμφ' ὅβε-λοισιν ἔπειραν: they pierced with spits so that the spit appeared at either side. ἤριπε δ' ἀμφ' αὐτῷ: but he fell over him. οἱ ἀμφι Πρίαμον: Priam and his attendants. ἀμφ' Ἑλένη μάχεσθαι: fight for Helen. Cf. ἀμφίς.

ἀμφ-ιαχυῖαν, perf. partic. as pres.: shrieking about. B 316.

ἀμφι-βαίνω, perf. ἀμφιβέβηκα: go about; perf. has come upon, stand over (lit. upon both sides of), bestride, protect. A 37, 451.

ἀμφί-βασις (βαίνω): defense. E 623.

ἀμφί-βροτος 3: man-protecting, only of the shield (ἀσπίς). Cf. ἄμφω.

Ἀμφιγένεια: town under Nestor's rule. B 593.

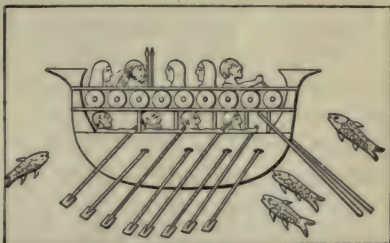
ἀμφι-γυή-εις (γυῖον) (ambi-dexter):

strong-armed. Epithet of Hephaestus; sometimes as a substantive. A 607.

ἀμφι-δαίω, perf. ἀμφιδέδωκε: burn about, blaze round about. Z 329.

ἀμφι-δρυφής, -ές (δρύπτω): (torn on both sides), with both cheeks torn (in grief). B 700.

ἀμφι-έλισσα, fem. adj.: curved at both ends (or on both sides), shapely. Epithet of ships, esp. of those drawn up on shore; only at the close of the verse. B 165, 181.



ἀμφι-έπω: am busy about. ἀμφιέπον-τες: busily. B 525, E 667.

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε: conceal round about, cover, envelop.

ἀμφι-κύπελλον δέπας: two-handled cup A 584, Z 220.

ἀμφι-μάχομαι: fight about, with acc.

Ἀμφίμαχος: (1) leader of the Eleans. B 620. (2) A Carian leader. B 870 ff.

ἀμφι-μέλᾱς, -αινα: black round about, darkened on all sides (of a mind dark with passion). A 103.

ἀμφι-νέμομαι: dwell round about, inhabit. B 521, 574.

Ἀμφίος: (1) Trojan leader. B 830.

(2) Son of Selagus, slain by Ajax.

E 612.

ἀμφι-πίνομαι : *am busy about.*

ἀμφι-πόλος (πέλω), fem. : *maid, female attendant*, corresponding to the male **θεράπων**. Γ 143, 422.

ἀμφι-ποτάομαι (πέτομαι) : *fly round about.* B 315.

ἀμφίς : *on both sides, separately, in two ways.* **ἀμφὶς φράζονται** : *are divided in mind, are at variance.* **ἄξονι ἀμφίς** : *on the axle.* Cf. **ἀμφί**. B 13, 30.

Ἀμφιτρύων, -ωνος : *Amphitryo*, husband of Alcmena, putative father of Heracles. E 392.

ἀμφί-φαλος : *with double horn.* Cf. **φάλος**. Epithet of a helmet. E 743. Cf. **κόρυς**.

ἀμφι-χέω, aor. mid. as pass. **ἀμφέχυτο** : *pour about.* B 41.

ἀμφότερος (ἄμφω) 3 : *both.* In sing. only neut., always at the beginning of the verse, sometimes introducing a following **τὲ . . . καί**. Γ 179. **ἀμφοτέρῃσιν** (sc. **χερσίν**) : *with both hands.* E 416.

ἀμφοτέρωθεν : *(from both sides), on both sides.* E 726.

ἀμφω (ambo, both) : *both*, only nom. and acc. dual, but freq. const. with the plural. A 196, 209.

ἄν : by 'apocope' (§ 29) for **ἀνά**, *up*.

ἄν : modal adv., indicating a condition. 'There is no adequate translation for **ἄν** taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with **ἄν** is used nearly like the fut. ind. or the

potential opt.; the potential opt. is sometimes found without **ἄν** where the Attic rule would require it; and its equivalent **κέ** is used even with the fut. ind. § 18 b.

In use, **ἄν** is essentially equiv. to **κέ**, which is more frequent.

'In simple sentences and in the apodosis of complex sentences, **ἄν** and **κέν** express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of **ἄν** or **κέν** prevails.'

'In conditional clauses the subjv. and opt. generally take **ἄν** or **κέν** when the governing verb is a future or in a mode which implies a future occasion.'

τότε κέν μιν πεπείθομεν : *then we may persuade him.* **κείνοισι δ' ἄν οὔτις μαχέοιτο** : *but with those no one would contend.* **αἶ κέ ποθι Ζεὺς δῶσι** : *if Zeus ever grants.* **τάχ' ἄν ποτε θυμὸν ὀλέσση** : *he may at some near time lose his life.* **εἴτ' ἄν πολλοὶ πίπτωσι** : *when many shall fall.*

ἀνά, **ἄν** (§ 29), **ἄμ** (before labials, § 29 b) (*on*), **ἀν**, and prep. : *up, thereon, upon, along.* **ἄνὰ ἔδραμε** : *started back.* **ἀνὰ στρατόν** : (*up*) *through the camp.* **ἀν' ὄμιλον** : *through the throng.* **ἄν τε μάχην** : *along through the conflict.* **φρονέων ἀνὰ θυμόν** : *considering in mind.* **ἀνὰ στόμα** : *on (your) lips.* **ἀνὰ στρατόν** and **κατὰ στρατόν**, **ἀνὰ ἄστυ** and **κατὰ ἄστυ** are used with slight difference of meaning; in such

expressions, metrical convenience seems to have determined the choice between *ἀνά* and *κατά*.

ἄνα: for *ἀνάστυθι*, rise. Z 331. § 55 c.

ἄνα: vocative of *ἄναξ*, king. Γ 351.

ἀνα-βαίνω, aor. *ἀνέβη* and *ἀναβάς*: go up, ascend, mount, embark.

ἀνά-βλησις, -ιος: delay, postponement.

Cf. *ἀμβάλλω*. B 380.

ἀναγκαίη and *ἀνάγκη*: necessity, compulsion. *τίς τοι ἀνάγκη*: what compels thee? *ἀναγκαῖη*: of necessity.

ἀνα-γνάμπω, aor. pass. *ἀνεγνάμφθη*: bend back, turn. Γ 348.

ἀν-άγω, aor. *ἀνήγαγεν*: lead up, bring back; mid. put to sea (opp. to *κατάγεσθαι*). A 478, Z 292.

ἀνα-δέχομαι, aor. *ἀνεδέξατο*: take up, receive. E 619.

ἀνα-δύω, aor. *ἀνεδύσετο* and *ἀνέδϋ*: dive up, appear from below, rise.

ἀνα-θιλέω, fut. *ἀναθιλήσω*: bloom again, put forth new leaves. A 236.

ἀν-αιδείη (*αἰδώς*): shamelessness, insolence. A 149.

ἀν-αιδής, -ές: shameless, pitiless.

ἀν-αἵμων, -ονος (*αἷμα*): bloodless (of the gods). E 342.

ἀν-αίρῶ, aor. partic. *ἀνελών*, aor. mid. *ἀνέλοντο*: take up. A 449.

ἀν-αῖσσω, aor. opt. *ἀνᾶϊξειεν*, aor. partic. *ἀνᾶϊξας*: start up, spring up, rise. A 584, Γ 216; Δ 114.

ἀνα-κλίνω, aor. inf. *ἀνα-κλίνειν*, aor. partic. *ἀγκλίνας*: lean upon, lean back, bend up. *ἀνακλίνειν νέφος*: roll back (i.e. open) the cloud. E 751.

ἀν-ακοντιζῶ (*ἄκων*): dart up, shoot up, spurt up (of blood). E 113.

ἀν-αλκείη (*ἄλκη*): weakness, cowardice. *ἀναλκείησι δαμέντες*: overcome by their cowardice. Z 74.

ἀν-αλκίς, -ιδος: powerless, weak, cowardly. B 201, E 331, 349.

ἀνα-νεύω: (nod up), refuse, deny (a request); opp. to *κατανεύω*, indicate and confirm assent by a nod.

ἄναξ, gen. *ἄνακτος*, voc. *ἄνα* (*φάναξ*): (protecting lord), king, lord, master. Epithet of gods and princes. *ἄναξ ἀνδρῶν*: king of men. Epithet esp. of Agamemnon. A 7.

ἀνα-πάλλω, aor. partic. *ἀμπεπαλὼν*: brandish. Γ 355, E 280.

ἀνα-πίμπλημι, aor. subjv. *ἀναπλήσῃς*: fill up, fulfill, complete. Δ 170.

ἀνα-πνέω, aor. pass. *ἀμπνύνθη*: take breath, revive. E 697.

ἀν-άποινος (*ἄποινα*): unransomed, freely, without price. A 99.

ἀν-αρχος (anarchy): without leader, uncommanded. B 703, 726.

ἀνάσσω (*φάναξ*): rule over, reign, am defender, master, lord of. Freq. with dat. of interest. *Μυρμιδόνεσσιν ἄνασσε*: (reign for the Myrmidons), reign over the Myrmidons.

ἀνα-στάς: standing up; aor. partic. of *ἀνίστημι*, set up. A 387.

ἀνα-στήσειεν: 1st aor. opt. of *ἀνίστημι*, cause to stand up, rouse from their seats. A 191.

ἀνα-σχέιν, *ἀνάσχειο*, *ἀνασχέσθαι*, *ἀνασχόμενος*, *ἀνασχών*: aor. of *ἀνέχω*, hold up; mid. endure. *ἀνασχόμενος*: drawing back, "hauling off."

ἀνα-τέλλω, aor. *ἀνέτελε*: send up, cause to grow. E 777.

ἀνα-τρέπω, 2or. ἀνετράπετο: *turn over*; aor. *fell back*. Z 64.

ἀνα-φαίνω: (*show up*), *reveal*. A 87.

ἀνα-χάζομαι: *draw back*, *withdraw*, *yield*. E 443, 600.

ἀνα-χωρέω, aor. ἀναχωρήσας: *draw back*, *yield*, *retreat*. E 107.

ἀνα-ψύχω: *cool*, *refresh*. E 795.

ἀνδάνω, impf. ἦνδανε or ἄνδανε, aor. inf. ἀδεῖν (φανδάνω, ἦδύς, suadeo, *suavis*, *sweet*, φαδ-): *please*, *am acceptable*. A 24.

Ἀνδραίμων, -ονος: *Andraemon*, father of Thoas. B 638.

ἀνδρεΐ-φόντης (φόνος): *man-slaying*, of Ἐννάλιος. B 651.

ἀνδρο-κτασίη (κτανεῖν): *slaughter of men*. E 909.

Ἀνδρομάχη: *Andromache*, wife of Hector, daughter of Eetion (king of Theba). Z 394 ff. Her father and brothers were slain by Achilles. Z 414 ff.

ἀνδρο-φόνος: *man-slaying*. Epithet esp. of Hector and Ares. Δ 441.

ἀν-έβη: aor. of ἀναβαίνω, *go up*, *rise*.

ἀν-εγνάμφθη: aor. of ἀναγνάμπτω, *bend back*. Γ 348.

ἀν-εδέξατο: aor. of ἀναδέχομαι, *receive*. E 619.

ἀν-έδω and ἀνεδύσето: aor. of ἀναδύω, *dive up to*, *appear from*.

ἀν-έργω: *check*, *hold back*. Γ 77.

ἀν-έηκεν: aor. of ἀνίημι, *urge on*.

ἀν-εἰμι, pres. partic. ἀνιόντα (εἶμι): *come back*, *return*. Z 480.

ἀν-είρομαι (ἔρομαι): *ask*, *inquire*.

ἀν-εκ-τός (ἀνέχω): *endurable*. A 573.

ἀν-έλοντο, ἀνελών: aor. of ἀναιρέω, *take up*. A 449, 301, B 410.

ἄνεμος, -οιο (animus): *wind*. Homer knows but four winds: Εὐρος, *East wind*, Βορέης, *North wind*, Ζέφυρος, *West wind*, Νότος, *South wind*.

ἀνεμώλιος (ἄνεμος): (*windy*), *empty*, *useless*, *idle*, *in vain*, *to no purpose*. Δ 355, E 216.

Ἀνεμώρεια: town in Phocis. B 521.

ἀν-ένευε: impf. of ἀνανεύω (*nod up*, i.e. *shake the head*), *refuse*. Z 311.

ἀν-έντες: aor. partic. of ἀνίημι, *urge on*.

ἀν-έξομαι: fut. of ἀνέχομαι, *suffer*, *allow*. E 895.

ἄνερес, ἀνέρι, ἀνέρας: from ἀνήρ, *man*.

ἀν-έρχομαι: *return*. Δ 392, Z 187.

ἀν-έστην [ἀνέστησαν], ἀνέστη: *stood up*, *rose*, aor. of ἀνίστημι, *set up*.

ἀν-έσχετο, ἀνέσχον: aor. of ἀνέχω, *hold up*, *raise*. Γ 318, E 655.

ἀν-έτειλε: aor. of ἀνατέλλω, *send up*.

ἀν-ετράπετο: aor. of ἀνατρέπω, *turn over*; aor. *fell back*. Z 64.

ἄνευθε(ν), adv.: *far*, *away from*, *without*. ἄνευθε θεοῦ: *without divine help*.

ἀν-εχάζετο, impf. of ἀναχάζομαι, *draw back*. E 443, 600.

ἀν-έχω, fut. ἀνέξομαι and ἀνσχήσεσθαι, aor. ἀνέσχον: *hold up*, *lift*, *raise*; mid. *hold up under*, *am patient*, *endure*, *suffer*, *allow*; *draw up*.

ἀν-εχώρησεν: aor. of ἀναχωρέω, *draw back*. Γ 35.

ἄνεψ: *speechless*, *dumb*, *mute*. (Prob. an old adj. in nom. pl.) B 323.

ἀν-ήγαγεν aor., ἀνήγες impf.: of ἀνάγω, *bring back*. Z 292.

ἀν-ήη [ἀνῆ, § 52 c] aor. subjv., ἀνῆκε aor. ind.: of ἀνίημι, *let go, urge on*.

ἀν-ήκεστος (ἄκος): *incurable, unendurable*. E 394.

ἀν-ηκόντιζε: impf. of ἀνακοντίζω, *dart up, shoot up, spurt up*. E 113.

ἀνῆρ, gen. ἀνδρός or ἀνέρος, dat. ἀνέρι, nom. pl. ἀνέρες, dat. pl. ἀνδράσι or ἄνδρεσσι: *man, vir*, in contrast with boy, woman, or divinity. ἀνέρες ἔστε: *be (brave) men!* In military use, equiv. to μαχητής, *warrior*. In πατὴρ ἀνδρῶν τε θεῶν τε, *father of both men and gods* (of Zeus), ἄνδρες is used of the human race (like ἄνθρωποι). ἀνῆρ is sometimes added to ethnic names, as Σύντιες ἄνδρες, Δάρδανος ἀνῆρ, or to the name of a class; see on B 474.

ἀν-ήσει: fut. of ἀν-ίημι, *urge on*.

Ἄνθεμιδης: *son of Anthemio, Simoësius*. Δ 488.

Ἄνθεμιων, -ωνος: a Trojan. Δ 473.

ἀνθεμό-εις, -ειτος (ἄνθος): *flowery, abounding in flowers*. B 467.

ἀνθεράων, -ώνος: *chin*. A 501, Γ 372.

Ἀνθηδών, -όνος: *town on the Euripus, about seven miles from Chalcis*. B 508.

ἄνθος, pl. ἄνθει: *flower*. B 468.

ἄνθρωπος: *man, human being, homo*.

ἀνιάω, aor. partic. ἀνιθήντα (onus): *grieve, vex, wear out*. B 291.

ἀν-ίημι, 2d pers. ind. ἀνιῖς, fem. partic. ἀνιῖσα, fut. ἀνήσει, aor.

ἀνῆκε or ἀνέηκεν, aor. subjv. ἀνήη, aor. partic. ἀνέντες: (*send up*), *let go, free, urge on*.

ἀν-ιόντα: partic. of ἀνέμι, *come back, return*. Z 480.

ἄ-νιπτος (νίπτω): *unwashed*. Z 266.

ἀν-ίστημι, pres. mid. partic. ἀνιστάμενος, fut. inf. ἀνστήσεσθαι, 1st aor. opt. ἀναστήσειεν, 2d aor. ind. ἀνέστη, ἀνστήτην, ἀνέστην [ἀνέστησαν], aor. partic. ἀναστάς, ἀνστάντες: *set up, raise, cause to rise*, in pres. and 1st aor. act.; *stand up, rise*, in 2d aor. and mid. Often with dat. of interest, τοῖσι δ' ἀνέστη, *he rose for them*, sc. to address them.

ἀν-ορούω, aor. ἀνόρουσε: *start up, rise*. A 248.

ἀν-ούτατος (οὐτάμεναι): *unwounded by a weapon held in the hand*, opp. to ἄβλητος, *unhit by a missile*. Δ 540.

ἀν-στάντες aor. partic., ἀνστήσεσθαι fut., ἀνστήτην aor. ind.: of ἀνίστημι, *raise up, rise*. B 398.

ἀν-σχήσεσθαι: fut. of ἀνέχομαι, *endure, allow*. E 104, 285.

ἄντα: *opposite, over against*. Cf. ἄτην. B 626.

ἀντ-άξιος: *of like worth, of equal value, equivalent*. A 136.

ἀντάω, aor. ἦντησα: *meet*. Z 399.

Ἄντεια: *wife of Proetus*. Z 160. (Sthenoboea in the tragic poets.)

ἀντ-ετόρησεν: aor. of ἀντιτορέω, *pierce*. E 337.

ἄτην: equiv. to ἄντα, *opposite, to (my) face, openly*. A 187.

Ἀντηνορίδης: son of *Antenor*. Γ 123.

Ἀντήνωρ, -ορος (cf. *ἀντιάνευρα*): *Antenor*, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the *Iliad*. He received Menelaus and Odysseus at his house, when they came to Troy as ambassadors. Γ 205 ff. He accompanied Priam to the field, to strike a truce. Γ 262.

ἀντία, adv.: *opposite*. Cf. *ἀντίος*.

ἀντι-άνευρα (ἀνὴρ): *matched with men in battle, like to men*, of the Amazons. Γ 189, Z 186.

ἀντιάω, subjv. *ἀντιώσιν*, fem. partic. *ἀντιώσαν* (§ 47 c), aor. partic. *ἀντιάσας* (ἄντα): *meet, approach, partake of, share, receive*. Cf. *ἄντομαι*. A 31.

ἀντι-βίην, adv.: *with opposing might*; originally cognate acc.; sc. *ἔριδα*.

ἀντι-βιος (βίη): *opposing, hostile*. *ἀντίβιον μαχέσασθαι*: *fight against in hand-to-hand conflict*. Γ 20.

ἀντι-βολέω, aor. inf. *ἀντιβολήσαι* (βάλλω): *go to meet, take part in*.

ἀντι-θεός 3: *god-like*, with no esp. reference to moral qualities.

ἀντικρὺς, adv.: *(opposite, against), straight forward, straight through*.

Ἀντιλοχος: *Antilochus*, eldest son of Nestor, a distinguished warrior, and friend of Achilles. See *ἀγαθός*. P 652 ff., Ψ 556.

ἀντίος 3: *meeting, to meet*, in friendly

or hostile sense. *ἀντίον* is used adverbially. *ἀντίον εἶπον*: *opposed*. *ἀντίον εἶμι*: *go against*, with genitive.

ἀντι-πέραια (πέρας), neut. pl. as subst.: *the opposite fields, the opposite coast*. B 635.

ἀντι-τορέω, aor. *ἀντετόρησεν*: *pierce*.

ἀντι-φέρω: *bear against*; mid. *bear myself against, oppose*. A 589.

Ἀντιφος: (1) Greek ally from the Sporades. B 678. (2) Leader of the Maeonians. B 864. (3) Son of Priam. Δ 489.

ἄντομαι (ἄντα): *meet*. Cf. *ἀντιάω*.

Ἀντρών, -ῶνος: town under the rule of Protesilaüs. B 697.

ἄντυξ, -υγος, fem.: *rim, of shield or chariot*. E 262, Z 118.

ἄνυσις, -ιος: *accomplishment, fulfillment*. *ἄνυσις δ' οὐκ ἔσσεται*: "they will not attain what they desire and plan." B 347.

ἄνώω: *accomplish, gain anything*.

ἄνωγα (perf. as pres.), impf. *ἄνωγον*, plpf. as impf. *ἠνώγει* or *ἠνώγειν* (§ 30 k): *command, order, bid*. A 313.

ἄξαντε: aor. partic. of *ἄγννμι*, *break*.

ἄξει fut., **ἄξετε** aor. inv.: of *ἄγω*, *lead, bring*. Γ 105.

Ἀξιός: *Axius*, river in Macedonia, emptying into the Thermaean Gulf. B 849.

ἄξιος (ἄγω): (of equal weight), of equal value, suitable (of a ransom).

ἄξον: aor. inv. of *ἄγννμι*, *break*.

Ἀξίλος: *Axylus*, Trojan from Arisbe, slain by Diomed. Z 12.

ἄξων (axis): *axle of chariot*. E 838.

αοιδή [ᾠδή] (αἰδῶ): *song, gift of song.*
 αοιδμος: *sung of, subject of song.*
 Z 358.

αολλής, -ές (εἶλω): *all together, with closed ranks.* E 498.

αολλίζω, aor. ἀόλλισαν: *collect, bring together.* Z 270, 287.

Ἄπαισός (Παισός, E 612): *town of Mysia.* B 828.

ἀ-πάλαμνος (παλάμη): *(without device), helpless.* E 597.

ἀπ-αλοιάω, aor. ἀπηλοίησεν: *crush.*
 Δ 522.

ἀπαλός 3: *tender, delicate, soft.*

ἀπ-αμείβομαι: *reply, answer.* Freq. in the formula τὸν δ' ἀπαμειβόμενος προσέφη, where the acc. is const. with προσέφη. A 84.

ἀπ-άνευ-θε, adv.: *away, apart, aside,* sometimes with ablatival gen., *away from.* A 48, 549, B 391.

ἄπᾱς, ἄπᾱσα, ἄπαν (strengthened πᾱς): *all, all together.* A 535.

ἀπ-άτερ-θε(ν) (ἄτερ), adv.: *separately, apart, with gen.* E 445.

ἀπάτη: *deceit, trick.* Δ 168.

ἀπατηλός: *deceptive, deceitful.* A 526.

ἀπ-έβη and ἀπεβήσето: aor. of ἀποβαίνω, *depart.* B 35, Z 116.

ἀπ-εδέξατο: aor. of ἀποδέχομαι, *accept.*
 A 95.

ἀπ-έδυσσε: aor. of ἀποδύω, *strip off.*

ἀπ-έδωκε: aor. of ἀποδίδωμι, *give back, pay, render.* Δ 478.

ἀπειλέω, fut. ἀπειλήσω, aor. ἡπείλησεν and ἀπείλησαν (ἀπειλή): *threaten.* ἡπείλησεν μῦθον: *(he threatened a word), he uttered a threat.* A 181, 388.

ἀπ-εἰμι, partic. ἀπεόντος (εἰμί): *am away.* Z 362.

ἀ-πέριων, -ονος: *boundless, limitless.*

ἀπ-έκτανε: aor. of ἀποκτείνω, *slay.*

ἀ-πέλεθρος (πέλεθρον): *immeasurable, infinite.* E 245.

ἀπ-ενάσσατο: aor. of ἀποναίωμα, *emigrate.* B 629.

ἀπ-εόντος: partic. of ἄπειμι, *am away.*

ἀ-περείσιος (πέρα) 3: *boundless, countless.* A 13, Z 49, 427.

ἀπ-ερύκω: *keep off, ward off, avert.*

ἀπ-εσσύμενον perf. partic., ἀπέσσυτο plpf.: of ἀποσσεύομαι, *hasten away.*

ἀπ-έστη: *stepped back,* aor. of ἀφίστημι, *set back.* Γ 33.

ἀπ-έτισαν: aor. of ἀποτίνω, *pay.*

ἀπ-εχθαίρω, aor. subjv. ἀπεχθήρῳ (ἔχθος): *hate violently.* Γ 415.

ἀπ-εχθάνομαι, aor. ἀπήχθετο: *am hated.* Γ 454, Z 140, 200.

ἀπ-έχω, aor. subjv. ἀπόσχη: *hold off, keep far away.* Z 96, 277.

ἀπ-ηλοίησεν: aor. of ἀπαλοιάω, *crush.*

ἀ-πήμων (πήμα): *unharmful.* A 415.

ἀπ-ηνής, -έος: *(unkind), harsh, cruel.*

ἀπ-ήρυα, ἀπηύρων: *took away.* See ἀπούρας. A 430, Z 17.

ἀπ-ήχθετο: aor. of ἀπεχθάνομαι.

ἀ-πιθέω, aor. ἀπίθησε (πιέω): *disobey.* A 220.

ἄπιος (ἀπό) 3: *distant, remote.* τηλόθεν ἐξ ἀπίης γαίης: *from far away — a remote land.* A 270.

ἄ-πιστος: *faithless, untrustworthy.*

ἀπό (ab, off), adv. and prep.: *away, off, from, back.* The adv. is freq. attended by an ablatival gen. ἀφ' ἵππων ἄλτο: *leaped from his*

- chariot. ἀπὸ χθονὸς ὄρνυτο: on the ground he set out. μένων ἀπὸ ἧς ἀλόχοιο: remaining away from his wife. ἀπὸ πατρίδος αἰῆς: absent from his fatherland. ἀπὸ θυμοῦ: far from (my) heart.*
- ἀπο-αιρέομαι** and **ἀφαιρέομαι**, fut. *ἀφαιρήσεσθαι*, aor. *ἀφέλοντο*: take away, deprive for my own interest.
- ἀπο-βαίνω**, aor. *ἀπεβίησέτο* or *ἀπέβη*: go off, dismount. E 133, A 428.
- ἀπό-βλητός** (βάλλω): to be cast off, to be rejected, despicable. Γ 65.
- ἀπο-γυιώ**, aor. subjv. *ἀπογυιώσῃς* (γυῖα): (lame utterly), weaken. Z 265.
- ἀπο-δέχομαι**, aor. *ἀπεδέξατο*: accept.
- ἀπο-δίδωμι**, aor. *ἀπέδωκε*, aor. inf. *ἀποδοῦναι*: give back, render, pay.
- ἀπο-δύω**, aor. *ἀπέδυσσε*: strip off.
- ἀπο-εἰκω**: withdraw from, abandon, with gen. Γ 406.
- ἀπό-ειπε**: imv. of *ἀπόφημι*, deny, refuse. Γ 406.
- ἀπό-ερεσε** (aor.): carried off, swept away. Cf. *ἀπούρας*. Z 348.
- ἀπο-θέσθαι**: aor. inf. of *ἀποτίθημι*, put off. Γ 89, E 492.
- ἀπο-θρῶσκω**: leap off. B 702.
- ἀποινα**, neut. pl. (ποινή): (recompense), ransom. A 20, Z 46.
- ἀπο-οίσετον**: fut. of *ἀποφέρω*, bear away. E 257.
- ἀπο-κρίνω**, aor. pass. partic. *ἀποκρινθέντε*: separate. *ἀποκρινθέντε*: apart from their friends. E 12.
- ἀπο-κτείνω**, aor. ind. *ἀπέκτανε*, aor. inf. *ἀποκτάμεν*: slay, kill. E 675.
- ἀπο-λάμπω**: shine, gleam. Z 295.
- ἀπο-ολέσθαι** aor. inf., *ἀπόλεσαν* aor. ind.: of *ἀπόλλυμι*, destroy. Γ 40.
- ἀπο-λήγω**: cease, die away, die.
- ἀπο-όλλυμι**, aor. act. *ἀπώλεσε* and *ἀπόλεσαν* [*ἀπώλεσαν*], aor. mid. *ἀπώλετο* and *ἀπόλοντο*: destroy; mid. *perish, die, fall* (in battle).
- Ἄπολλον**, -ωνος: Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence *Φοῖβος*, gleaming), of song (A 603), of herds (B 766), of the bow (*ἐκηβόλος*, *ἀργυρότοξος*), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena. He favors the Trojans against the Greeks. A 36 ff., 451 ff., E 344 ff., 508 ff.
- ἀπο-λύμαινομαι**: purify myself.
- ἀπο-λύω**, aor. *ἀπέλυσσε*: release, set free. A 95, Z 427.
- ἀπο-μηνίω**, aor. partic. *ἀπομηνίσας*: give vent to wrath far away. B 772.
- ἀπο-ομόργνυμι**, aor. *ἀπομόρξατο*: wipe away. B 269.
- ἀπο-ναίω**, aor. *ἀπενάσσατο*: emigrate, remove. B 629.
- ἀπο-νόμαι**: return. B 113, Γ 313.
- ἀπο-νοστήω**, fut. *ἀπονοστήσειν* (νόστος): return, go home. A 60.
- ἀπο-νόσφι(ν)**, adv.: apart, away from. B 233.
- ἀπο-παύω**, fut. mid. *ἀποπαύσεσθαι*: stop from; mid. *keep myself away from, cease from, stop*. E 288.
- ἀπο-πέτομαι**, aor. mid. partic. *ἀποπτάμενος*: fly away. B 71.
- ἀπο-πνέω** (πνέω): breathe forth.

ἀπο-πτύω: *spit forth, belch forth.*

ἀπο-όρνυμαι: *set out from.* E 105.

ἀπο-ορούω, aor. ἀπόρουσε: *leap off, hasten away.* E 20, 836.

ἀπο-ρρήγνυμι, aor. partic. ἀπορρήξας: *break off, break.* Z 507.

ἀπο-ρρώξ (ῥήγνυμι): (*what is broken off*), *branch (of a river).* B 755.

ἀπο-σσεύομαι, plpf. ἀπέσσυτο as aor., perf. partic. as pres. ἀπεσσύμενον: *rush away, hasten away.* Δ 527, Z 390.

ἀπο-στείχω, aor. ἀπόστιχε: *go away, depart.* A 522.

ἀπο-σφάλλω, aor. opt. ἀποσφήλει: *drive far away from.* ἀποσφήλει πόνιοι: "*make vain their labor.*"

ἀπό-σχη: aor. of ἀπέχω, *hold off, keep far away from.* Z 96, 277.

ἀπο-τίθημι, aor. inf. ἀποθέσθαι: *put off, doff.* Γ 89, E 492.

ἀπο-τίνω, fut. ἀποτίσομεν, aor. ἀπέτισαν: *pay, recompense.* A 128.

ἀπούρας, aor. partic.: *taking away.* (Prob. for ἀπο-φρας. Of this, ἀπηύρα (or ἀπεύρα) would be the ind., while ἀπηύρων seems to be formed from an ἀπευράω.) A 356. Cf. ἀποέρσε.

ἀπο-φέρω, fut. ind. ἀποίοσεται: *bear away.* E 257.

ἀπο-φθινύθω: *waste away, perish.*

ἀπο-φθίνω, aor. partic. ἀποφθίμενον: *perish, die.* Γ 322.

ἀ-πρηκτος (πρήσσω): (*unaccomplished*), *ineffectual, fruitless.*

ἀ-πριάτην (πρίαμαι), adv.: *unbought, without money, without ransom.* A 99.

ἀ-πτόλεμος (πόλεμος): *unwarlike.* B 201.

ἀπτομαι, aor. ἤψατο: *lay hold of, touch.* A 512, E 799.

ἀπο-ωθέω, fut. ἀπώσει: *push off, keep off, remove.* A 97.

ἀπο-ώλεσε, ἀπόλετο: aor. of ἀπόλλυμι, *destroy.* E 648, Z 223.

ἄρα, ῥά (enclit.), ἄρ, ῥ': *so, then, as you know, you know, it seems.* Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.

ἀραβέω, aor. ἀράβησε (ἄραβος, Eng. *rap*): *ring, of the armor of falling warriors.* Δ 504, E 42, 58.

Ἄραιθυρή: *thought to be the later Phlius near Corinth.* B 571.

ἀραιός 3: (*thin*), *delicate, slender, of Aphrodite's hand.* E 425.

ἀράομαι, impf. ἤρᾱτο, aor. ἤρήσατο (ἀρά, *prayer*): *pray.* Z 304.

ἀραρίσκω, aor. partic. ἄρσαντες, aor. ind. ἤραρε, perf. partic. ἀρηρώς and ἀραρυῖα (§ 49 g), plpf. ἀρήρειν (§ 30 k) (ἀρ, *ars, arm*): *join, fit, suit; perf. and plpf. are intrans., am fitted, suited.* ζωστήρ ἀρηρώς: *a well-fitting girdle.* οἱ οἱ παλάμηφιν ἀρήρειν: *which was suited to his hands.*

ἀργαλέος: *grievous, terrible, difficult.*

Ἄργεϊος (Ἄργος) 3: *Argive.* Ἥρη Ἄργείη (Δ 8) since Hera was the patron goddess of Argos, Ἄργείη Ἑλένη since Helen's true home was in Peloponnesus. As subst., Ἄργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί, of all the Greeks. Metrical convenience often determined the choice between these three words. § 22 *e.* Homer had no one word for Greeks as distinct from barbarians, as he had none for barbarians as distinct from Greeks.

Ἄργεῖφόντης: *Argeiphontes.* A freq. epithet of Hermes, of uncertain derivation. It is best rendered as a proper name. B 103.

ἀργεννός (ἀργός) 3: *lustrous, with white sheen, white.* Γ 141, Z 424.

ἀργής, -ήτος: *white, glistening.*

ἀργινό-εις, -εντος: *chalky.* B 647.

Ἄργισσα: *Thessalian town.* B 738.

Ἄργος, -εος: *Argos.* (1) Capital of Argolis, seat of Diomed. B 559.

(2) Peloponnesus (Ἄργος Ἀχαικόν I 141). A 30. (3) Thessaly (Πελασγικὸν Ἄργος). B 681. In Z 456, Ἄργος seems to be used for all *Greece*, just as Ἀργεῖοι is used for *Greeks*.

Ἄργος-δε: *to Argos.* B 348.

ἀργός: (1) *swift*, (2) *white*.

ἀργύρεος (ἄργυρος) 3: *of silver, silver.* Γ 331, E 727.

ἀργυρο-δένης: *with silver eddies, silver-eddy.* B 753.

ἀργυρό-ηλος: *silver-studded, studded with silver nails, of a sword hilt.*

ἀργυρό-πεζα: (*silver feet*), *silver footed, i.e. with beautiful white feet.* Standing epithet of Thetis. Cf. 'Thetis' tinsel-slipper'd feet,' *Milton Comus* 877. A 538.

ἄργυρος (*argentum*): *silver.* E 726.

ἀργυρό-τοξος: *silver-bowed, bearer of the silver bow.* Epithet of Apollo.

ἀρείων, ἄρειον: comp. of ἀγαθός, *good, strong, mighty.* Cf. ἄριστος.

ἀρέσκω, fut. ἀρεσσόμεθα (ἀραρίσκω): *atone for, satisfy, make right.* Δ 362.

Ἀρετῶν, -ονος: *Trojan slain by Teucer.* Z 31.

ἀρήγω, fut. ἀρήξειν, aor. ἀρήξαι: *aid, defend.* Cf. ἀρωγός. A 521.

ἀρηγών, -όνος, f.: *helper, defender.*

ἀρήιος: (*pertaining to Ares*), *of war, warlike, martial, brave.* Δ 98.

ἀρηί-φίλος: *dear to Ares.* Γ 21.

Ἀρήνη: *town under Nestor's rule.* B 591.

ἀρήρειν plpf. (§ 30 *k*), ἀρηρότος perf. partic.: of ἀραρίσκω, *fit, suit.* Γ 338.

Ἄρης, gen. Ἄρεος, dat. Ἀρεῖ or Ἀρηϊ, acc. Ἄρηα, voc. Ἄρες or Ἄρες: *Ares, Mars, son of Zeus and Hera.* God of war, but not one of the most powerful divinities. Ἐρις (*Strife*) is his sister; Δεῖμος (*Terror*) and Φόβος (*Flight*) are his attendants. Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the *Iliad*. His name

is freq. used for *battle, war, fury of war*.

ἄρητήρ, -ῆρος (ἀράομαι): (*one who prays*), *priest*. A 94.

ἀρί-ζηλος: *very clear, distinct*. § 40 d. B 318.

ἀριθμέω, aor. pass. inf. ἀριθμηθήμεναι (ἀριθμός): *count, enumerate, number*. B 124.

Ἄριμοι: a people in Cilicia; where Typhoeus lay bound beneath the earth. B 783.

ἀρι-πρεπής, -έος: *distinguished, pre-eminent*. § 40 d. Z 477.

Ἄρισβη: town in the Troad, not far from Abȳdus. B 836.

Ἄρισβη-θεν: *from Arisbe*. B 838.

ἀριστερός: *left (hand)*. ἐπ' ἀριστερά: *to the left, on the left*. E 355.

ἀριστεύς, -ῆος (ἄριστος): *chief, prince*. ἀριστεύω, iterative impf. ἀριστεύεσκε: *am chief, am first, am brave in battle*. Z 208, 460.

ἄριστος 3: *superl. of ἀγαθός, good, strong, mighty, brave*. Cf. ἀρείων.

Ἄρκαδιή: *Arcadia*, in the middle of Peloponnesus. B 603.

Ἀρκάς, -άδος: *Arcadian*. B 611.

Ἀρκεσί-λαος (*Defender of the people*): *Boeotian leader*. B 495. Slain by Hector. O 329.

ἀρκέω, aor. ἤρκεσε (arceo): *protect, ward off*. Z 16.

ἄρκιος: *appointed, fated, sure*. B 393.

Ἄρμα, -ατος: *Boeotian town near Mycalessus*. B 499.

ἄρμα, -ατος: *chariot, esp. chariot of war*. It was low and light, entered from behind, with a curved rim (ἄντυξ) in front and on the sides, with standing room for two persons, the driver and the fighter; it was drawn generally by two horses, sometimes by three, and was used not so much for fighting as a ready means of transportation from one part of



ἄρμα

the field to another. The pl. is freq. used like the sing. Cf. δίφρος, ὄχος, ὄχεια.

ἄρματο-πηγός (πήγνυμι): *chariot-maker*. Δ 485.

ἄρμόζω, aor. ἤρμοσε (ἀραρίσκω): *fit, suit to*. ἤρμοσε αὐτῷ: *he fitted it to himself*. Γ 333.

Ἄρμονιδης, -εω: *son of Harmon (Joiner), Tecton (Carpenter)*, a skillful Trojan artisan who built the ships that carried Paris to Greece. E 60 ff.

ἄρνα (acc. sing.), dual ἄρνε, gen. pl. ἀρνῶν (φαρν-, § 32 a): *lamb*. Γ 103, 273, Δ 435.

ἀρνεός (ἄρνα): *ram*. Γ 197.

Ἄρνη: *Boeotian town*. B 507.

ἀρνευμαι, aor. opt. ἄρνοι: *strive to win, gain.* Δ 95, E 553, Z 446.

ἀρουρα (ἀρόω, aro, arvum, Eng. ear): *plowed field, cornfield, land, earth.*

ἀρπάζω, aor. partic. ἀρπάξας (rapio): *seize, carry off.* Γ 444.

ἴρρηκτος (ῥήγγνυμι): (*unbroken*), *unwearied, untiring.* B 490.

ἄρσαντες: aor. partic. of ἀραρίσκω, *fit, suit.* A 136.

ἀρτεμής, -ές: *sound, unharmed.*

Ἄρτεμις, -ιδος: Artemis, Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother, she is on the side of the Trojans. Like him she bears a bow, and she is his counterpart in several respects, sending quiet death to women, as he does to men. E 51, 447, Z 428.

ἄρτιος: *well fitting, harmonious.* ἄρτια ἦδη: "was of one mind."

ἀρτύνω, impf. ἡρτύνετο (ἀραρίσκω): *prepare, form.* B 55.

ἀρχέ-κακος: *beginning calamity, which began the trouble.* E 63.

Ἀρχέ-λοχος (Leader of cohort): a Trojan, son of Antenor. B 823. Slain by Ajax. Ξ 463 ff.

ἀρχεύω: *lead, command.* Cf. ἄρχω and ἡγεμονεύω. E 200.

ἀρχή: *beginning.* Γ 100.

ἀρχός: *leader, chief.* A 144, B 234.

ἄρχω, aor. subjv. ἄρξωσι, aor. opt. ἄρξειαν: *lead the way, command, rule, begin.* Freq. with gen.; sometimes with dat. of interest.

ἄρωγή (ἀρήγω): *help, protection.*

ἄρωγός: *helper* (ἐπὶ ψευδέσσι, *to liars*). Δ 235.

ἄσαι: aor. inf. of ἄω, *sate.* E 289.

ἄ-σβεστος (σβέννυμι) 3: (*unquenchable*), *ceaseless.* A 599.

ἀσθμαίνω (ἄημι, ἀσθμα): *breathe hard, gasp.* E 585.

Ἄσινη: town in Argolis. B 560.

Ἄσιος: prominent leader of Trojan allies. B 837.

Ἄσιος, adj.: *Asian.* B 461.

Ἀσκάλαφος: leader of Orchomenians, son of Ares. B 512.

Ἀσκανίη: district in Bithynia. B 863.

Ἀσκάσιος: leader of Trojan allies from Ascania. B 862.

ἀσκέω, impf. ἥσκειν, aor. partic. ἀσκήσας: *prepare.* Δ 110.

Ἀσκληπιάδης: son of Asclepius, Machaon, a skilled surgeon. Δ 204.

Ἀσκληπιός: Asclepius, Aesculapius. B 731. Homer does not know him as a divinity, but as a hero skilled in surgery and the use of herbs.

ἀσκός: *leathern bottle for wine.*

ἀσπαίρω: *gasp, twitch.* Γ 293.

ἀσπερχές, adv.: *violently, eagerly.*

ἄ-σπετος: *unspeakable, indescribably great, vast.* B 455, Γ 373.

ἀσπιδιώτης: *shield bearing, equiv. to ἀσπιστής.* B 554.

ἀσπίς, -ίδος, fem.: *shield*; the general word for both the large oval shield (ἀμφιβρότη B 389) and a smaller round shield (εὐκυκλος E 797). It was made of several

layers of oxhide, with generally an outer layer of bronze. It was supported by a strap which passed over the shoulder, and was guided by the left hand. Cf. *σάκος*.



ἀσπίς

ἀσπιότης: shield-bearing man, warrior. Cf. *αἰχμητής*. Δ 90, 201.

Ἀσπληδών-όνος: Orchomenian town. B 511.

ἄσσα: Epic for *ἄ τινα*, from *ὅς τις*.

ἄσσον, adv.: nearer, comp. of *ἄγχι*.

ἄσσον εἶμι: approach. A 567.

ἄ-σταχυς, -νος: ear of grain. B 148.

ἄ-στεμφές (staff), adv.: still. Γ 219.

ἄ-στεμφής, -ές: unshaken, firm. B 344.

Ἀστέριον: Thessalian town. B 735.

ἄσπερό-εις, -ειτος (ἄστήρ): starry.

ἄσπεροπητής (ἄστράπτω): hurler of the lightning, god of the lightning. Epithet of Zeus. A 580, 609.

ἄστήρ, -έρος (star): star. *ἄστήρ ὀπωρινός*: Sirius, the dog star. Z 295.

ἄστράπτω: lighten, send lightning.

ἄστν, -εος (φάστυ): city, walled town (as made up of dwellings); while *πόλις* is the city as the 'county seat,' the central point of the territory. B 801, Γ 116.

Ἀστυάλος: a Trojan. Z 29.

Ἀστν-άναξ, -ακτος (Defender of the city): Astyanax, name given by the Trojans to Hector's son, be-

cause of Hector's protection of the city. Z 403, X 506.

Ἀστυνόος: a Trojan. E 144.

Ἀστυόχεια (ἔχω): mother of Tlepolemus by Heracles. B 658.

Ἀστυόχη: mother of Ascalaphus by Ares. B 513.

ἀσχαλάω, pres. inf. *ἀσχαλάαν* (§ 47 c): am impatient, vexed. B 293, 297.

Ἀσωπός: Boeotian river. Δ 383.

ἀ-τάλαντος: like, equal. B 169, E 576.

ἀταλά-φρων, -ονος (φρήν): merry hearted. Z 400.

ἀτάρ (αὐτάρ): but, yet, while. It always stands at the beginning of its clause (often correlative with *μέν*), and often marks a distinct contrast with the preceding situation. Freq., however, the contrast is slight, when *ἀτάρ* means and or and then, rather than but. It is somewhat more emphatic than *δέ*, since it has a more prominent position. A 166, 506.

ἀ-τάρβητος (ταρβέω): fearless, undaunted. Γ 63.

ἀ-ταρτηρός: harsh, angry. A 223.

ἀτασθαλίη (ἄτη), always pl.: blind infatuation, wickedness. Δ 409.

ἀ-τειρής, -ές (τείρω): unwearied, unyielding, firm. Γ 60, E 292.

ἀ-τέλειστος (τέλος): unaccomplished, unfulfilled, fruitless. Δ 26, 168.

ἀ-τελεύτητος (τελευτάω): unaccomplished. A 527, Δ 175.

ἄτερ, adv. with gen.: without, apart from. A 498, Δ 376, E 473.

ἄ-τερπος (τέρπω): cheerless. Ms. reading in Z 285.

- ἄτη** (ἀφάτη, ἀάω): *blind infatuation, blindness, ruin.* Z 356.
- ἀ-τιμάω**, aor. ἡτίμασεν, and **ἀ-τιμάω**, aor. ἡτίμησεν (τιμή): *hold in low esteem, slight.* A 11, 356.
- ἄ-τιμος**, superl. ἀτίμοσάτη: *unhonored, slighted.* A 516.
- ἀπιτάλλω**: *cherish, rear, feed* (of horses). E 271.
- ἄτος** (contracted from ἄατος): *insatiate, with gen.* E 388.
- Ἄτρεϊδης** and **Ἄτρεϊων**, -ωνος: *son of Atreus.* § 39 f. Epithet of Agamemnon and Menelaus (Ἀτρεΐδαι). When without special qualification, it generally refers to Agamemnon.
- ἀτρεκές**, adv.: *truly, really.* E 208.
- ἀτρεκώς**, adv.: *truly, exactly.* B 10.
- ἀ-τρέμας** (τρέμω), adv.: *still, motionless.* B 200, E 524.
- Ἄτρεΐς**, -έος: *Atreus, son of Pelops, father of Agamemnon and Menelaus.* B 105 f.
- ἄ-τρομος** (τρέμω): *(without trembling), fearless.* E 126.
- ἀτρύγετος**: *restless.* Epithet of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as *barren*.)
- ἀτρυτώνη**: *unwearied, invincible.* Epithet of Athena. B 157, E 115.
- ἀτύζομαι**, aor. partic. ἀτυχθείς: *am confused, am frightened.* Z 468.
- Ἄτυμνιάδης**: *son of Atymnius, Mydon.* E 581.
- αὔ**, conj.: *again, anew, on the other hand, but now* (forming a transition). Cf. ἀτάρ, αὐτάρ, αὔτε.
- Αὔγαια**, pl.: (1) Lacedaemonian town. B 583. (2) Locrian town. B 532.
- αὐγή**: *gleam, brightness.* B 456.
- Αὐγηιάδης**: *son of Augēas, Agasthenes.* B 624.
- αὐδάω**, 3d pers. impf. ᾗδα, iterative aor. αὐδήσασκε (αὐδή): *speak. τόσον αὐδήσασκε: shouted so loud* (of Stentor). E 786.
- αὐδῆ**: *voice, speech.* A 249.
- αὐερύω**, aor. αὐέρυσαν (ἀνά, φερύω, ἀν φερνω, ἄφφερνω): *draw up.* § 29 c.
- αὐθι**, adv.: *right there, there, here.*
- αὐλή**: *courtyard, court* (situated before the house; the πρόθυρον and αἶθουσα lead from it into the house); *farmyard.* E 138, Z 247.
- Αὐλῖς**, -ίδος: *Aulis, a Boeotian harbor on the Eurῖpus (opposite Chalcis in Euboea), where the Achaean forces gathered in order to set sail together for Troy.* B 303 ff., 496.
- αὐλ-ῶπις**, -ιδος (αὐλός, ὦψ): *with high reed.* Epithet of a helmet, with high reedlike standard for the crest. (Or, *with holes in the visor for the eyes.*) E 182. See κόρυς.
- αὐτάρ** (αὐτε ἄρ): *on the other hand, but, yet.* Equiv. to ἀτάρ.
- αὐ-τε**, conj.: *again, anew, but; in general equiv. to αὐ.* A 202.
- αὐτή** (αὖω): *shout, battle cry.*
- αὐτ-ἡμαρ**: *the same day, that very day.*
- αὐτίκα** (αὐτός), adv.: *at once, straightway.* A 199, 386, 539.
- αὐτις** (αὖ), adv.: *again, a second time, afterwards, back again.* A 27.

αὐτόθι (αὐτός) [αὐτοῦ], adv.: *right there*. Cf. αὐθι. Γ 428.

αὐτο-κασίγνητος: *own brother*.

αὐτό-ματος (automaton): *of (his) own accord*. B 408.

αὐτός, αὐτή, αὐτό, intensive pron.: *self*, generally of the 3d pers., *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in English. αὐτός contrasts the man with his associates, his adversaries, his horses, his clothing, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. *in person, alone (by himself), of free will*. τὴν αὐτὴν ὁδόν is equiv. to Attic ταύτην τὴν αὐτὴν ὁδόν. οὗτός is equiv. to οὗτος ὁ αὐτός. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. ἐμὸν αὐτοῦ κλέος (since ἐμὸν is equiv. to ἐμοῦ), τὰ σ' αὐτῆς ἔργα (since σά is equiv. to σοῦ).

αὐτοῦ (strictly local gen. of αὐτός), adv.: *in the same place, right there, right here*. Cf. αὐθι, αὐτόθι. A 428.

Αὐτο-φόνος: a Theban. Δ 395.

αὐτως (αὐτός), adv.: *in the same way*.

The connection alone decides the exact meaning. A large variety of translations is required; e.g.

as I am, without occasion, wholly, vainly, mere. § 42 i, k. A 133.

αὐχὴν, -ένος: *neck*. E 147, 161.

αὔω, aor. ἤνυσε and αὔσεν: *shout*.

ἀφ-αιρέομαι: see ἀπο-αιρέομαι, *take away*.

ἀφ-αμαρτάνω, aor. partic. ἀφαμαρτούση: *lose, am bereft*. Z 411.

ἀφ-αμαρτο-επής, -ές (ἔπος): *erring in speech, uttering idle words*. Γ 215.

ἄ-φαντος (φαίνω): *unseen, out of sight, destroyed*. Z 60.

ἄφαρ, adv.: *straightway*. A 349.

ἀφάω, pres. partic. ἀφώωντα (§ 47 c) (ἄπτομαι, ἀφή): *handle*. Z 322.

ἀφ-εῖη, aor. opt. of ἀφίημι (send off): *hurl*. Γ 317.

ἀφ-ελοντο: aor. of ἀποαιρέομαι, *take away*. B 600.

ἄφενος, -εος: *plenty, wealth*. A 171.

ἀφ-έσταντε: *stand aloof*, perf. of ἀφίστημι, *set at a distance*. Δ 340.

ἀφ-ήσω: fut. of ἀφίημι, *send away*.

ἄ-φθιτος (φθίνω): *imperishable, indestructible*. B 46.

ἀφ-ίημι, impf. ἀφίει, fut. ἀφήσω, aor. opt. ἀφείη: *dismiss, send off, hurl*. A 25.

ἀφ-ικάνω: *come*; as perf. *am come*.

ἀφ-ίστημι, aor. ἀπέστη, perf. ἀφέσταντε: *set at a distance*, aor. and perf. intrans. *stand at a distance, stand aloof*. Δ 340.

ἀφνειός (ἄφενος): *rich, wealthy, abounding (with gen. of fullness)*.

ἀφ-ορμάομαι, aor. opt. pass. ἀφορμηθεῖεν: *set out*. B 794.

ἀφώωντα: partic. of ἀφάω, *handle*.

ἀφραδέως: *thoughtlessly, inconsiderately*. Γ 436.

ἀφραδίη: *thoughtlessness, folly, ignorance*. Β 368, Ε 649.

ἀφραίνω (φρήν): *am a fool. ἀφραΐνοντα, playing the fool*. Β 258.

Ἀφροδίτη: *Aphrodite, Venus*, daughter of Zeus and Dione (Ε 348, 370 f.), wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.

ἀφρός (ὄμβρος, imber): *foam*. Ε 599.

ἄφρων, -ονος (φρήν): *simpleton*.

ἄφυλλος (φύλλον): *leafless*. Β 425.

ἀφύσσω, fut. ἀφύξειν: *draw (water or wine), collect, heap up (wealth)*.

Ἀχαιιάδες, -άδων, pl. adj. as subst.: *Achaean women*. § 39 g. Ε 422.

Ἀχαιίς, -ίδος (sc. γῆ): *Achaean, Achaea*. Ἀχαιΐδες (§ 39 g): *Achaean women* (contemptuously used of the men). Β 235.

Ἀχαιοί: *Achaean*; pl. Achivi, the Achaeans. The most powerful race of the Greeks at the time of the Trojan War. Phthiōtis (in Thessaly) was one of their principal seats. Homer uses this name more freq. than any other for all the Greeks (§ 22 e). Their epithets are *εὐκνήμιδες, well greaved, κάρη κομόωντες, long haired, χαλκοχίτωνες, bronze clad*.

ἀχέω or ἀχέω (ἄχος): *grieve, sorrow, am troubled (θυμόν, in heart)*.

ἄχθομαι (ἄχθος): *am burdened, distressed*. Ε 354, 361.

Ἀχιλλεύς or Ἀχιλεύς, -ῆος: *Achilles*, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the *Iliad*. During the siege he had captured twelve Trojan cities on the coast and eleven in the interior. Ι 328 ff. Among his prizes was the youthful Briseïs, whom Agamemnon unjustly takes from him. This act of the king leads to the μῆνις of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in ΙΙ). In the Nineteenth Book of the *Iliad*, Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book and - ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

ἄχλυσ, -ύος: *mist, darkness*. Ε 696.

ἄχνη: *foam (of the sea), chaff (of grain)*. Δ 426, Ε 499.

ἄχνημαι (ἄχος): *grieve, am troubled*. Cf. ἀκαχίζω, ἀχέω. Α 103.

ἄχος, -εος: *grief, sadness*. Α 188.

ἀ-χρεῖον, neut. adv.: *aimless. ἀχρεῖον ιδών: looking silly, casting a foolish look*. Β 269.

ἄχρις, adv.: *completely, wholly*.

ἄχυρμητή (ἄχυρον): *place where the chaff falls as it is winnowed; loosely, heap of chaff*. Ε 502.

ἄψ, adv.: *back, back again, backward*.

ἀψίς, ἱδός (ἄπτω): *mesh*. E 487.

ᾄψ-ορρος (ὄρνυμι), adj.: *returning, back*. ᾄψορρον, adv.: *back*.

ᾄω, aor. ᾄσαι (satis): *sate*. E 289.

ᾄωρτο: *hung*, plpf. of ᾄειρω, *lift*.

B

βάζω: *speak, say, utter*. Δ 355.

βαθύς, βαθεῖα, βαθύ, fem. gen. βαθέης or βαθείης: *deep, deep bayed, extended, high* (of standing grain).

βαθύ-σχοινος: *reedy, bearing tall reeds*. Epithet of the Asōpus. Δ 383.

βαίνω, fut. βήσομαι, 1st aor. trans.

βήσε, subjv. βήσομεν [βήσωμεν],

aor. mid. βήσετο, 2d aor. intrans.

ἔβην, perf. 3d pers. pl. βεβάασι,

plpf. (ἐ)βεβήκει(ν): *go, come,*

walk; 1st aor. act. *cause to go*;

2d aor. act., inceptive, *set out*.

βεβάασι ἐνιαυτοί: *years have passed*.

ἔβαν φέρουσαι: (*set out carrying*),

carried away; cf. οἴχεσθαι προφέ-

ρουσα. (Cf. βάσσω, βίβημι, βηλός,

βωμός.)

βάλλω, aor. (ἐ)βαλον, aor. mid. as

pass. βλήτο, perf. βέβληται, plpf.

βεβλήκειν (§ 30 k): *throw, hurl,*

shoot, hit with a missile. βαλέ-

την ἐν χερσίν: *laid in the arms*.

βάλε κύκλα: *placed the wheels*.

φιλότητα βάλλωμεν: *shall we make*

friendship. ἐν φρεσὶ βάλλειο: *re-*

ceive in thy mind, take to heart.

Cf. βέλος.

βάν: for ἔβαν [ἔβησαν, § 44 n], *set*

out; aor. of βαίνω, *go*. Δ 209.

βαρβαρό-φωνος (φωνή): *rough-voiced*, with reference to the harshness of the Carian dialect. The word βάρβαρος for *non-Greek, foreigner*, is not found in Homer, just as the poet has no one word for *all Greece*. B 867.

βαρύνω (βαρύς): *weigh down, oppress*. E 664.

βαρύς, βαρεῖα, βαρύ (gravis): *heavy, mighty, violent, grievous*. βαρὺ στενάχων: *groaning heavily*. A 364.

βάς: aor. partic. of βαίνω, *go*.

βασιλεύς, -ῆος: *king, prince*. This title is applied more freely than ἄναξ. Γ 179.

βασιλεύω, fut. βασιλεύσομεν: *am king (queen), reign*. Z 425.

βασιλῆϊς, -ίδος, fem.: *pertaining to the king, royal*. Z 193.

βάσσω (βαίνω): *go, come*. Cf. φάσσω, γηράσσω.

βάτην [ἐβήτην]: aor. dual of βαίνω, *go*. A 327, E 778.

Βατία (βάτος): *Thornhill, a hill near Troy, before the Scaean Gate*. B 813.

βεβαᾶσι perf., βεβήκειν (§§ 30 k, 44 b) plpf.: of βαίνω, *go*. B 134, A 221.

βεβλήαι, βέβληται: perf. pass. of βάλλω, *hit*. E 103, 284.

βεβρώθω (βιβρώσσω): *eat, devour*. Δ 35.

βείω [βῶ, § 52 c]: aor. subjv. of βαίνω, *go*.

Βελλεροφόντης: *Bellerophon, son of Glaucus, grandson of Sisyphus*. His story is rehearsed at length. Z 153-201.

βέλος, -εος (βάλλω): *missile, arrow*.
 βένθος, -εος (βαθύς): *depth*. A 358.
 βῆ [ἐβη], βήσετο [ἐβήσατο], βή-
 σομεν [βήσωμεν], βῆω or βείω [βῶ,
 § 52 c]: *aor. of βαίνω, go*. The
 1st aor. is transitive.
 βηλός (βαίνω): *threshold*. A 591.
 Βῆσσα: *Locrian town*. B 532.
 βῆσσα: *glen, ravine*. B 532, Γ 34.
 Βίας, -αντος: *a lieutenant of Nestor*.
 Δ 296.
 βίβημι (βαίνω): *go*. μακρὰ βιβάντα:
with long strides. Γ 22.
 βίη: *might, strength, for attack; pl.*
deeds of violence, violence. Freq.
 in periphrasis (cf. μένος, σθένος,
 κῆρ). § 16 d. Πριάμοιο βίη: *the*
might of Priam, the mighty Priam.
 βίη Ἡρακλεΐη: *the mighty Her-*
acles.
 βίη-φιν, *old locat.: in might*. Δ 325.
 βίος: *bow*. Δ 125.
 βίοςτος (βίος): *life, means of life,*
wealth. E 544, Z 14.
 βλάπτω, *aor. pass. partic. βλαφθέντε:*
weaken, hinder, hold back. Z 39.
 βλήμενος, βλήσθαι, βλήτο: *aor. mid.*
as pass. of βάλλω, hit. § 50 d.
 βλώσκω, *aor. partic. μολούσα: go*.
 § 30 g.
 Βοάγριος: *a stream in eastern Lo-*
cris, emptying into the sea oppo-
site the northwest corner of
Euboea. B 533.
 βοάω, *pres. partic. βοόωντες (§ 47 c)*
(βοή): shout, cry aloud. B 97.
 βοείη (βοῦς): *oxhide (sc. δορά, see on*
A 54), shield of oxhide (sc. ἀσπίς).
 E 452.

βόειος (βοῦς): *of cattle*. νεῦρα βόεια:
ox sinews, bowstring. Δ 122.
 βοή: *shout, outcry*. βοὴν ἀγαθός:
good at the war cry, valiant in war
(esp. of Menelaus and Diomed).
 This was an important quality in
 battle when trumpets were not
 used.
 Βοίβη: *Boebe in Thessaly, not far*
from Pherae, on the lake to which
it gives its name. B 712.
 Βοιβηίς, -ιδος: *of Boebe*. Βοιβηὶς
 λίμνη: *Boebian lake*. B 711.
 Βοιωτοί: *the Boeotians*. B 494, 510,
 E 710.
 βοόωντες: *partic. of βοάω, shout*.
 Βορέης, *gen. Βορέας: Boreas, North*
wind. (See ἄνεμος.) E 524.
 βόσκω (βοῦς, botany): *pasture, feed*.
 E 162.
 βότρυδόν (βότρυς), *adv.: in clusters*
like grapes, of swarms of bees.
 B 89.
 βουβών, -ῶνος: *groin*. Δ 492.
 βουκολέω (βουκόλος): *tend cattle*.
 Βουκολίων, -ωνος (*bucolic*): *eldest son*
of Laomedon. Z 22.
 βουλευτής: *councilor, member of the*
βουλή. Z 114.
 βουλεύω, *fut. βουλεύσομεν, aor. βου-*
λεύσατο (βουλή): advise, counsel:
mid. deliberate, plan. B 347.
 βουλή: *advice, counsel, plan, will,*
purpose; council, composed of
γέροντες, elders. A 5, B 53.
 βουλη-φόρος: *counsel-giver, councilor*.
Epithet of princes. E 180.
 βούλομαι (βουλή, volo): *wish, will,*
prefer. Because of its comparative

idea, it is sometimes followed by ἦ, like βούλομαι μᾶλλον. A 117.

βου-πλήξ, -ῆγος (πλήσσω): *ox-goad, whip*. Z 135.

Βουπράσιον: ancient town in northern Elis. B 615.

βοῦς, gen. βοός, nom. pl. βόες, dat. pl. βόεσσι or βουσί, acc. pl. βόας or βοῦς (bos, cow): *ox, cow*; pl. *cattle*.

βο-ῶπις, -ιδος (βοῦς, ὤψ): (*ox-eyed, calm eyed, soft eyed*, i.e. with deep, majestically quiet eyes. Epithet esp. of Hera, βοῶπις πότνια Ἥρη. Cf. λευκώλενος.

βράχω: *roar, grate loudly*. E 859.

βρέμω, mid. βρέμομαι: *roar*. μέγала βρέμει: *roars loudly, beats with a roar*. B 210, Δ 425.

βρεχμός: *forehead*. E 586.

Βριάρεως: a hundred-armed giant, called *Briareüs* by the gods, but Αἰγαίων by men. A 403.

βρίζω (βρίθω): *am sluggish, inactive*. Δ 223.

βρίθουσῆ: *weight, burden, load*.

βριθύς, -εία, -ύ: *heavy*. E 746.

Βρισεύς, -ῆος: *Brises, father of Briseïs*. A 392.

Βρισηίς, -ίδος: *daughter of Brises, a beloved captive of Achilles, from whom she was taken unjustly by Agamemnon. She was returned to Achilles after the reconciliation, in the Nineteenth Book of the Iliad. Only her 'patronymic' is used by Homer (§ 30 g), and perhaps this means only maiden from Brisa (or Bresa) on*

Lesbos. In the sack of Lyrnessus by Achilles her husband and her three brothers had been slain. A 184, 336, B 689, T 245 f., 282 ff.

βροτό-εις, -εντος (βρότος): *bloody, gory*. Z 480.

βροτο-λοιγός (βροτός): *man-destroying*. Epithet of Ares. E 518, 846.

βροτός (μορτός, μορ-τος, mors): *mortal*, both as adj. and subst. § 30 g.

Βρῦσειαί, pl.: a Lacedaemonian town. B 583.

βωμός (βαίνω): (*base*), altar. A 440.

Βῶρος: a Trojan ally. E 44.

βωτι-άνειρα: *men- (hero-) nourishing*. Epithet of Phthia. A 155.

Γ

γαῖα: *earth, land, ground*. Opposed sometimes to the heavens, sometimes to water. Equivalent to γῆ, αἶα. A 254, B 95.

γαίω (gaudeo): *rejoice, exult*. Cf. γηθέω. A 405.

γάλα, gen. γάλακτος (lac): *milk*.

γαλώως, dat. γαλόω (glos): *husband's sister*. (The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law*.) Γ 122, Z 378.

γαμβρός (γάμος): *connection by marriage, daughter's husband, sister's husband*. E 474, Z 177.

γάμος: *marriage*. E 429.

Γανυ-μήδης, -εος (Glad-hearted) (μῆ-δος): *Ganymed, son of Tros*

(founder and king of Troy), grandson of Dardanus; because of his beauty, carried away by the gods to be the cupbearer of Zeus. E 266, Y 232.

γάρ (γέ, ἄρα), causal particle: *for*.

It often introduces the reason or explanation of something that is merely implied. Sometimes it seems to retain the force of the two particles of which it is composed, and cannot be translated by *for*, but 'marks a statement as certain and incontestable.'

γαστήρ, -έρος, f. (gastric): *belly, stomach, womb*.

γέ: an enclitic particle, which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice or by arrangement of words. In several cases γ' was wrongly inserted by the copyists, after some other consonant had been lost.

γεγάσι, are, 3d pl., γεγαῶτας partic.: perf. of γίγνομαι, *am born*. B 866.

γείνομαι, aor. ἐγείναο (γίγνομαι): *am born*; aor. *begot, bore*. A 280.

γελᾶω, aor. ἐγέλασσε, aor. partic. γελάσασα (γέλος): *laugh*; aor. *fell to laughing, burst into a laugh*.

γελοῖος: *laughable, what would raise a laugh*. B 215.

γέλως (or γέλος, § 37 b): *laughter*.

γενεή (γένος) and γενέθλη: *race, gen-*

eration, breed, stock (of horses).

γενεῇ: *in age*. γενέθλη ἀργύρου: *fatherland of silver*. B 857.

γενέσθαι, γένητο: aor. of γίγνομαι, *become, am born*. Γ 323.

γενναῖος (γένος): *suited to (my) birth, in (my) nature*. E 253.

γένος, -εος (genus): *race, family, birth, descent*. γένει ὕστερος: *later by birth, in age, younger*. Γ 215.

γεραιός (γῆρας) 3: *old, full of years*; subst. *old man, aged man*. γεραιαί: *matrons, fem. of γέροντες*. Z 296.

γέρανος (grus, crane): *crane*. B 460.

γεραρός (γῆρας): *stately*. Γ 170.

γεραρώτερος: *more stately*. Γ 211.

γέρας, pl. γέρα: *prize of honor*.

Booty taken on marauding expeditions was the common property of the army only after the several prizes of honor had been distributed to the chiefs. These prizes were sometimes selected by the leaders themselves, but are often spoken of as gifts of the people. Doubtless they were distributed by the general, with the approval of the army.

Γερήνιος: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district. B 336.

γερούσιος: *of the elders* (γέροντες). Epithet of special wine broached at the 'aldermanic' dinners.

γέρων, -οντος, voc. γέρον (γῆρας): *old, aged man, greybeard*. It is strictly an adj., with δαίμων implied, in A 538. οἱ γέροντες: *elders of the people, the nobles, who without*

regard to age formed a *βουλή* or council; cf. the Spartan *γερονσία*, *senatus*, *aldermen*.

γέφυραι, pl.: *embankments*, *dikes*.

Figur. *πολέμοιο γέφυραι*, *dikes of war*, i.e. the lanes between the two opposing lines of combatants. (Often called *bridges of war*, but Homer does not use *γέφυρα* as *bridge*.) (Or, according to others, the open spaces between the different divisions of the same army.) Δ 371, E 88.

Γῆ: contracted from *γαῖα* (*γῆα*), *Earth*. Γ 104.

γῆθῶ, aor. *γῆθησεν* (*gaudeo*, *γαίω*): *rejoice*, *am glad*.

γῆθόςυνος 3: *glad*. Δ 272.

γῆρας, -ας: *old age*. Cf. *γέρων*.

γῆράσκω (*γῆρας*): *grow old*. B 663.

γῆρυς, fem.: *voice*, *cry*. Δ 437.

γίγνομαι, aor. (*ἐ*)*γένοντο*, perf. *γεγάασι* (*γένος*): *come into existence*, *am born*, *become*, *arise*. *πρὸ ὁδοῦ ἐγένοντο*: *came forward* (*πρό*) *on their march*. Δ 382.

γιγνώσκω, fut. *γνώσῃαι*, aor. *ἔγνω* or *γνῶ* (*nosco*, *know*): *recognize*, *perceive*, *learn*, *know*. E 182.

γάλας, -ας (*γάλα*): *milk*. B 471.

Γλαῦκος: *Glaucus*. (1) Son of Sisyphus, father of Bellerophon. (2) Grandson of Bellerophon, brave leader of the Lycians. B 876, Z 150 ff. See on B 876.

γλαυκῶπις, -ιδος (*γλαυκός*, *ῶψ*): *bright-eyed*, *gleaming-eyed*. Epithet of Athena, as the fierce-eyed goddess of war; cf. A 200. —

“Bright eyes.” (Homer does not mention the *γλαυξ*, *owl*.)

Γλαφύραι: Thessalian town. B 712.

γλαφυρός 3: *hollow*. B 516, Γ 119.

Γλίττας, -αντος: Boeotian town, near Thebes. B 504.

γλουτός (*clot*): *buttock*. E 66.

γλυκύς, -εῖα, -ύ, comp. *γλυκίων*: *sweet*.

γλυφίς, -ίδος: *notch* in the arrow; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers. Δ 122.

γλώσσα: *tongue*; *language*. A 249.

γνοίην: aor. opt. of *γιγνώσκω*, *know*.

γνύξ (*γόνυ*): *on the knee*. *γνύξ ἔριπε*: *fell upon his knee*. Cf. *λάξ*, *πίξ*.

γνῶ aor. ind., *γνῶ* and *γνώσῃαι* [*γνῶσι*] aor. subjv., *γνώμεναι* aor. inf. [*γνῶναι*], *γνώσῃαι* fut. ind.: of *γιγνώσκω*, *know*, *learn*, *recognize*. A 411, B 349.

γνωτός (*γίγνομαι*) 3: *brother*. Γ 174.

γοάω, pres. partic. fem. *γοόωσα* (§ 47 c), aor. *γόον* (*γόςος*): *groan*, *lament with groans*. E 413, Z 500.

Γονέισσα: Achaean town near Pelene. B 573.

γόνος (*γίγνομαι*): *offspring*, *son*.

γόνυ, nom. or acc. pl. *γούνατα* and *γούνα*, gen. pl. *γούνων*, dat. pl. *γούνασι* (*γονῆ*, genu, *knee*): *knee*. The knees were to the ancients the seat of bodily strength (knees tremble in time of fear), hence *γούνατ' ἔλυσεν*, *loosed his knees*, *took away his strength*, i.e. disabled him. In entreaties, the suppliant

clasped the knees of him from whom he sought the favor. λαβὼν ἐλλίσσεται γούνων: *clasped his knees and besought him.* A 500.

γόνον: aor. of γοᾶω, *lament.* Z 500.

γόος: *groan, lamentation.* Z 499.

Γόργειος 3: *of the Gorgon, Gorgon's.*

Γόρτυς, -ῦνος: *Gortys or Gortyna, an important town in Crete.* B 646.

γούνα or γούνατα, acc. pl., γούνασι dat. pl.: of γόνυ, *knee.* Z 511.

γουνάζομαι, fut. γονάσσομαι (γόνυ): *supplicate, entreat.* See γόνυ.

Γουνεύς, -ῆος: *leader of the Enians before Troy.* B 748.

Γραῖα: *Graea, a Boeotian town near Orōpus from which the later name Γραικοί (Greeks) is thought to be derived.* B 498.

γράφω, aor. partic. γράψας (*carve*): *scratch, cut.* γράψας ἐν πίνακι: *cutting on a tablet.* Possibly this was not *writing* with an alphabet, but a pictorial representation of what had been done or was to be done. Z 169.

γρηῦς, dat. γρηῖ: *old woman.* Γ 386.

γυῖον: *curved, curved plate of the armor.* E 99.

Γυγαίη (λίμνη): *the Gygaean lake in Lydia, near Sardis, and the nymph of that lake.* B 865.

γυῖον: (*joint*), *limb, member* (of knees, feet, arms, hands). τρόμος ἔλλαβε γυῖα: *trembling seized his limbs.* γυῖα δ' ἔθηκεν ἐλαφρά: *made his limbs light.* Γ 34.

γυναι-μανής, -έος (μαίνω): *woman-mad, of Paris.* Γ 39.

γυνή, dat. γυναικί, acc. γυναῖκα, voc. γύναι (*queen*): *woman, wife.* A 348.

Γυρτώνη: *town of the Lapithae, in Pelasgiotis.* B 738.

γύψ, γυψός: *vulture.* Δ 237.

Δ

δαήμεναι (aor. inf.), aor. subjv. δαῶμεν: *learn; used as pass. of διδάσκω, teach.* B 299, Z 150.

δᾶήρ, -έρος: *husband's brother.* Γ 180.

δαιδάλεος 3: *cunningly wrought, richly ornamented.* Z 418.

δαίδαλον (cf. *Daedalus*): *cunning work.*

δαῖζω, aor. inf. δαῖξαι: *rend, cleave.*

δαιμόνιος (δαίμων) 3: (*one under the influence of a divinity*), *strange goddess, sir! δαιμόνιε: my poor wife (or husband), Madam!* The connection must determine the exact force.

δαίμων, -ονος: *divinity; much like θεός, but esp. of the gods in relation with men. (Never demon.)*

δαίνυμαι: *feast.* Cf. δατέομαι.

δαῖς, gen. δαιτός (δαίνυμαι): *feast.*

δαιτρόν: *measured portion.* Δ 262.

δαῖ-φρων, -ονος: *fiery-hearted, valiant.*

δαῖω, plpf. δεδήειν (§ 44 b): *kindle; plpf. had blazed forth, was blazing.*

δάκνω, aor. δάκε: *bite, figur. sting.*

δάκρυ (lacruma, *tear*): *tear.*

δακρυό-εις, -εσσα: *tearful, shedding tears, bringing tears.* Z 455.

δάκρυον: *equiv. to δάκρυ, tear.*

δακρύω, aor. **δακρύσας**: *weep, shed tears*; aor. *fell to weeping*. A 349.

δάμαρ, -αρτος: *wife, spouse*. Γ 122.

δάμνημι, impf. **ἐδάμνα**, fut. **δαμῶ** and **δαμώσιν**, aor. (**ἐ**)**δάμασσα**, aor. pass. **ἐδάμη**, aor./ subjv. pass. **δαμήης**, perf. pass. **δεδμήμεσθα**, plpf. pass. **δεδμήατο**, aor. partic. **δμηθέντα** (*domare, tame*): *bring into subjection, subdue, overcome, conquer, master*.

Δαναοί: the Danaëns; strictly descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy like **Ἀχαιοί** and **Ἀργεῖοι** (§ 22 e). They are called **ταχύπωλοι** (*with swift steeds*).

δάπεδον: *floor, pavement*. Δ 2.

δάπτω, aor. **ἔδασεν**: *devour, tear*.

Δαρδανίδης: *son of Dardanus*. Epithet esp. of his descendant Priam.

Δαρδάνιος 3 and **Δάρδανος**: *Dardanian*: pl. *the Dardanians*, inhabitants of the country around Troy, led by Aeneas. B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to **Τροίη**, the *Troad*) and the great-grandfather of Ilus (who gave his name to **Ἴλιος** and was father of Laomedon and grandfather of Priam). Υ 215 ff.

Δάρης, -ητος: *Dares*, priest of Hephaestus, in Troy. E 9 ff.

δασμός (**δαίω**, **δατέομαι**): *distribution, division*, of the spoils. A 166.

δατέομαι, aor. **δάσαντο**, perf. pass.

δέδασται: *divide among themselves, distribute*. Cf. **δαίνυμαι**, **δαιτρὸν**.

Δαυλῖς, -ίδος: *Daulis*, Phocian town, on a height east of Delphi. B 520.

δα-φοινός: *all blood-red*. § 40 d.

δαῶμεν: *learn*, aor. subjv. pass. of **διδάσκω**, *teach*. B 299.

δέ, conj.: *but, and*. Freq. **δέ** is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction or a survival of the older and simpler 'paratactic' or 'coördinate' construction. Freq. a clause with **δέ** is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence **δέ** may often be translated *for, though, while*.

-δέ: inseparable enclitic particle; e.g. **ἀγορήνδε**, *to the agora*; **οἰκόνδε**, *to the house, homeward*. § 33 e.

δέγμενος: *waiting*: aor. of **δέχομαι**, *receive, expect*. B 794.

δέδασται: perf. of **δατέομαι**, *divide*.

δεδεγμένος: *waiting, on the watch*, perf. partic. of **δέχομαι**. Δ 107.

δέδεξο: *receive* (in hostile sense), perf. inv. of **δέχομαι**. E 228.

δέδετο: plpf. pass. of **δέω**, *bind*.

δέδηεν: *was blazing*; plpf. of **δαίω**, *kindle*. § 44 b. B 93.

δεδμήατο (§ 44 l) plpf., **δεδμήμεσθα** perf.: *were (are) subject*; pass. of **δάμνημι**, *subdue*. Γ 183, E 878.

δεδημένοι: perf. pass. of **δέμω**, *build*.

δέδοται: perf. pass. of **δίδωμι**, *give*.

δειδέατο: *were pledging*; plpf. mid.

- of δέικνυμαι, (*extend the hand*),
greet, honor. Δ 4.
- δειδήμων, -ονος (δείδω): *fearful, cowardly*. Γ 56.
- δειδίσσομαι (δείδω): *frighten; am frightened*. Δ 184.
- δείδω, aor. (ξ)δαισεν, perf. δαίδοικα, perf. imv. δαίδιθι, perf. partic. δειδιότες, plpf. ἐδείδιμεν (δφείδω, δέος): *fear, am afraid*. Since the stem originally began with two consonants, a short vowel is often 'long by position' before it.
- δείκνυμαι, plpf. as aor. δειδέχατο: *pledge, greet*. Δ 4.
- δείκνυμι, aor. δείξεν: *point out, show*. E 870.
- δειλός (δέος) 3: *cowardly, worthless, miserable*. A 293.
- δείμα, -ατος (δέος): *fright, terror*.
- Δειμός: *Terror, attendant of Ares*. See Ἄρης. Δ 440.
- δεινός (δέος) 3: *terrible, fearful, dread*.
δεινὸν ἔνευεν: *nodded terribly*. Γ 337.
- δεῖπνον: *dinner; the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon*. Cf. ἄριστον, *breakfast; δόρπον, supper*. B 381.
- δεῖρῃ: *neck*. Γ 371.
- δεῖσε: aor. of δείδω, *fear*. E 623.
- δέκα (decem, *ten*): indecl. *ten*.
As a round number. B 489, Δ 347.
- δεκάς, -άδος, f.: *decade, squad of ten*.
- δεκάτος 3: *tenth*. δεκάτῃ: *on the tenth day; sc. ἡμέρῃ*. See on A 54.
- δεκά-χίλοι: *ten thousand*. E 860.
- δέκτο: aor. of δέχομαι, *accept*.
- δέμας: *build, stature, form*. A 115.
- δέμω, perf. pass. δεδημένοι: *build*.
- δένδρεον: *tree*. (δενδρέω is disyllabic.)
- δέξαι, δέξασθαι: aor. of δέχομαι, *receive*. A 112, E 227, Z 46.
- δεξιή: (sc. χεῖρ), *right hand, pledge*.
- δεξιός 3 and δεξιτερός (dexter) 3: *right, on the right*. δεξιτερή: *right hand*.
- δέος, -εος (δφείος): *fear, dread*. A 515.
- δέπας, dat. pl. δεπάεσσιν: *goblet, beaker, cup*. Cf. κύπελλον. A 471.
- δέρκομαι: *look, see, have sight*. A 88.
- δέρμα, -ατος: *hide, leather* (of a shield). Z 117.
- δέρω, aor. ἔδειραν: *flay*. A 459.
- δεσμός (δέω): *bond, halter* (of a horse). Z 507.
- δεύομαι, opt. δευοίατο [δούειν, δόειν, § 44 I]: *lack, am in want*.
- δεῦρο, δεύρω (Γ 240), adv.: *hither*.
Sometimes as an interjection, *come hither!* A 153, B 138.
- δεύτερον, adv.: *second, next*. A 513.
- δεύτερος: *second, next*. Γ 349.
- δεύω: *moisten, wet*. B 471.
- δέχομαι, aor. (ἐ)δέξατο, aor. inf. δέχθαι, perf. imv. δέδεξο, fut. perf. as fut. δεδέξομαι: *receive, take, accept, welcome; await, receive* (in hostile sense). A 23.
- δέω, aor. (ξ)δησαν, plpf. δέδετο: *bind, fetter*. Cf. δεσμός. A 406.
- δή, temporal and determinative particle: *now, already, at length; clearly, just*. No English particles correspond to many of its uses. Freq. with imv. and opt., and

with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases *δὴ τότε*, *δὴ γάρ*. *It forms one syllable (by 'synizesis,' § 25) with the first syllable of *αὐτε*, *αὖ*, and of *οὕτως*, and several other words, — in these cases being originally perhaps a 'weak form' *δέ* which was related to *δή*, as *μέν* is to *μήν*.

δηθά (*δῆν*), adv.: *long, for a long time*. B 435, E 587.

δηθύνω: *delay, tarry*. Z 519.

Δηϊκόων, -ωντος: a Trojan killed by Agamemnon. E 534.

δήιος (*δαίω*): *blazing, devouring, destroying, hostile*; pl. *enemies*.

δηιοτής, -ήτος (*δήμος*): *strife, conflict*. Γ 20, E 348.

δηῖω, impf. *δῆσυν*, aor. subjv. *δηώσωσιν*, aor. pass. partic. *δηωθέντων*: *slay, cut down, destroy*.

Δηϊπύλος: comrade of Sthenelus. E 325.

δηλέομαι, aor. (*ἐ*)*δηλήσαντο*: *harm, wrong, lay waste*. Γ 107.

Δημήτηρ, gen. *Δήμητρος*: *Demeter, Ceres*. She is not one of the more important gods. B 696, E 500.

δημο-βόρος (*δήμιος*, *βιβρώσκω*): *devouring the goods of the people*. A 231.

δημο-γέρον, -οντος: *elder of the people, in Troy*. Γ 149, A 372.

Δημοκόων, -ωντος: son of Priam, slain by Odysseus. Δ 499.

δήμιος: *country, land*; *people*. *δήμου ἄνδρα*: *man of the people, common*

man, contrasted with the nobles. B 198, Γ 50, Z 158.

δῆν (*δρην*), adv.: *long, for a long time, long-lived*. Cf. *δηθά*. A 512.

δηναιός (*δῆν*): *long-lived*. E 407.

δῆνος, -εος, pl.: *thoughts*. Δ 361.

δηώω: see *δηῖω*, *slay, destroy*.

δηρόν, adv.: *long*. Cf. *δηθά*, *δῆν*.

δῆσαν: aor. of *δέω*, *bind*. E 386.

δηωθέντων aor. pass. partic., *δηώσωσιν* aor. subjv.: of *δηῖω*, *slay*.

Δία: acc. of *Ζεύς*. A 394.

δια, fem. of *διος*: *magnificent, divine*.

διά (*δύο*, *dis*, *twain*), adv. and prep. with gen. and acc.: *between, through, in different directions*. (1) Adv. *διὰ κτήσιν दाτέοντο*: *divided (parted) among them the property*; *διὰ τρεῖα κοσμηθέντες*: *divided in three tribes*. (2) With gen. *διὰ ἀσπίδος*: *through the shield*. (3) With acc. *διὰ ὑσμίνας*: *through (by means of) the conflicts*; *διὰ νύκτα*: *during the night*; *διὰ μαντοσύνην*: *(on account of), by means of his gift of prophecy*.

In composition with verbs, *διά* indicates motion through something, completion, separation, reciprocal relation.

δια-θρύπτω, aor. pass. partic. *διατρυφέν*: *break in pieces*. Γ 363.

δια-κλάζω, aor. partic. *διακλάσσας*: *break in pieces*. E 216.

δια-κοσμέω, aor. opt. pass. *διακοσμηθῆμιν* (*κόσμος*): *divide and arrange*. Cf. *dispono*. B 126.

δια-κρίνω, fut. *διακρινέει*, aor. pass. *διέκριθεν* [*διεκρίθησαν*], aor. inf.

- pass. διακρινθήμεναι: *separate, part, arrange in divisions.* B 475.
- διακόπος: *messenger, guide.* Epithet of Hermes, generally connected with ἀργειφόντης. B 103.
- δι-αμάω, aor. διάμησε: (*mow through*), *cut through.* Γ 359.
- δι-αμετρέω (μέτρον): *measure off ground for a combat.* Γ 315.
- δι-αμετρητός: *measured off.* Γ 344.
- δι-αμ-περές, adv.: *through and through, completely through, right through.*
- δι-άν-διχα, adv.: *in two ways.* A 189.
- δι-α-πέρθω, aor. inf. διαπέρσαι, aor. διεπράθομεν: *sack, lay waste.*
- δι-α-πορθέω, aor. partic. διαπορθήσας: *sack, destroy.* B 691.
- δι-α-πρήσσω (περάω): *accomplish, traverse (go, pass through); intrans. advance.* With gen. πε-δίω: *on the plain.* B 785.
- δι-α-πρό, adv.: *forward and through, right through.* Δ 138, E 66.
- δι-α-ρραίω, aor. inf. διαρραῖσαι: *tear in pieces, rend.* B 473.
- δι-α-σκιδνῆμι: *send in different directions, scatter.* E 526.
- δι-α-σσεύω, plpf. δίσσυντο as aor.: *rush through.* B 450, E 661.
- δι-α-στήτην: (*stood apart*), *separated;* aor. of δίστημι, *separate.* A 6.
- δι-α-τμήγω, aor. pass. διέτμαγεν [διετμάγησαν]: (*cut through*), *separate.*
- δι-α-τρίβω: (*wear away*), *hinder, attempt to check.* Δ 42.
- δι-α-τρυφέν: aor. pass partic. of δια-θρύπτω, *break in pieces.* Γ 363.
- δι-δάσκω, aor. δίδαξε, aor. pass. ἐδάην, aor. subjv. pass. δαῶμεν (disco, doceo): *teach, instruct.* E 51.
- διδυμάων, -ονος (δίδυμος, two): *twin.*
- δίδωμι, 3d pl. pres. διδούσιν (§ 52 a), impf. δίδου, fut. δώσω, aor. (ξ)δω-κε(ν) and δόσαν, 3d sing. aor. subjv. δώησι or δῶσι, 3d pl. aor. subjv. δώσιν or δώωσιν, aor. inv. δός, aor. inf. δόμεναι, δόμεν, or δούναι, perf. pass. δέδοται (do): *give, grant.*
- δίε: impf. of δίω, *fear.* E 566.
- δι-είρομαι: *ask, inquire.* A 550.
- δι-εκόσμεον: impf. of διακοσμέω, *ar- range in order.* B 476.
- δι-έκριθεν [διεκρίθησαν]: aor. pass. of διακρίνω, *separate into tribes.*
- δι-έξι-εμι, inf. διεξιμέναι: *go forth through (the gates).* Z 393.
- δι-επράθομεν: aor. of διαπέρθω, *sack.*
- δι-έπω: *perform, accomplish; stride through.* A 166, B 207.
- δι-έρχομαι: *pass through.* Z 392.
- δι-έσσυντο: plpf. as aor. of διασσεύω, *rush through.* B 450.
- δι-έτμαγεν [διετμάγησαν]: aor. pass. of διατμήγω, *separate.* A 531.
- δι-έχω, aor. διέσχε: *hold through, reach through, pass through.* E 100.
- διζήμαι: *seek, look for.* Δ 88.
- δι-ζυξ, -υγος (ζεύγνυμι): *two-yoked, horses yoked two and two.* E 195.
- δι-ίστημι, aor. intrans. διαστήτην: *separate, stand apart.* A 6.
- διτ-φιλος: *dear to Zeus, esp. of Achil- les and Hector.* A 74, Z 318.
- δικάζω (δίκη): *judge, decide, rule.* (Cf. the Hebrew Judges, i.e. rulers.)
- δικασ-πόλος (πελ-): *minister of justice, judge.* A 238.

δινεύω (δίῃη): *stroll, wander*. Δ 541.

δινή-εις, -εντος: *eddying*. B 877.

δινωτός (δινώω) 3: *skilfully turned, well wrought, or adorned with spiral ornaments*. Γ 391.

διο-γενής, -έος (γένος): *sprung from Zeus, descended from Zeus, of kings and princes, who were under the special care of the king of the gods*. See on A 176.

Διοκλῆς, -ῆος: son of Orsilochus of Pherae in Messenia. E 542 ff.

Διομήδης, -εος: *Diomed*, son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. The Fifth Book of the *Iliad* is mainly devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He returned in safety to Argos at the close of the war. He is called *βοῶν ἀγαθός* and *κρατερός*.

Δίον: Euboean town, south of Oreüs. B 538.

δῖος, δῖα, δῖον: *glorious, divine, god-like, noble*, without reference to moral quality. Freq. epithet of Achilles and of Odysseus, having convenient metrical adaptation to the names of those heroes, allow-

ing the bucolic diaeresis (at the close of the fourth foot). § 58 i.

διο-τρέφής, -έος (τρέφω): *Zeus-nourished, Zeus-cherished, of kings, who enjoyed the special favor of Zeus*. Cf. *διογενής*. A 176.

δι-πλαξ, -ακος: *doubled, sc. χλαῖνα, a cloak so large that it was worn double*; opp. to *ἀπλοῖς*. Γ 126.

δι-πλόος: *two-fold, double*. Δ 133.

δι-πτυξ, -υχος: *double*. A 461.

δίσκος (*disk*): *discus, quoit*. The game was more like 'putting the shot' than the modern 'pitching quoits,' — the effort being to hurl the discus as far as possible.

δίφρος: (1) *footboard of chariot, chariot box, chariot*; low, open behind, with a rounded rim (*ἄντυξ*) around the front and sides. See *ἄρμα*. Γ 310. (2) *Stool, low seat without a back*. Γ 424.

δέω: *fear*. Cf. *δείδω*.

διώκω: *pursue*. E 672.

Διώνη: *Dione*, mother of Aphrodite. E 370.

Διωνῦσος: *Dionysus, Bacchus*. Son of Zeus and Semele, reared by nymphs in Thrace. The Thracian king Lycurgus attacked the nymphs, and Dionysus fled into the sea, to Thetis. Z 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus. (Cf. Ares, Demeter, Asclepius.)

Διώρης, -εος: *Epēan commander*. B 622.

δηθέντα: aor. pass. partic. of δάμνημι, *overcome, subdue*. Δ 99.

δμωή (δάμνημι): *female slave, maid*.

δνοπαλίζω: (*shake*), *slay*. Δ 472.

δοῖεν: aor. opt. of δίδωμι, *give, grant*.

δοιοί, δοιαί, δοιά, dual δοιώ: *two*.

δοκέω: *seem, appear*. Z 90.

δολιχός 3: *long*. Δ 533.

δολιχό-σκιος: *long-shadowy, casting long shadows, long*. Epithet of the lance. Γ 346, E 15, Z 126.

δολο-μήτης (μῆτις): only voc. δολομήτα, *crafty*. A 540.

Δολοπίων, -ονος: priest (ἀρητήρ) of the Scamander. E 77.

δόλος (dolus): *trick, deceit*. Γ 202.

δολο-φρονέουσα, partic. (φρήν): *devising a trick, with crafty mind*.

δόμεν, δόμεναι [δοῦναι, § 44 f]: aor. inf. of δίδωμι, *give*. A 116, Δ 379.

δόμος (δέμω, domus): *dwelling, house*.

δόντες: aor. partic. of δίδωμι, *give*.

δόρυ, gen. δουρός, dat. δουρί, dual δοῦρε, pl. δούρατα or δοῦρα: *timber, beam, spear*. See ἔγχος. It is called *bright, φαεινόν*, because of its bronze point. A 303.

δός imv., δόσαν [ἔδοσαν or ἔδωκαν] ind., δότε imv.: aor. of δίδωμι, *give*. A 162, Z 476.

δούλη: *female slave*; equiv. to δμωή.

δούλιον ἡμαρ: *day of slavery, i.e. slavery itself*. § 16 d.

Δουλίχιον: *Dulichium*, island in the Ionian Sea, southeast of Ithaca, inhabited by Epeans. B 625.

Δουλιχίον-δε: *to Dulichium*. B 629.

δουλιχό-δειρος (δολιχός, δαιρή): *long-necked, of swans*. B 460.

δουπέω, aor. δούπησεν: *cause a dull noise*. δούπησεν πεσών: *fell with a thud*. Δ 504.

δούπος: *heavy noise*. Cf. ἐρίγδονπος.

δοῦρα, δούρατα, δοῦρε, δουρός: forms of δόρυ, *spear, timber*. § 23 d.

δουρι-κλειτός and δουρι-κλυτός: *renowned with the spear*. B 645.

δράκων, -οντος (δέρκομαι): *serpent, snake*. (Not 'dragon,' though this word is derived from it.)

Δρήσος: a Trojan, slain by Euryalus. Z 20.

Δρύās, -αντος: *Dryās*. (1) One of the Lapithae. A 263. (2) Father of the Thracian king Lyeurgus. Z 130.

δύμεναι, δύναι: aor. inf. of δύω, *enter, set (of the sun)*. B 413, Z 411.

δύναμαι, subjv. δύναι [δύνη, § 44 h], fut. δυνήσομαι, aor. δυνήσατο (δύναμις, dynamite): *can, am able*.

δύνω: *put on*. Cf. δύω.

δύο and δύω (two): indecl. *two*.

δουκαίδεκα [δώδεκα]: indecl. *twelve*.

δυσ-: inseparable particle indicating *misfortune and pain*.

δυσ-αῆς, -έος (ἄημι): *harsh-blowing*.

δύσαι (with ἀπό, *put off*), δύσето, aor. of δύω: *sank*. E 435.

δυσ-ηχής, -έος (ῆχος): *harsh-sounding, ill-sounding, horrid*.

δυσ-κλέης, acc. δυσκλέα (κλέος): *inglorious*. B 115.

δυσ-μενής, -έος (μένος): *evil-minded, hostile*; pl. *enemies*. Z 453.

Δύσ-παρις: *unhappy Paris, hated*

Paris. A 'determinative compound'; H. 590; G. 886.

δύστηνος: *unhappy*. Z 127.

δυσ-χείμερος (χείμα, hiems): *wintry, stormy*. Epithet of Dodōna. B 750.

δυσ-ώνυμος (ὄνομα): (*ill-named*), *cursed*. Z 255.

δύω, fut. δύσω, aor. inf. δῦσαι, aor. mid. (ἐ)δύσετο, aor. ἔδῡ, perf. δέδυκεν: *enter, go into, put on*; fut. and 1st aor. act. trans. ἀπὸ δῦσαι, *put off*. πρὶν ἡέλιον δῦναι: *before the sun set*. γαῖαν ἐδύτην: (*their souls*) *entered the earth*. Z 19.

δύω: collateral form of δύο, *two*.

δύω-δεκα [δώδεκα]: *twelve*. B 637.

δυσω-δέκατος: *twelfth*. A 493.

δῶ: indecl. short form of δῶμα, *house, home*. Cf. δέμω, δόμος.

δώδεκα: *twelve*; cf. δυοκαίδεκα.

δωδέκατος 3: *twelfth*. A 425.

Δωδώνη: *Dodona*, in Epirus, at the foot of Mt. Tomaros; seat of the oldest oracle of the Greeks, where ascetic priests interpreted the rustling of the sacred oak. B 750, II 233 ff.

δῶη(σιν) subjv., δῶκα ind.: aor. of δίδωμι, *give*. Z 527.

δῶμα, -ατος (δῶ, δόμος, δέμω): *home, house, palace*; *room*, esp. the large hall of the men.

Δῶριον: town under Nestor's rule. B 594.

δῶρον (δίδωμι): *gift*.

δῶσι [δῶ, § 44 a], δῶωσιν [δῶσιν, § 52 c]: aor. subjv. of δίδωμι, *give*. A 129.

E

ἐ (ἐέ), enclitic 3d pers. pron., acc.: *him, her*; seldom (A 236 ?) neuter. It is equiv. to Attic αὐτόν, αὐτήν, which is intensive in Homer.

ἐα [ἦν] (erat): *was*; 3d sing. impf. of εἰμί, *am*. Δ 321.

ἐᾶ: contracted for ἔαε (1) *imv.*; (2) *impf.* of εἰάω, *allow*. A 276, B 165.

ἐᾶνός: *pliant, supple, soft, enveloping*.

ἐᾶνός: *robe* (an aristocratic garment); generally equiv. to πέπλος, the principal female garment; but in Γ 419 it seems to be used of Helen's veil. Prob. made of linen, as is indicated by the epithets.

ἐᾶρ, gen. ἔαρος (ἐᾶρ, ver): *spring*. Cf. εἰαρινός, *vernal*.

ἐασιν [εἰσίν]: 3d pl. pres. of εἰμί, *am*.

ἐαται [ἦνται]: 3d pl. pres. of ἵμαι, *sit*.

εἰάω, 3d pl. pres. ind. εἰῶσι, *impf.* εἶᾶ or εἶᾶ, *iterative impf.* εἶασκον or ἔασκον (§ 54), fut. ἐάσομεν, aor. ἔασσε: *allow, permit, leave alone, give free hand*. οὐκ ἔασκε: *forbade*.

ἐβαν [ἐβησαν], ἐβήτην: *set out*; aor. of βαίνω, *go*. A 391.

ἐγ-γεγάσιν [ἐγγεγόνασιν]: *live in*; perf. of ἐγγίγνομαι, *arise in*. Z 493.

ἐγγραλίξω, aor. inf. ἐγγραλίξαι (γυῖον): *give into (our) hands, grant*. A 353.

ἐγγυ-θεν, adv.: (*from near at hand*), *near*. E 72, 275.

ἐγγυ-θι, ἐγγύς, adv.: *near*, with genitive. Z 317.

ἐγείρω, aor. ἤγειρα and ἔγειρα, mid. aor. ἔγρετο: *rouse, wake*. B 440.

ἐγ-κέφαλος (κεφαλῇ): *brain*. Γ 300.

ἐγ-κλίνω, perf. ἐγκέκλιται: *lean on, rest upon.* Z 78.

ἐγνώ: *learned, recognized;* aor. of γινώσκω, *know.* A 199.

ἐγρετο: aor. of ἐγείρω, *wake.* B 41.

ἐγχεῖη (ἐγχος): *lance, spear.* B 530.

ἐγχεσί-μωρος: *spear-wielding.* B 692.

ἐγχεσ-παλος (πάλλω): *spear-brandishing.* Cf. αἰχμητής. B 131.

ἐγχος, -εος: *lance, spear;* generally of ash wood, with a bronze point, which was held in place by a ferule (πόρκης). It had also a spike of metal at the butt (σανρωτήρ), by which the spear was fixed in the ground (Z 213). Cf. ἐγχεῖη, δόρυ, αἰχμή.

ἐγ-χρίπτω, aor. pass. partic. as mid.

ἐγχριμφθεῖσα: *draw near.* E 662.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν, dat. (ἐ)μοί, acc. (ἐ)μέ, 1st pers. pron.: *I.* § 42 a.

ἐδάην: *learned, came to know;* aor. pass. of διδάσκω, *teach.* § 51 N.B. Γ 208.

ἐδάμασσα aor. act., ἐδάμη aor. pass., ἐδάμνα impf.: of δάμνημι, *overcome, subdue.* E 191, 391.

ἐδειραν: aor. of δέρω, *flay.* A 459.

ἐδεισεν: aor. of δεῖδω, *fear.* The first syllable is long, since the verb-stem originally began with two consonants (δφι-). § 59 h.

ἐδητύς, -ύος (ἔδω): *eating, food.*

ἐδμεναι: inf. of ἔδω, *eat.* Δ 345.

ἐδνοπάλιζεν: impf. of δνοπαλίζω, *slay.*

ἔδος, -εος (sedes, seat): *place for a seat, seat, home.* A 534.

ἔδραμον: aor. of τρέχω, *run.* E 599.

ἔδρη: *seat, row of seats.* B 99.

ἔδῦ, ἔδυν [ἔδυσαν, § 44 n], ἔδύτην: aor. of δύνω, *enter, put on.* Z 19.

ἔδυνεν: impf. of δύνω, *put on.*

ἔδω, fut. ἔδομαι (edo, eat): *eat.* Cf. ἐσθίω.

ἔδωκεν: aor. of δίδωμι, *give.*

εἰκόσιν: see εἴκοσι, *twenty.*

εἵπτες, εἵπτε: see εἶπον, *said.*

εἰσάμενος, aor. partic. of εἶδω: *taking the form, with dat. of likeness.*

ἐέλδωρ (ἐλδομαι): *wish, desire.*

ἐέργαθεν: impf. of ἐργάθω, *separate.*

ἐέργει: pres. of ἔργω, *separate.* ἐντὸς ἐέργει: *incloses.* B 617.

ἐερμέναι: perf. of εἶρω, *join.* E 89.

ἔξομαι, aor. εἴσε (ἔδος): *sit;* aor. seated.

ἔηκεν: aor. of ἔημι, *send.* § 43 d.

ἔην or ἔεν [ἔην]: impf. of εἰμί, *am.*

ἔηος: gen. of εὗς, *valiant.* A 393.

ἔης: gen. fem. of εὖός, *his.* E 371.

ἔησι [ἔη]: 3d sing. subjv. of εἰμί, *am.*

ἔθεεν: impf. of θέω, *run.* A 483.

ἐθέλω, subjv. ἐθέλωμι, ἐθέλῃσθα (§ 44 a), impf. ἤθελον or ἔθελον: *wish, am willing.* μηδ' ἔθελε (noli): *do not desire, do not try.* οὐκ ἐθέλων (equiv. to ἀέκων): *against his will.* B 247.

ἔθεν [οὔ], gen. of 3d pers. pron.: *of him, of her.* §§ 33 c, 42 a.

ἔθεντο, ἔθεσαν, ἔθηκαν: aor. of τίθηναι, *set, place.* B 750.

ἔθνος, -εος: *nation, tribe, host, flock (of birds), swarm (of bees).*

ἔθω, perf. as pres. εἶωθε: *am accosted, am wont.* E 766.

εἰ, αἰ, conditional particle: *if whether (in indir. questions).* It often introduces a wish.

In εἰ δ' ἄγε, εἰ seems to be an interjection, *come!*

εἴ που or εἰ πῶς with subjv. or opt. freq. can be rendered by *on the chance that, in the hope that*.

εἰαμένη: *low land*. Δ 483.

εἰαρινός (εἰαρ, vernus) 3: *of the spring-time, spring, vernal*. B 89, 471.

εἶας, iterative εἶασκον: impf. of εἶάω, *permit*. E 819.

εἵσται (§ 44 l): 3d pl. of ἵμαι, *sit*.

εἵατο [ἦντο]: impf. of ἵμαι. Γ 149.

εἰ δ' ἄγε: *but up, come!* Z 376.

εἶδαρ, -ατος (εἶδω): *food*. E 369.

εἶδης subjv., εἶδήσκειν [εἶσεσθαι] fut. inf.: of οἶδα, *know*.

[εἶδω], εἶδομαι, aor. εἶσατο, aor. partic. (ἐ)εισάμενος: *appear, appear like, take the form of*. B 22.

εἶδομεν [εἶδῶμεν, § 45]: subjv. of οἶδα, *know*. A 363.

εἶδον or ἴδον (aor. ind.), aor. subjv. ἴδητε, iterative aor. ἴδεσκε, aor. ind. mid. εἶδοντο, aor. subjv. ἴδωμαι (φῦδ, video): *saw, see*. Cf. ὁράω.

εἶδος, -εος (φῦδ): *appearance*. B 58.

εἶδωλον (φῦδ, idol): *shape, phantom*.

εἶδώς, ἰδυῖα: partic. of οἶδα, *know*.

εἶεν [εἴψαν], εἶην: opt. of εἰμί, *am*.

εἶθαρ, adv.: *straightway*. Cf. ἰθὺς.

εἶθε: *would that, O that!* introduces a wish.

εἰκελός (εἰκών): *like, resembling*.

εἰκοσι (φείκοσι, viginti), indecl.: *twenty*. B 510.

εἰκτην (§ 49 c) plpf. as impf., ἐκνῖα (§ 49 g) fem. partic.: of εἶοικα, *am like, resemble*.

εἴκω (φεικ-, Germ. *weichen, weaken*): *yield, draw back*. Δ 509.

Εἰλῆσιον: Boeotian town. B 499.

εἰλέω: *restrain, keep back*. See εἰλω.

εἰλήλουθα [ἐλήλυθα]: perf. of ἔρχομαι, *come*. A 202, Z 254.

εἰλί-πος, -οδος, dat. pl. εἰλιπόδεσσι: (*leg-twisting*), *crooked-gaited, trailing-footed*. Epithet of cattle, in contrast with ἀερόσιποδες ἵπποι.

εἶλον: aor. of αἰρέω, *take, seize*.

εἰλύω, perf. partic. εἰλυμένος (φειλ-, volvo): *wrap*. E 186.

εἶλω, aor. inf. ἔλσαι, aor. pass. inf.

ἀλῆμεναι (φείλω): *crowd together*.

εἶμα, -ατος (φει-, ἔννυμ, vestis): *garment, robe*. E 905.

εἰμέν [ἐσμέν]: 1st pl. of εἰμί, *am*.

εἰμένοι: perf. partic. of ἔννυμ, *clothe*.

εἰ μή: *if not, unless*. B 156.

εἰμί, 2d sing. ἐσσί, 3d sing. ἐστί(ν), 1st pl. εἰμέν, 2d pl. ἐστέ, 3d pl. εἰσί(ν) or ἔασι(ν), 1st sing. subjv. ἔω, 3d sing. subjv. ἔησι, opt. εἴην, 3d pl. opt. εἶεν, 3d sing. inv. ἔστω, 2d pl. inv. ἔστε, 3d pl. inv. ἔστων, inf. εἶναι or ἔμ(μ)εν(αι), partic. ἐών, ἐούσα, ἐόν, 1st sing. impf. ἦα or ἔα, 2d sing. impf. ἦσθα, 3d sing. impf. ἦν, ἦεν, ἔεν, or ἔην, 3d dual impf. ἦστην, 3d pl. impf. ἦσαν or ἔσαν, iterative impf. ἔσκε(ν), fut. ἔσ(σ)ομαι, 3d sing. fut. ἔσ(σ)εται, ἐσσεῖται, or ἔσται (sum, esse, am, is): *am, exist, live*. οὐ δὲν ἦν: *he did not live long*. καὶ ἐσσομένοισι: *even for men about to be, for future generations*. — The ε of

the root is preserved in most forms.

εἶμι, 3d sing. *εἴσι*, subjv. *ἴομεν*, imv. *ἴθι*, inf. *ἴμεν* or *ιέναι*, partic. *ιών*, *ιοῦσα*, *ιόν*, 3d sing. impf. *ἦε* or *ἔε(ν)* [*ἦε*], dual impf. *ἴτην*, 3d pl. impf. *ἴσαν*, aor. *εἴσατο* (eo): *go, depart, come*. (The connection decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

εἶν: for *έν*, in. § 55 d. B 783.

εἰνατέρες, pl.: *husband's brothers' wives*.

εἰνατος (*έννέα*): *ninth*. B 295.

εἵνεκα: see *ένεκα*, on account of.

εἰνοσί-φυλλος (*έννοσις*, *ώθew*, *φύλλον*): *leaf-shaking, leafy*. B 632.

εἶο [*οῖ*], gen. of 3d pers. pron.: *himself*. § 42 a. Δ 400.

εἶος, *εἶως* [*εῶς*]: *while, until*. (*ἦος* is prob. the better form.) Γ 291.

εἴ περ: *if really, if indeed*. A 81.

εἴπετο: impf. of *έπομαι*, *follow*.

εἶπον or **έειπον** and **εἶπας** (aor. ind.), 3d sing. subjv. *εἴπη(σιν)*, partic. *εἰπών*, *ειποῦσα*, iterative aor. *εἴπεσ-κεν* (*ρέπος*): *said, told, spoke*. *ώς εἰπών*: *thus speaking, with these words*. Cf. *φημί, εἶρω*.

εἴ ποτε: *if ever*. *εἴ ποτε σχοιάτο*: *if ever they would stop*. B 97.

εἴ που, **εἴ πως**: *if perchance, in the hope that*. Γ 450, Δ 88.

Εἰρήτρια: *Eretria*, in Euboea. B 537.

εἰρήνη: *peace*. *έπ' εἰρήνης*: *in time of peace*. B 797.

εἶριον: *wool*. Γ 388.

εἶρο-κόμος: *wool-carder*. Γ 387.

εἶρομαι, subjv. *εἰρέομεν* [*εἰρώμεθα*], impf. *εἰρόντο*: *ask, inquire about*. Cf. *εἶρω*. A 62.

εἶρο-πόκος: *woolly-fleeced, woolly*.

εἰρύαται pres. mid., *εἰρύσασθαι* aor. mid.: of *εἰρύομαι*, *guard*. A 239.

εἰρύαται: perf. pass. of *εἰρύω*, *draw up*. [*εἶρω*], fut. *εἰρέω*, perf. pass. *εἴρηται* (*φερ*, *verbum, word*): *say, tell, announce*. Cf. *φημί, εἶπον*.

εἶρω, perf. pass. partic. *εἰρμέναι* (*sero*): *join, unite well*. E 89.

εἰς, ἐς, adv. and prep. with acc.: *into, to, until*. It sometimes is followed by a gen., which has been explained by an ellipsis, e.g. *ἐς Ἀθηναίης*: *to Athena's temple*; *ἐς γαλόων*: *to the homes of her husband's sisters*. Z 378 f. It rarely follows its noun.

εἰς, μία, έν, gen. *ένός, μιᾶς, ένός*: *one*. Cf. *ίος*.

εἴσα: *seated*, aor. of *εἴζομαι, sit*. A 311.

εἴσαιτο, aor. of *εἴδω*: *seemed*. B 215.

εἰσ-ανα-βαίνω, aor. *εἰσανέβησαν*: *go up into*. Z 74.

εἴσατο, aor. of *εἴδω*: *took the form of*.

εἴσατο: aor. of *ιέμαι, press forward eagerly*. Δ 138.

εἰσ-έρχομαι, fut. *εἰσελεύσομαι*, aor. *εἰσήλυθον* or *εἰσῆλθον*, aor. imv. *εἴσελθε*: *come in, enter*. Z 354.

εἴσεται: fut. of *οἶδα, know*. A 548.

εἴση (*εῖσος*): *equal, well-balanced, shapely* (of ships); *fair* (of a feast where each has a portion

suitd to his rank). παντός' εἴση: *equal on every side*, prob. symmetrical, well-balanced, of a shield (ἀσπίς). A 468.

εἰσ-ἦλθον or εἰσήλυθον: aor. of εἰσερχομαι, *come in*. B 321, 798.

εἰσκω (φερισκω, φικ-): *'think (him) like*. Γ 197, E 181.

εἰς ὃ κε(ν): *until*. (For εἰς τοῦτο ἐν ᾧ κε.) Γ 409.

εἰσ-οράω, pres. partic. εἰσορόων, fut. ἐσόψομαι: *look at, look on*.

εἴσω (εἰς), adv.: *within, into*. Freq. with a preceding acc. ('limit of motion'), as Ἰλιον εἴσω: *to Troy*; ὀστέον εἴσω: *in to the bone*; Ἄϊδος εἴσω (sc. δόμον): *into the home of Hades*.

εἴ τε, εἴ τε: *whether, or*.

εἶχον: impf. of ἔχω, *have, hold*.

εἴω, εἴωσι: pres. ind. of εἰάω, *allow*.

εἴωθε: perf. of ἔθω, *am wont*.

εἴως [ἔως]: for εἰός, *until*. Γ 291.

ἐκ, ἐξ (before vowels), adv. and prep. with gen.: *out, forth, from*.

ἐκ τοῦτο: *from that time*. ἐξ οὗ: *since*. ἐφίληθεν ἐκ Διός: *received the love of Zeus, were loved by Zeus*. ἐξ ἄντυγος: (bound) *from the rim, i.e. to the rim*. In composition ἐκ denotes separation or completion (*utterly*).

Ἑκάβη: *Hecuba*, wife of King Priam of Troy. Z 251 ff.

ἐκά-εργος (φεκάς, φέργον): *far-worker (or defender)*. Epithet of Apollo. A 479, E 439. Cf. ἐκηβόλος, ἐκατηβελέτης, ἐκατηβόλος, ἑκατος.

ἐκα-θεν (ἐκάς): *from afar, afar*.

ἐκαλέσσατο: aor. of καλέω, *call*.

ἔκαμον: aor. of κάμνω, *become weary*.

ἐκάς (φεκα-), adv.: *far*; with genitive.

ἑκάστος 3 (φεκ-): *each*. It is freq. added in apposition with the subject of the principal verb,—in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind. Cf. Γ 1.

ἐκάτερθεν, adv. with gen.: *on either side*. Γ 340.

ἐκατη-βελέτης, -αο (A 75) and ἐκατη-βόλος (φεκάς, βάλλω): *far-darter, far-shooter*. Epithet of Apollo as (the sun god) the god of the bow. Cf. ἐκάεργος, ἐκηβόλος.

ἐκατόγ-χειρος (χείρ): *hundred-armed*. Epithet of Briareos. A 402.

ἐκατόμ-βη (βοῦς): *hecatomb*; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice. (A 'hecatomb' of twelve heifers is mentioned in Z 93, and one of rams in Δ 102.)

ἐκατόμ-βοιοις (βοῦς): *worth a hundred cattle*. B 449, Z 236.

ἐκατόμ-πολις: *having a hundred cities, hundred-citied*, of Crete. B 649.

ἐκατόν (centum): indecl. *one hundred*.

ἑκατος (φεκάς): short form of ἐκατηβελέτης, *far-darter*. A 385.

ἐκ-βαίνω: *go forth, come forth*.

ἐκ-βάλλω, aor. ἔκβαλε: *cast out, throw out*. E 39.

ἐκ-γίγνομαι, aor. ἐξεγένοντο, perf. inf. ἐκγεγάμεν, perf. partic. fem.

- ἐκεγεγαυῖα [ἐκεγεγονυῖα, § 49 g]: *am born from, perf. am sprung from.*
- ἐκ-γονος: *descendant, offspring.*
- ἐκ-δηλος (δηλον): *conspicuous.* E 2.
- ἐκ-δίδωμι, aor. impv. ἔδοτε: *give up.* Γ 459.
- ἐκ-δύω: *put off, doff.* Γ 114.
- ἐκέδασσε: aor. of (σ)κεδάννυμι, *shatter.* E 88.
- ἐκέκαστο: plpf. of καίννυμαι, *excel.*
- ἐκέκλετο: aor. of κέλομαι, *call, order.*
- ἐκέκλιτο: plpf. of κλίνω, *lean, rest.*
- ἐκκα (§ 48 h): aor. of καίω, *burn.*
- ἐκη-βολλή (φεκάς, βάλλω): *distant shooting, i.e. skill in archery.*
- ἐκη-βόλος: *far-shooter.* See ἐκάεργος.
- ἐκκληος (φεκ-): *quiet, peaceful, undisturbed, at ease.* E 805.
- ἐκ-καθαίρω: *clean out.* B 153.
- ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: *look (out) down from.* Δ 508.
- ἐκ-και-δεκά-δωρος: *sixteen handbreadths in length.* Δ 109.
- ἐκ-κατ-ιδών: aor. of ἐκκαθοράω.
- ἐκ-κλέπτω, aor. ἐξέκλεψεν: *steal away.*
- ἐκ-κυλινδω, aor. pass. ἐξεκυλίσθη (cylinder): *roll out.* Z 42.
- ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, mid. ἐκλελαθίσθαι: *mid. forget; trans. aor. caused to forget.* B 600.
- ἐκλυον: impf. of κλύω, *hear, give ear.*
- ἐκ-μυζάω, aor. partic. ἐκμυζήσας: *squeeze or suck out (poisoned blood or extraneous matter).* Δ 218.
- ἐκ-νοστήω, aor. partic. ἐκνοστήσαντε (νόστος): *return from.* E 157.
- ἐκολῶα: impf. of κολῶάω, *brawl.*
- ἐκόμισσε: aor. of κομίζω, *carry off.*
- ἐκπαγλος: *terrible.* Superl. ἐκπαγλότατος. Adv. ἐκπάγλως or ἐκπαγλά: *terribly, mightily, furiously.* A 146.
- ἐκ-παιφάσσω: (*shine forth*), *am prominent.* E 803.
- ἐκ-πέρθω, fut. ἐκπέρσουσι, aor. subjv. ἐκπέρσωσι, aor. ἐξεπράθομεν: *sack utterly, destroy.* τὰ πολίων ἐξεπράθομεν: *what we sacked out of the cities, i.e. took from the cities.* A 125.
- ἐκ-πίπτω, aor. ἔπεσε: *fall from.*
- ἐκ-πρεπής, -έος (πρέπω): *distinguished.* B 483.
- ἐκραινεν: impf. of κραινίω, *fulfill.*
- ἐκ-σαώω, aor. ἐξεσάωσεν: *save, rescue.*
- ἐκ-σεύω, aor. pass. ἐξεσύθη: *send forth; pass. rush forth.* E 293.
- ἐκ-σπάω, aor. ἐξέσπασε: *draw forth.*
- ἐκτα, ἔκτανε: aor. of κτείνω, *kill.*
- ἐκ-τάμνω, aor. ἐξέταμον: *cut out, cut, hew out.* A 460.
- ἐκ-τελέω (τέλος): *accomplish, perform.* B 286.
- Ἑκτόρεος: *of Hector, Hector's.*
- Ἑκτορίδης: *son of Hector.* Z 401.
- ἕκτος (ἕξ): *sixth.* B 407.
- ἐκτός (ἐκ), adv.: *outside.* Δ 151.
- Ἑκτωρ, -ορος (cf. the English verb *to hector*): *Hector, the mightiest and dearest-beloved of Priam's fifty sons.* Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp (M 445 ff.); he is grievously

wounded by Ajax (Ξ 402 ff.), but Apollo restores his strength, and he returns to the conflict (O 246 ff.), and advances to the very ships of the Achaeans (Π 414 ff.); he slays Patroclus, the friend of Achilles (Π 818 ff.); he is himself slain by Achilles (X 330). The Twenty-fourth Book of the *Iliad* tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is ὣς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμιου. He is called κορυθαίολος, with waving plume, βόην ἀγαθός, good at the war cry, valiant, μεγάθυμος, great-hearted, φαίδιμος, glorious, ἀνδροφόνος, man-slaying.

ἐκνρός (φεκ-, soccer): husband's father. Γ 172.

ἐκ-φαίνω, aor. pass. ἐξεφαάνθη: show forth; pass. appear. Δ 468.

ἐκ-φέρω: carry forth, bear out of.

ἐκ-φεύγω, aor. ἐκφυγε: escape.

ἐκ-χέω: pour out. Γ 296.

ἐκών, -όντος (φεκ): willing, of (his) own will, at pleasure. Γ 66.

ἐλάαν [ἐλᾶν]: pres. inf. of ἐλάω, drive. E 366.

ἐλαβε: aor. of λαμβάνω, take, seize.

ἐλάετο: impf. of λάζομαι, take.

ἐλαιον (oleum, oil): olive oil. B 754.

ἐλάσασκε: iterative aor. of ἐλαύνω.

ἐλάτη: pine tree. E 560.

ἐλατήρ, -ῆρος (ἐλάω): driver. Δ 145.

Ἑλατος: Trojan ally, slain by Agamemnon. Z 33.

ἐλαύνω or ἐλάω, pres. inf. ἐλάαν [ἐλᾶν,

§ 47 c], aor. ἐλασ(σ)ε(ν) or ἤλασε, iterative aor. ἐλάσασκεν, plpf. ἤλῃλατο or ἐλῃλατο: drive, strike. κολῶν ἐλαύνω: carry on a brawl. A 575.

ἐλαφος: deer. Γ 24.

ἐλαφρός 3: light. E 122.

ἐδομαι (will): desire, long for. E 481.

ἐλεαίρω (ἐλεος): pity. B 27.

ἐλεγχής, -έος: shameful. Δ 242.

ἐλέγχιστος: disgraced. B 285.

ἐλεγχος, -εος: shame, pl. (shameful things), caittiffs. B 235.

ἐλεινός (ἐλεος): pitiable. B 314.

ἐλεέω, aor. ἐλέησε (ἐλεος): pity, take pity. Z 484.

ἐλελίζω, aor. ἐλέλιξεν, aor. pass. ἐλελίχθησαν or ἐλέλιχθεν: (turn), act. shake; mid. coil; pass. turn about, rally. A 530, B 316, Z 109.

ἐλε(ν) [εἶλε]: aor. of αἰρέω, take, slay.

Ἑλένη: Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off by Paris, son of Priam, to Troy, and thus the occasion of the Trojan War. After the capture of Ilios she returned to Sparta with Menelaus. Γ 121 ff., Z 323 ff., δ 121 ff.

Ἑλένος: Helenus. (1) Son of Priam; a seer. Z 76. (2) A Greek. E 707.

ἐλεόθρεπτος (ἐλος, τρέφω): marsh-nourished, grown on moist meadows. B 776.

ἐλεσθε, ἐλέτην: aor. of αἰρέω, take.

ἐλεύθερος (liber): free. ἐλεύθερον ἡμαρ (§ 16 d): day of freedom,

- freedom.* κρητήρ ἐλεύθερος: *bowl of freedom, i.e. in celebration of freedom.* Z 455, 528.
- ἐλεύσομαι: fut. of ἔρχομαι, *come.*
- ἐλέφας, -αντος: *ivory.* Δ 141. The elephant himself is not mentioned by Homer.
- Ἐλεφάνωρ, -ορος: leader of Abantes. B 540, Δ 463.
- ἐλεψεν: aor. of λέπω, *strip off.* A 236.
- Ἐλεών, -ώνος: Boeotian town. B 500.
- ἐλήλατο: plpf. of ἐλαίνω, *drive.*
- ἐλθέ imv., ἐλθεῖν or ἐλθέμεν(αι) inf., ἐλθῃσι subjv., ἐλθοι opt., ἐλθών partic.: aor. of ἔρχομαι, *come.* Δ 70, 247.
- Ἐλικᾶων, -ονος: *Helicāon*, son of Antenor, and son-in-law of Priam. Γ 123.
- Ἐλική: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.
- ἐλικώπις, -ιδος, and ἐλικ-ωψ, -ωπος (φέλιξ, ὦψ): *quick-eyed, bright-eyed.* A 98, 389, Γ 190.
- ἐλιπον: aor. of λείπω, *leave.* E 480.
- ἐλίσσω (φέλιξ): *curl.* A 317.
- ἐλκεσί-πιπλος: *with trailing robe.* Epithet of Trojan matrons.
- ἐλκηθμός (ἐλκω): *dragging, seizure.*
- ἔλκος, -εος (ulcus): *wound, sore.*
- ἐλκω: *draw, drag.* A 194.
- ἐλλαβε [ἐλαβε, § 30 b]: aor. of λαμβάνω, *take.* E 83.
- Ἑλλάς, -άδος: *Hellas*, the country under the rule of Peleus, in Thessaly. B 683. Thence the name was extended to all Greece.
- Ἑλληνες: *Hellenes*, the inhabitants of Hellas, which did not yet include all Greece. B 684.
- Ἑλλήσ-ποντος: (*sea of Helle*), the *Hellespont.* B 845. The Homeric use includes the neighboring waters.
- ἐλλίσσεται: impf. of λίσσομαι. § 30 b.
- ἐλοι, ἔλον [εἶλον], ἐλόντες, ἐλοντο [εἶλοντο]: aor. of αἰρέω, *take, seize, slay.* B 29, 399.
- Ἑλος, -εος: *Helos.* (1) Lacedaemonian town. B 584. Cf. *Helot.* (2) Town near Elis. B 594.
- ἐλος, -εος (φελ-): *marsh, meadow.*
- ἐλπομαι (φελπ-, voluptas, will): *hope.* Γ 112.
- ἐλσαι: aor. inf. of εἶλω, *crowd together.* A 409.
- ἐλωρ and ἐλώριον (φελ-, ἐλεῖν): *booty, prey.* A 4, E 488.
- ἐμ-βαίνω, perf. partic. ἐμβεβαῶτα, plpf. ἐμβέβασαν: *come into, embark; perf. stand in.* E 199.
- ἐμ-βάλλω, aor. ἔμβαλε: *throw in, put into.* Γ 139, Δ 444.
- ἐμ-βασιλεύω: *rule among.* B 572.
- ἐμέ acc., ἐμέθεν, ἐμείο gen.: of ἐγώ, *I.*
- ἔμεινας: aor. of μένω, *await.* Z 126.
- ἐμέμικτο: plpf. of μίσγω, *mix.*
- ἐμεναι [εἶναι]: inf. of εἰμί, *am.*
- ἐμεῦ [ἐμοῦ]: gen. of ἐγώ, *I.* § 42 a.
- ἐμίγην, ἐμιχθεν [ἐμίχθησαν], and ἐμίχθη: aor. pass. of μίσγω, *unite, mix.* Γ 209, 445, E 134.
- ἐμμαπῶς, adv.: *quickly, at once.*
- ἐμμεμαώς, -υῖα: *eager, impetuously.*
- ἐμμεναι [εἶναι]: inf. of εἰμί, *am.* § 30 e.

ἔμμορα: perf. of μέρομαι, *receive as my portion*. § 43 h. A 278.

ἐμνώοντο [ἐμμνήσκοντο]: impf. of μνάομαι, *am mindful*. B 686.

ἐμός 3: *my*. Strengthened by the gen. of αὐτός in ἐμὸν αὐτοῦ κλέος, since ἐμὸν is equiv. to ἐμοῦ.

ἐμ-πάσσω, impf. ἐπέασσε: (*sprinkle in*), *weave in*. Γ 126.

ἐμ-πεδον, adv.: *immovable*. E 527.

ἐμ-πεδος: *firm, unshaken*. Z 352.

ἐμ-πεσε: aor. of ἐμπίπτω, *fall in*.

ἐμ-πεφυῖα: *closely clinging to*, perf. of ἐμφύω, *grow into*. A 513.

ἐμ-πης: *in spite of all, nevertheless*, like ὅμως, which is found but once in Homer. A 562.

ἐμπλην, local adv.: *next*. B 526.

ἐμ-φύω, perf. partic. ἐμπεφυῖα: *grow into*; perf. *cling closely to*. A 513.

ἐν, ἐν, or ἐνί, adv. and prep.: *in, therein, among*. οὐρεσιν ἐν κορυφῇς: *on the mountain summits*. ἐν ὀφθαλμοῖσιν ὁρᾶσθαι: *see before (my) eyes*. πατρὶ ἐν χερσὶ τίθει: *put in her father's arms*. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion; as κάππεσον ἐν Λήμνῳ: *I fell down on Lemnos*. ἐν sometimes seems to be construed with a gen., and an ellipsis has been assumed, as ἐν ἀφνειοῦ πατρὸς (sc. δώματι): *in the house of my wealthy father*. Cf. εἰς.

ἐνα: acc. masc. of εἷς, *one*. B 292.

ἐναίρω, aor. ἐνήρατο (ἐναρα): *slay*. Cf. ἐναρίζω.

ἐν-αἰσιμον, adv.: *at fitting time*.

ἐν-αἰσιμος (αἶσα): *favorable, reasonable*; the contrary of παραῖσια.

ἐν-αλίγκιος: *like, resembling*. E 5.

ἐν-αντίον, adv.: *against, to meet*.

ἐν-αντίος 3: *opposite, to meet*. Z 106.

ἐναρα, pl.: *spoils, armor taken from a slain foe*. Z 480.

ἐναρίζω (ἐναρα): *strip of (his) armor, slay*, since this precedes the spoiling. E 151. Cf. ἐναίρω.

ἐν-αριθμῖος (ἀριθμός): *counted, of account*. B 202.

ἐνατος (ἐννέα): *ninth*. B 313.

ἐνδεκα, indecl.: *eleven*. B 713.

ἐνδεκά-πηχυς, -υ: *eleven cubits long*.

ἐν-δέξια, adv.: *from left to right*.

ἐν-δέω, aor. ἐνέδησε: *bind in, entangle*.

ἐνδο-θεν, ἐνδο-θι, ἐνδον (ἐν δόμῳ), adv.: *within, at home*. A 243, Z 247, 374.

ἐν-δύνω and ἐν-δύω, aor. partic. ἐν-δύσα: (*slip into*), *put on*. E 736.

ἐνείκεσας: aor. of νεικέω, *upbraid, rebuke*. Γ 59.

ἐνείκω [ἐνέγκω]: aor. subjv. of φέρω.

ἐν-εἰμι, 1st pl. ἔνεμεν, opt. ἐνείη, impf. ἐνήεν and ἔνεσαν (εἰμί), *am within*. E 477.

ἐνεκα, ἔνεκεν, or εἵνεκα (ἐκόν), prep. with gen.: *on account of, for the sake of, because of*. A 94, Γ 57.

ἐνενήκοντα, indecl.: *ninety*. B 602.

ἐν-ἐπασσεν: impf. of ἐμπάσσω.

ἐνέρτερος: *lower, beneath*. E 898.

ἐν-εσαν: impf. of ἐνεμι, *am within*.

Ἐνετοί, pl.: Veneti, in Paphlagonia. B 852.

ἐν-ήεν: impf. of ἐνεμι, *am within*.

ἐνήρατο: aor. of ἐναίρω, *slay*. E 43.

ἐνθα: *there, here, where, then*. ἐνθα

- καὶ ἐνθα: *in this direction and in that.* B 462, E 223.
- ἐνθάδε: *thither, there.* A 367.
- ἐνθεν: *thence, from that source.*
- ἐν-θεο [ἐνέθου]: aor. of ἐντίθημι.
- ἐνί: see ἐν, *in.* The accent is drawn back upon the first syllable when the prep. follows its noun. § 55 c.
- ἐνί: dat. of εἷς, *one.*
- ἐνιαυτός: *year, anniversary.* Cf. ἔτος. B 134.
- Ἐνιῆρες: a Thessalian tribe. B 749.
- ἐνίπῃ (ἐνίπτω): *rebuke, blame.*
- ἐνίπτω, aor. ἡνίπαπε (§ 43 f): *rebuke, reproach.* B 245, Γ 427.
- ἐνισπε: aor. of ἐννέω, *tell, say.*
- Ἐνίσπη: Arcadian town. B 606.
- ἐννέα (novem, *nine*), indecl.: *nine.*
- ἐννεά-βοιος (βοῦς): *worth nine cattle.*
- ἐννεά-χῖλοι: *nine thousand.*
- ἐννέπω, aor. ἔνισπε (ἐνοπή, *inseco*): *tell, say.*
- ἐννεσίῃ (ἐνίημι): *suggestion, advice.*
- ἐνν-ἡμαρ, adv.: *for nine days.*
- Ἐννομος: a Mysian seer. B 858.
- ἐννῦμι, aor. ἔσσε, perf. partic. pass. εἰμένοι, plpf. ἔσσο (φέννυμι, φεσ-, vestis): *clothe, put on.* τὰ εἰμένοι: *clad in which.* λάινον ἔσσο χιτῶνα: *put on a stone tunic, i.e. be stoned.* Γ 57.
- ἐνόησε: aor. of νοέω, *perceive.* Γ 21.
- ἐνοπή (ἐννέπω): *outcry, cry.* Γ 2.
- ἐν-ὄρνυμι, aor. act. ἐνώρσεν, aor. mid. ἐνώρτο: *arouse among; mid. arise among.* A 599, Z 499.
- ἐν-στρέφομαι: *turn within.* E 306.
- ἐντεα, dat. ἔντεσι, pl.: *weapons, armor.* Γ 339.
- ἐν-τείνω, perf. mid. ἐντέταται: *stretch within, string.* E 728.
- ἐν-τίθημι, aor. ἐνθεο: *place in, set in.*
- ἐντο: aor. mid. of ἵημι, *send, cast.*
- ἐντός, ἐντοσθε(ν) (ἐν), adv.: *within; with genitive.* A 432. Cf. ἑκτός.
- ἐν-τροπαλίζομαι: *turn around often.*
- ἐντύω: *make ready.* (Cf. ἔντεα?)
- Ἐνυάλιος (Ἐννώ): *Enyalios*, strictly an epithet of Ares, god of war; but used as his name, esp. in the verse-close Ἐνναλίψ ἀνδρεΐφόντη, where ψ and δ are pronounced together, by 'synizesis' (§ 25). B 651.
- ἐν-ύπνιον, adv.: *in (my) sleep.* B 56.
- Ἐνῶ: *Enyo*, Bellōna, goddess of war, companion of Ares. E 333, 592.
- ἐνώμα: impf. of νωμάω, *move.* Γ 218.
- ἐν-ωπῇ (ὦψ), adv.: *openly.* E 374.
- ἐν-ὤρσεν, ἐνώρτο: aor. of ἐνόρνυμι, *arouse in; mid. arise in.* A 599.
- ἐξ: see ἐκ, *out of.*
- ἔξ (φέξ, sex, *six*), indecl.: *six.*
- ἐξ-αγγέλλω, aor. ἐξήγγειλεν: *bring news out, tell a secret.* E 390.
- ἐξ-άγω, aor. ἐξήγαγε: *lead forth.*
- Ἐξάδιος: *Exadius*, a Lapith. A 264.
- ἐξ-αἰνῦμι: *take away; with two accusatives.* E 155.
- ἐξ-αίρετος (αἰρέω): *selected.* B 227.
- ἐξ-αίρέω, aor. ἐξείλετο or ἐξέλετο: *take out of, take from.* B 690.
- ἐξ-ακέομαι, aor. opt. ἐξακέσαιο (ἄκος): *cure, appease.* Δ 36.

ἐξ-αλαπάζω, aor. ἐξάλαπαξε: *sack, utterly destroy.* E 642.

ἐξ-άλλομαι: *leap forth.* E 142.

ἐξ-απίνης [ἐξαίφνης], adv.: *suddenly.*

ἐξ-ἄπο-δίομαι: *drive away out of.* E 763.

ἐξ-απ-όλλυμι, aor. opt. ἐξαπολοίατο: *mid. perish utterly from.* Z 60.

ἐξ-αρπάζω, aor. ἐξήρπαξε: *snatch away.* Γ 380.

ἐξ-άρχω: *begin, propose first.* B 273.

ἐξ-αυδάω (αὐδή): *speak out.* A 363.

ἐξ-αὐτις: *again, anew.* A 223, Γ 433.

ἐξείης [ἐξῆς]: *in order, one after the other.* A 448, Z 241.

ἐξ-ελετο: aor. of ἐξαίρώ, *take out of.*

ἐξ-εimi, inf. ἐξέμεναι (εἰμί): *am sprung from, am the son of.* Z 100.

ἐξένισσα: aor. of ξενίζω, *receive as guest.* Γ 207.

ἐξ-είρομαι: *question, ask.* E 756.

[ἐξ-είρω], fut. ἐξερῶ: *speak out, speak plainly.* A 212.

ἐξ-εκάθαιρον: impf. of ἐκκαθαίρω, *clean out.* B 153.

ἐξ-έκλειπεν: aor. of ἐκκλέπτω, *steal away.* E 390.

ἐξ-εκυλίσθη: aor. pass. of ἐκκυλίνδω, *roll out, throw out.* Z 42.

ἐξ-ελάω, aor. ἐξέλασε: *drive out of, drive away.* E 25, 324.

ἐξ-ελετο: aor. of ἐξαίρώ, *take away.*

ἐξ-έλκω: *draw out.* Δ 214.

ἐξέμεν [ἐξείν]: fut. inf. of ἔχω, *hold, keep, protect, defend.* E 473.

ἐξ-έμμεναι: inf. of ἐξεimi, *am the son of.*

ἐξ-εναρίζω, aor. ἐξενάριξε(ν) (ἐναρα): *despoil, strip of armor, slay.* Z 20.

ἐξ-επράθομεν: aor. of ἐκπέρθω, *sack.*

ἐξ-ερέω: fut. of ἐξείρω, *speak out.*

ἐξ-ερύω, aor. ἐξέρυνσε: *draw out.*

ἐξεσε: aor. of ξέω, *hew, cut.* E 81.

ἐξ-έσπασε: aor. of ἐκσπάω, *draw forth.*

ἐξ-εσύθη: *rushed forth; aor. pass. as mid. of ἐκσεύω.* E 293.

ἐξ-έταμον: aor. of ἐκτάμνω, *cut out, hew.* A 460, B 423.

ἐξ-εφαάνθη: *appeared; aor. pass. of ἐκφαίνω, show forth.* Δ 468.

ἐξ-έγαγε: aor. of ἐξάγω, *lead forth.*

ἐξ-έγγειλε: aor. of ἐξαγγέλλω, *tell the secret.* E 390.

ἐξ-ηγέομαι: *lead forth.* B 806.

ἐξ-ήκοντα (ἑξ), indecl.: *sixty.*

ἐξ-ήρπαξε: aor. of ἐξαρπάζω, *snatch away.* Γ 380.

ἐξ-ήρχεν: impf. of ἐξάρχω, *begin.* E 270.

ἐξ-οίχομαι: *am gone.* Z 379.

ἐξ-ονομαίνω, aor. subjv. ἐξονομήνῃς: *call by name, name.* Γ 166.

ἐξ-όπιθε: *behind, in the rear.* Δ 298.

ἐξ-οχος (ἐξέχος): *prominent, preëminent, chief.* ἔξοχα, adv.: *chiefly.*

ἐξ-υπ-αν-ίστημι, aor. ἐξυπανέστη: *rose (ἀνέστη), out of the back (ἐξ), under (ὑπό) the blow.* B 267.

ἐο [οῦ]: gen. of 3d pers. pron., *himself, herself, him, her.* § 42 a. B 239.

ῥοικα, fem. partic. εἰκυῖα (§ 49 g), plpf. ἐώκειν, plpf. dual ἐίκτην (ῥέφουκα, ρικ-), perf. as pres.: *am like, resemble; impers. it is fitting, suitable.* A 47, 104, 119.

ἰόντες: partic. of εἰμί, *am.* A 290.

ῥοργα: perf. of ῥρδω, *do, work.* Γ 57.

ἰός (οὔ, suus, his) 3, possessive pron.: *own, his own, her own, his, her.* § 42 b.

ἐπ-αγείρω: *collect.* A 126.

ἐπ-αιγίζω: *dash upon.* B 148.

ἐπ-αινέω, aor. partic. ἐπαινήσαντες (αἶνος): *praise, commend.* B 335.

ἐπ-αῖσσω, aor. inf. ἐπαῖξαι: *rush upon, hasten to.* B 146, Γ 369.

ἐπ-αίτιος: *blameworthy, to blame.*

ἐπ-ακούω, aor. ἐπάκουσαν: *hear.*

ἐπ-αμειβομαι, aor. subjv. ἐπαμείβομεν: *act. exchange; mid. change.* νίκη ἐπαμείβεται ἄνδρας: *victory comes now to one, now to another.*

ἐπ-αμύνω, aor. imv. ἐπάμυνον: *bring aid to, protect, defend.* E 685.

ἐπ-αν-ίστημι, 2d aor. ἐπανέστησαν: *aor. rose thereupon.* B 85.

ἐπ-απειλέω, aor. ἐπηπείλησε: *threaten.*

ἐπ-αρκέω, aor. ἐπήρκεσε: (*avail*), *ward off; with acc. and dat. of interest.* B 873.

ἐπ-άρχω, aor. partic. ἐπαρξάμενοι: *begin.* νόμησαν ἐπαρξάμενοι, *equiv. to ἤρξαντο ἐπινέμοντες: began distributing.* A 471.

ἐπ-ασσύτερος (ἐπὶ, ἀνά, σείω) 3: *in close succession, one soon after the other.*

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι, aor. subjv. ἐπαύρωνται: *enjoy, reap the fruits of.* Freq. ironical.

ἐπ-έγναμψεν: aor. of ἐπιγνάμπτω, *bend, bring over.* B 14, 31, 68.

ἐπ-έδραμε: aor. of ἐπιτρέχω, *run upon.*
ἐπέεσσι(ν) [ἐπεσιν, § 36 b]: *dat. pl. of ἔπος, word.*

ἐπ-έθηκε: aor. of ἐπιτίθημι, *place upon.*

ἐπεί, temporal and causal conj.: *when, since, for.* It generally stands at the head of its clause, but sometimes follows one or more words, as Z 474.

ἐπείγω: *hurry, urge; mid. hasten; in haste, eagerly.* B 354.

ἐπεὶ δὴ: *since once, since, when.*

ἐπεὶ ἦ: *since in truth; always causal.*

ἐπ-εἰμι, opt. ἐπεῖη, impf. ἐπῆεν (εἶμι): *am upon, am over.*

ἐπ-εἰμι, 3d sing. ἔπεισιν, partic. ἐπιόντα (εἶμι): *come on; pres. ind. shall come on.* E 238.

Ἐπειοί: *Epēans, early inhabitants of northern Elis.* B 619.

ἐπειραν: aor. of πείρω, *pierce, spit.*

ἐπειράτο impf., ἐπειρήσαντο aor.: of *πειράομαι, try, attempt.*

ἐπ-εἰσιν: 3d sing. of ἐπείμι, *come on.*

ἐπ-εῖτα, adv.: *then, after that, next, hereafter.* Freq. in apodosis, giving it independence and prominence.

ἐπ-ελθών: aor. partic. of ἐπέρχομαι, *come on.* Δ 334.

ἐπ-εμήνατο: aor. of ἐπιμαίνομαι, *rave for, desire madly.* Z 160.

ἐπ-έμυζαν: aor. of ἐπιμύζω, *mutter over.* Δ 20.

ἐπ-εν-ήνοθε, 3d sing. of an old perf., as (pres. or) impf.: *grew on it.*

ἐπ-έοικε, impers.: *it is fitting.*

ἐπ-επιθετο: impf. of ἐπιπειθομαι, *obey, yield obedience.*

ἐπέπιθμεν [ἐπεποίθειμεν, § 49 c]: *trusted; plpf. of πείθω, persuade.*

ἐπέπληγον: aor. of πλήσσω, *strike.*
§ 43 e.

ἐπ-ερίδω, aor. ἐπέεισε: (*rest upon*),
push.

ἐπέρησεν: aor. of περάω, *pass through*.

ἐπ-ερρώσαντο: aor. of ἐπιρρώομαι,
roll down at (the nod). A 529.

ἐπ-έρχομαι, aor. partic. ἐπελθών:
come on, advance, attack.

ἐπεσ-βόλος (ἔπος, βάλλω): (*word-*
bandying), *babbling, blatant*.

ἔπεσε: aor. of πίπτω, *fall*.

ἐπ-έσσυμαι: *rush upon, am eager*; perf.
of ἐπισσεύω, *urge upon*.

ἐπ-ιστενάχοντο: impf. of ἐπιστενάχω,
groan at. Δ 154.

ἐπ-ιστέψαντο: aor. of ἐπιστέφω,
crown. A 470.

ἐπ-έτειλας: aor. of ἐπιτέλλω, *enjoin*.

ἐπ-ευφημέω, aor. ἐπενφήμησαν: (*speak*
well at), *approve*. Cf. ἐπαινέω.
ἐπενφήμησαν is equiv. to ἐκέλευσαν
ἐπενφημοῦντες, *bade with pious*
reverence. A 22.

ἐπ-εύχομαι, aor. partic. ἐπενξάμενος:
pray, boast over, exult.

ἔπεφνον, inf. πεφνέμεν (φόνος, φεν-),
aor.: *slew*. πέφανται is perf.
passive.

ἐπ-εφράσατο: aor. of ἐπιφράζομαι,
notice, think of.

ἐπ-ήεν: impf. of ἔπειμι, *am upon*.

ἐπήν: ἐπεὶ ἄν, *when*, with sub-
junctive.

ἐπ-ήνεον: impf. of ἐπαινέω, *commend*,
approve.

ἔπηξε: aor. of πήγνυμι, *build*.

ἐπ-ηπειλήσε: aor. of ἐπαπειλέω,
threaten. A 319.

ἐπ-ήρκεσε: aor. of ἐπαρκέω, *ward off*.

ἐπί, adv. and prep.: *upon, on, to,*

over, at, against, after; with dat.,
acc., and genitive.

(1) Adv. ἐπὶ κνέφας ἦλθε: *dark-*
ness came on; ἐπὶ οἶνον ἔλειβε:
poured a libation of wine over (the
offering); ἐπὶ μῦθον ἔτελλεν: *laid*
upon him his command.

(2) With dat. χεῖρ' ἐπὶ καρπῶ:
arm at the wrist; ἐπ' αὐτῷ γέλασαν:
laughed (over) at him; ἐπὶ χθονί:
upon the earth, upon the ground; ἐπὶ
πύργῳ: *on the tower*; ἐπὶ πύλῃσιν:
by (at) the gate; ὁδῷ ἐπι: *on the road*,
by the wayside; Ξάνθῳ ἐπι: *on the*
banks of the Xanthus; ἐπὶ νηυσὶν:
at (near) the ships; ποιμὴν ἐπ' οἴεσ-

σιν: *shepherd keeping watch over*
his sheep; θείναι ἐπὶ γούνασιν: *place*
upon the knees; ἐπ' ἀλλήλοισιν ἰόν-

(3) With acc. ἐπὶ χθόνα: *to the*
ground; ἐξεκυλίσθη ἐπὶ στόμα: *was*
thrown (rolled) out upon his face;
ὔδωρ ἐπὶ χεῖρας ἔχευαν: *poured water*
over the hands; ἐπὶ βωμὸν ἄγων: *lead-*
ing to the altar; ἐπὶ πύργον ἰοῦσαν:
coming to the tower; κατὰγειν ἐπὶ
νῆας: *lead back (down) to the camp*
(ships); ἐπὶ στίχας ἡγέομαι: *lead*
into ranks, so as to form ranks; βῆ
ἐπ' Ἀτρεΐδην: *went to the son of*
Atreus; ἐπὶ νῶτα θαλάσσης: *over*
the back of the sea; μέναι' ἐπὶ χρό-

νον: *wait for a while*.

(4) With gen. ἐπ' ὤμων: *on the*
shoulders; ἐπὶ χθονός: *on the ground*;

καθίζετ' ἐπὶ θρόνον: *sat upon a throne*; νῆα ἐπ' ἡπείρου ἔρυσσαν: *drew the ship upon the shore*; ἐπ' εἰρήνης: *in time of peace*; ἐπὶ προτέρων ἀνθρώπων: *in the time of former generations*.

ἐπί draws its accent back upon the first syllable when it follows its noun, unless either some word intervenes or the final vowel of the preposition is elided. § 55 c.

ἐπι: equiv. to ἔπεισι, "is thine."

ἐπι-ιάχω: *shout (ἐπί, in the fight)*.

ἐπι-βαίνω, aor. imv. ἐπιβήσεο, aor. opt. ἐπιβαίην, aor. partic. ἐπιβάς: *go upon, mount*.

ἐπι-βάλλω: *mid. lay hands upon, strive for*.

ἐπι-βάσκω (βαίνω): *bring to (upon)*. κακῶν ἐπιβασκόμεν: *bring into (evils) misfortune*. B 234.

ἐπι-βήσεο imv., ἐπιβησόμενον partic.: aor. of ἐπιβαίνω, *mount*. E 46.

ἐπι-βρίθω, aor. subjv. ἐπιβρίσῃ: *press heavily, fall heavily, of rain*.

ἐπι-γίγνομαι: *come on, come*. Z 148.

ἐπι-γνάμπτω, aor. ἐπέγναμψεν: *bend, curb, win over to one's side*.

ἐπι-γράφω, aor. ἐπέγραψε: *scratch*.

Ἐπίδαυρος: *Epidaurus, town in Argolis on the Saronic Gulf*. B 561.

ἐπι-δέξια, adv. acc.: *on the right, toward the right*. Cf. ἐνδέξια.

ἐπι-δευής, -ές: *in want, lacking*.

ἐπι-δεύομαι: *am in want, am inferior*; . with genitive.

ἐπι-δινέω, aor. ἐπιδινήσας: *swing, whirl*. Γ 378.

ἐπί-δρομος (δραμεῖν): *approachable, to be scaled*. Z 434.

ἐπι-είκελος: *like*.

ἐπι-εικής, -ές: *fitting, suitable*.

ἐπι-εικτός (εἴκω): *yielding*.

ἐπι-ἐλπομαι: *hope (for)*.

ἐπι-έννυμι, perf. partic. pass. ἐπιεμένεος: *clothe*; pass. *clad in*; with accusative.

ἐπί-ηρα: *see ἦρα*.

ἐπι-θαρσύνω: *cheer, encourage*.

ἐπι-θεῖναι aor. inf., ἐπιθήσει fut.: of ἐπιτίθημι, *lay upon, put to (i.e. close)*.

ἐπι(θοντο): *obeyed*; aor. of πείθω, *persuade*.

ἐπι-θρόσκω: *leap upon, leap forward*. E 772.

ἐπι-κειμαι, fut. ἐπικείσομαι: *lie upon, rest upon*.

ἐπι-κεύθω, fut. ἐπικεύσω: *cover up, conceal, hide*; with negative.

ἐπι-κίδναμαι, mid.: *spread over*.

ἐπι-κουρέω, fut. ἐπικουρήσω: *help, serve as ally*.

ἐπί-κουρος: *helper, ally*. Esp. in pl. of the allies of the Trojans.

ἐπι-κραίναίνω, aor. imv. ἐπικρήνην: *fulfill, accomplish, grant*.

ἐπι-λεύσσω: *see before me, see*. Γ 12.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: *rave for, desire madly*.

ἐπι-μαίνομαι, fut. ἐπιμάσσεται: *(feel), examine or probe a wound, strike (ἵππους μάστιγι)*.

ἐπι-μειδάω, aor. partic. ἐπυμειδήσας (smile): *smile (at)*.

ἐπι-μέμφομαι: *blame*; with gen. of cause.

ἐπι-μένω, aor. imv. ἐπίμεινον: wait, await.

ἐπι-μίσγω: mingle. ἄψ ἐπιμισγομένων (sc. Τρώων): joined battle again with the Achaeans.

ἐπι-μύζω, aor. ἐπέμυνξαν: mutter at.

ἐπι-ιόντα: partic. of ἔπειμι, come on.

ἐπι-ορκον: false oath. Γ 279.

ἐπι-πείθομαι: am obedient, render obedience.

ἐπι-πέτομαι, aor. inf. ἐπιπτέσθαι: fly forward (upon), of an arrow.

ἐπι-πλέω and ἐπιπλώω, aor. partic. ἐπιπλώσας and ἐπιπλώς: sail over.

ἐπι-πνέω (πνέω): breathe (blow) upon.

ἐπι-προ-ίημι, aor. inf. ἐπιπροέμεν: send forth against. Δ 94.

ἐπι-πωλέομαι: come up to the ranks, in order to review them.

ἐπι-ρρέω: flow over. B 754.

ἐπι-ρροθος: helper, only as feminine.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: roll down at (the nod).

ἐπι-σπῃ: aor. of ἐφέπω, meet.

ἐπι-σσεύω: shake at, brandish at.

ἐπι-σσεύω, plpf. as aor. ἐπέσσυτο, perf. ἐπέσσυται: mid. hasten on, rush upon.

ἐπι-σσωτρον: tire of a wheel.

ἐπίστομαι: am skilled, understand.

ἐπι-στενάχομαι: groan meanwhile. Δ 154.

ἐπι-στέφω, aor. ἐπεστέφαντο: crown, fill to the brim. A 470.

ἐπι-στρέφω, aor. partic. ἐπιστρέψας: turn about. Γ 370.

Ἐπίστροφος: (1) Phocian leader. B 517. (2) Slain by Achilles at

the sack of Lyrnessus. B 692.

(3) Leader of Trojan allies. B 856.

ἐπι-σφύρια (σφυρόν), pl.: protections for the ankle, ankle-guards.

ἐπι-τάρροθος: helper, defense. E 808.

ἐπι-τέλλω, aor. inf. ἐπιτεῖλαι: enjoin upon, command.

ἐπι-τέτραπται, pl. ἐπιτετράφαται: perf. pass. of ἐπιτρέπω, intrust.

ἐπιτηδές, adv.: sufficiently, as are needed. A 142.

ἐπι-τίθημι, fut. ἐπιθήσει, aor. ἐπέθηκε, aor. inf. ἐπιθεῖναι: place upon, set upon, put to (i.e. close).

ἐπι-τοξάζομαι: bend the bow at, shoot at; with dat. Γ 79.

ἐπι-τρέπω, perf. pass. ἐπιτέτραπται, perf. pass. pl. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσίν]: commit, intrust to.

ἐπι-τρέχω, aor. ἐπέδραμε(ν): run up, run upon.

ἐπι-τροχά-δην (τρέχω): trippingly, fluently. Γ 213.

ἐπι-φέρω, fut. ἐποίσει: bear upon. χείρας ἐποίσει: shall lay hands on.

ἐπι-φλέγω: blaze upon, burn, consume.

ἐπι-φράζομαι, aor. ἐπεφράσατο, aor. opt. ἐπιφρασάατο: consider, think.

ἐπι-χθόνιος (χθών): upon the earth, earthly. Epithet of men, — contrasted with ἐπουράνιοι. A 272.

ἔπλεο, ἔπλετο: thou art, is; aor. of πέλω, move, become.

ἔπληντο: aor. of πελάζω, approach, meet. Δ 449.

ἐπ-οίσει: lay upon; fut. of ἐπιφέρω, bear upon.

ἐπ-οίχομαι, impf. ἐπώχετο: go to,

- attack, follow. ἔργον ἐποίχεσθαι: go to work. ἰσθὺν ἐποικομένην: going to and fro before the loom, plying the loom. ἐποικομένη: busily, going to work.
- ἐπομαι, impf. εἶποντο or ἔποντο, fut. ἔψεται, aor. ἔσπετο (sequor): follow, accompany, attend. Cf. ἔπω.
- ἐπ-ορέγω, aor. ἐπορεύμενος: reach out after (in attack), lunge at.
- ἐπ-όρνυμι, aor. inv. ἔπορσον: arouse upon, send against.
- ἐπ-ορούω, aor. ἐπόρουσε: hasten to, rush upon (generally in hostile sense). Γ 379.
- ἔπος, -εος, dat. pl. ἔπε(σ)σιν or ἐπέεσσιν (φῆπος, ὄψ, vox): word, speech. Cf. μῦθος.
- ἐπ-οτρύνω, aor. subjv. ἐποτρύνητον: rouse, urge on, impel.
- ἐπ-ουράνιος (οὐρανός): of heaven, heavenly. Epithet of the gods.
- ἐπτά (septem, seven), indecl.: seven.
- ἐπτά-πυλος (πύλη): seven-gated. Epithet of Boeotian Thebes. Δ 406.
- ἐπύθοντο: aor. of πυνθάνομαι, learn.
- ἔπω: am busy with.
- ἐπ-ήχετο: impf. of ἐποίχομαι, attack.
- ἔραμαι (ἔρως): love, am enamored.
- ἐρατεινός 3 and ἐρατός (ἔραμαι): lovely, charming.
- ἐργάθω, impf. ἐέργαθεν (φεργ-): separate. Cf. ἔργω.
- ἔργον (φέργον, work): work, labor, deed, matter, thing; esp. of war, conflict. ἔργα ἀνδρῶν: labors of men, tilled fields, hence ἔργα alone farm, fields.
- ἔργω or ἐέργω (φεργ-): separate, keep off. ἐντὸς ἐέργει: incloses, shuts in.
- ἔρδω, aor. subjv. ἔρξης, aor. inv. ἔρξον, perf. ἔοργε (φεργ-): do, work, freq. with two accs. ἔρδομεν ἑκατόμβας: we were offering (hecatombs) sacrifices. Cf. ῥέζω.
- ἐρεβννός (ἔρεβος) 3: dark, gloomy.
- ἐρεῖνω (εἶρομαι): ask, question, inquire. Ζ 145.
- ἐρεθίζω and ἐρέθω: excite, vex, tease.
- ἐρεῖδω, aor. ἐρείσατο, plpf. ἡρήρειστο: thrust, press; aor. mid. lean, rest; plpf. was thrust. Γ 358.
- ἐρείομεν: aor. subjv. of εἶρομαι, ask.
- ἐρείπω, aor. ἤριπε or ἔριπε: tear down; aor. fall. Δ 462.
- ἐρεμνός (ἔρεβος, ἐρεβεννός) 3: gloomy.
- ἔρεξε(ν): wrought; aor. of ῥέζω, do.
- ἐρέοντο: impf. of εἶρομαι, question.
- ἐρέπτομαι: champ, munch, of horses.
- ἐρέτης (ἐρέσσω): oarsman, sailor.
- ἐρετμόν (remus, oar): oar.
- Ἐρευθαλίω, -ωνος: an Arcadian champion, slain by Nestor. Δ 319.
- ἐρέφω, aor. ἔρεψα: roof. ἐπὶ ἔρεψα: roofed over, built. Α 39.
- Ἐρεχθεύς, -ῆος: Erechtheus, an old hero of Athens, of whose cult Athena herself is made the founder, in B 547. Under his rule (according to Hdt. viii. 44) the people were first called Athenians. δημος Ἐρεχθῆος: land of Erechtheus, i.e. Attica.
- ἐρέω: fut. of εἶρω, say, tell.
- ἐρήμιος (hermit) 3: left alone, deserted.
- ἐρητύω, aor. opt. ἐρητύσειε, iterative aor. ἐρητύσασκε, aor. pass. ἐρήτυ-

θεν [ἡρητύθησαν]: *restrain, check, control, keep in order.*

ἐρι-: *strengthening prefix; cf. ἀρι-*.

ἐρι-βόλας, -ακος: *large-clodded, rich-soiled.* A 155.

ἐρί-γδοντος: *loud-sounding, heavy-thundering.* Epithet of Zeus.

ἐριδαίνω and ἐρίζω, aor. opt. ἐρίσσειε, aor. partic. ἐρίσαντε (ἔρις): *contend, strive, vie, am a match for.* Cf. ἐρεθίζω.

ἐρίηρος, pl. ἐρίηρες: *faithful, trusty.* § 37 b. Epithet of εἵταιρος.

ἐρι-θηλής, -ές (θάλλω): *luxuriant, fresh-green.*

ἐρι-κυδής, -ές (κῦδος): *glorious.*

ἐρίνεός: *wild fig tree.*

ἐριπε: *fall;* aor. of ἐρείπω, *tear down.*

Ἔρις, -ιδος: *Eris, goddess of strife, a companion of Ares.* Δ 440.

ἔρις, -ιδος: *strife, contention, conflict.*

ἐρίσαντε partic., ἐρίσσειε opt.: aor. of ἐρίζω, *contend, vie.*

ἔρισμα, -ατος (ἔρις): *matter of strife, cause of contention.*

ἐρί-τιμος: *highly honored, august.* § 40 d.

ἔρκος, -εος: *hedge, wall, defense.* ἔρκος ἀκόντων: *defense against darts.* ἔρκος πολέμοιο: *bulwark of protection against the war.* ἔρκος Ἀχαιῶν: *bulwark of the Achaeans.* ἔρκος ὀδόντων: *wall of teeth, i.e. wall formed by teeth.* Cf. 'sputtering thro' the hedge of splinter'd teeth,' Tennyson *Last Tournament*.

ἔρμα, -ατος: *prop, shore, support.* These were used in order to keep

the ships upright when drawn up on shore.

ἔρμ' ὀδυνῶν: *chain of pains, string (series) of sufferings.*

Ἑρμείας or Ἑρμῆας: *Hermes, Mercurius, son of Zeus, and messenger of the gods, in matters of peace.* B 104, E 390. Cf. Iris.

Ἑρμιόνη: *town in Argolis.* B 560.

ἔρξαντα, ἔρξης, ἔρξον: aor. of ἔρδω, *do, work.*

ἔρος [ἔρως] (erotic): *love, desire.*

ἔρρεεν: impf. of ῥέω, *flow.*

ἔρρηξεν: aor. of ῥήγνυμι, *break, rend.*

ἔρρίγησι: perf. subjv. of ῥιγέω, *shudder, dread.* Used as present.

Ἑρυθῖνοι, pl.: *Paphlagonian town, with two red cliffs (ἐρυθρός, ruddy).* B 855.

Ἑρύθραι, pl.: *Boeotian town.* B 499.

ἐρόκω, aor. ἔρουξαν, ἡρύκακε or ἐρύκακε: *check, detain, hold, keep.*

ἔρυμα, -ατος: *protection, defense.*

ἐρύομαι, εἰρύομαι, ἔρυμαι, or εἴρυμαι, impf. ἔρῳτο, aor. εἰρύσατο and ἐρύσσατο, aor. inf. εἰρύσασθαι (φερν-): *protect, preserve, save, defend, observe, ward off.* See ἐρύω.

ἐρυσί-πολις: see ῥυσίπολις.

ἐρύω, aor. ἔρυσσεν or ἔρυσεν, perf. εἰρύαται (φερ-): *draw, drag;* mid. *keep off, save, draw.* See ἐρύομαι.

ἔρχομαι, fut. ἐλεύσομαι or εἶμι, aor. ἦλθον or ἤλυθον, aor. subjv. ἔλθῃσι, aor. imv. ἐλθέ, aor. inf. ἐλθέμεν(αι) or ἐλθεῖν, perf. εἰλήλουθα: *come, go.* The direction of the motion is made distinct by the connection.

ἔρωέω, fut. ἐρώήσει (Germ. *Ruhe?*):
flow, draw back. μηδέ τ' ἐρώει:
draw not back, do not rest.

ἐρώή: force, throng.

ἐς: see εἰς, into.

ἐσ-άγω: lead in.

ἐσ-αθρέω, aor. opt. ἐσαθρήσειεν: catch
sight of.

ἔσαν [ῆσαν] impf., ἔσαι [ἔσῃ], ἔσε-
σθαι, and ἔσεται [ἔσται] fut.: of
εἰμί, am.

ἐσ-ελεύσομαι: fut. of εἰσέρχομαι, come
in, enter.

ἐσθίω, aor. φάγε: eat.

ἐσθλός 3: noble, excellent, good.

ἔσκε: impf. of εἰμί, am. Cf. βάσκω.

ἐσκίδναντο: impf. of σκίδναι, scat-
ter, disperse.

ἐσ-όψομαι: fut. of εἰσοράω, behold.

ἐσπάσατο: aor. of σπάω, draw.

ἐσπέσθην, ἐσπόμεθα: aor. of ἔπομαι,
follow, accompany.

ἔσπετε, aor. inv.: tell. Cf. ἐννέπω.

ἔσσε(ν), ἔσσο: aor. of ἐννυμι, clothe.

Construed with two accusatives.

ἐσσεῖται [ἔσται], ἔσσομαι fut., ἔσσι
[εἶ], 2d sing. pres.: of εἰμί, am.
G. 777, 6; H. 426.

ἔσσευα aor., ἔσσεύοντο impf., ἐσσύ-
μενον perf. partic., ἔσσυτο plpf. as
aor.: of σεύω, drive; mid. hasten,

ἐσσυμένως, adv.: quickly, eagerly, adv.
from the adjectival ἐσσύμενος.

ἐστάμεν perf. inf. stand, 2d aor. ἔσταν
[ἔστησαν], stood up, rose, perf. par-
tic. ἑσταότες, standing, plpf. ἔστα-
σαν, were standing: of ἵστημι, set.

ἐστέ pl., ἐστόν dual, ἔστω and ἔστων
inv.: of εἰμί, am,

ἑστεῶτα: standing, perf. partic. of
ἵστημι, set.

ἔστηκε perf. stands; 1st aor. ἔστησε,
ἔστησαν, stationed; ἔστητε [ἑστή-
κατε] (Δ 246) perf. stand: of
ἵστημι, set.

ἐστιχώοντο (§ 47 c): impf. of στιχά-
ομαι, go in line, go. B 92, Γ 266.

ἐσύλα: impf. of συλάω, strip off.

ἔσφαξαν: aor. of σφάζω, cut the
throat. A 459, B 422.

ἐσχατόωσα: at the extremity (ἐσχα-
τος) of the land, on the frontier.

ἔσχε (took), held, ἔσχοντο, held them-
selves (refrained) from: aor. of
ἔχω, hold. B 275, Γ 84.

ἐταῖρος: comrade, companion.

ἐτάρη, fem.: companion. Δ 441.

ἔταρος: comrade, companion.

ἔτεκε(ν): aor. of τίκτω, bear, bring
forth. B 728.

ἐτελείετο [ἐτελείτο, § 47 g] impf.,
ἐτέλεσεν aor.: of τελείω, bring to
pass, accomplish.

Ἑτεοκλήειος, adj.: of Eteocles. βῆ
Ἑτεοκληΐη: the mighty Eteocles.
See βῆ, § 16 d. Δ 386.

ἐτέον, adv.: in truth. B 300, E 104.

ἕτερος 3: other, the other of two, one
or other. χωλὸς ἕτερον πόδα: lame
in one foot. Cf. ἄλλος. B 217.

ἐτέρω-θεν, adv.: on the other side.

ἐτέρω-θι, adv.: elsewhere. E 351.

ἐτέρω-σε, adv.: to the other side. § 33 d.

(ἐ)τετμε(ν), aor.: found, fell in with.

ἐτέυκτο: was; plpf. of τεύχω, make.

Ἑτεωνός: Boeotian town. B 497,

ἑτης (φῆτης): connection, friend.

ἐτήτυμον (ἔτυμος), adv. acc.: truly,

ἔτι, adv.: *still, yet, again*. οὐκ ἔτι: *no longer*. A 96, 296.

ἐτίναξε: *plucked*; aor. of τινάσσω, *shake*. Γ 385.

ἐτίομεν impf., ἔτισεν aor.: of τίω, *honor*. A 412, E 467.

ἐτίσατο: aor. of τίνω, *punish*. B 743.

ἔτλη, aor.: *took courage, took heart, dared*. See τλήσομαι. A 534.

ἐτοιμάζω, aor. impv. ἐτοιμάσατε (ἐτοιμός): *make ready*. A 118.

ἔτος, -εος (φέτος, *vetus*): *year*.

ἔτραπεν: aor. of τρέπω, *turn*. E 187.

ἐτραφέτην: *grew up*; intrans. aor. of τρέφω, *nourish, bring up*.

ἔτρεψε: aor. of τρέπω, *turn*. Δ 381.

ἔτυχες: aor. of τυγχάνω, *hit*. E 287.

ἐτύχθη: aor. pass. of τεύχω, *bring to pass*. B 155, 320, Δ 470.

ἐπώσιος (φετ-): *in vain*. Γ 368.

εὖ or εὐ, adv.: *well, happily, carefully*.

εὖ ἔρξαντα: (*one who did well*), *a well-doer, benefactor*. ἐν πάντα: *all together*.

Ἐυαιμονίδης: *son of Euaemon, Eurypylius*. E 76.

Ἐυαίμων, -ονος: *Euaemon*. B 736.

Ἐύβοια: *Euboea*. B 536.

εὖ-δμητος (δέμω): *well-built*. A 448.

εὖδω [καθεύδω]: *sleep*. B 24.

εὖ-ειδής, -έος: *beautiful, comely*. Γ 48.

εὖ-εργής, -έος (ἔργον): *well-wrought, well-made*. E 585.

εὖ-ζωνος (ζώνη): *well-girdled, well-girt*.

Εὐνός: *a Lyrnessian*. B 693.

εὐκηλος: *in quiet, undisturbed*. Cf. ἔκηλος. A 554.

εὖ-κνήμῃς, -ῖδος: *well-greaved*. Epi-

thet of Ἀχαιοί nom. or acc. pl.

See κνημῖς. A 17, B 331, Γ 156.

εὖ-κτίμενος 3 and εὐκτίτος (κτίζω): *well-built*. B 501, 592.

εὖ-κυκλος: *well-rimmed, of shields*.

Εὐμηλος: *Eumelus, son of Admetus and Alcestis*. B 714.

εὖ-μμελής, gen. ἐμμελίω (§ 34 c): *with good ashen spear*. Δ 165, Z 449.

εὐνάω, aor. pass. partic. ἐννηθέντε and ἐννηθείσα (εὐνή): *pass. lying on the couch*. B 821, Γ 441.

εὐνή: *bed, couch*. ἐμίγην φιλότῃ καὶ εὐνῇ: "*enjoyed (her) love and couch*." Γ 445, Z 25.

εὐναί, pl.: *anchor stones*. A 436.

εὐξαντο: aor. of εὐχομαι, *pray*.

εὖ-ξοος (ξέω): *well-polished*. B 390.

εὖ-πατέρεια (πατήρ): *daughter of a noble father, = Δίος ἑκγεγαυία*.

εὖ-πεπλος: *well-robed*. Z 372.

εὖ-πηκτος (πήγνυμι): *well-built*.

εὖ-πλεκής, -έος: *well-plaited*. B 449.

εὖ-πλόκαμος (πλέκω): *fair-tressed, with beautiful tresses*. Z 380.

εὖ-ποίητος (ποιέω): *well-made*.

εὖ-πρυμνος (πρύμνη): *with beautiful sterns, of the Greek ships*. Δ 248.

εὖ-πωλος: *with good (or many) horses*.

εὐρέα: *from εὐρύς*.

εὐρίσκω, aor. εἶρον and εὐρέμεναι [εὐρεῖν]: *find*. A 329, B 343.

Εὐρος: *Eurus, East wind*. B 145.

εὖ-ρρεής and ἐρρείτης, gen. (contracted from ἐρρεεός) ἐρρεῖος [ἐρρεούς] (ῥέω): *strong-flowing*.

εὐρυ-άγνια: *with broad streets, broad-streeted*. Nine times of Troy.

Εὐρύαλος: an Argive. B 565, Z 20.

Εὐρυβάτης: *Eurybates*. (1) Herald of Agamemnon, only in A 320.

(2) Herald of Odysseus. B 184.

Εὐρυδάμᾱς, -αντος: an old Trojan seer. E 149.

εὐρὺ κρείων: *wide ruling, late rex*. Epithet of Agamemnon.

Εὐρυμέδων: squire of Agamemnon. Δ 228.

εὐρύ-οπα (nom. and acc.) (ὄψ): *far-sounding, far-thundering*. Epithet of Zeus. A 498, E 265.

Εὐρύπυλος: *Eurypylus*. (1) Son of Euaemon. B 736. (2) Ancient king of Cos. B 677.

εὐρυ-ρέων: *broad-flowing*. B 849.

εὐρύς, **εὐρεῖα**, **εὐρύ**, acc. masc. **εὐρίν**, **εὐρέα**, neut. pl. acc. **εὐρέα**: *broad, wide, spacious*. Comp. **εὐρύτερος**: *broader*.

Εὐρυτος: (1) a famous bowman. B 596. (2) Son of Actor. B 621.

εὐρύ-χορος: (*with broad squares for the choral dance*), *spacious*. Epithet of districts and of cities. B 498.

εὐς, **εὐ**, and **ἥς**, gen. **εἶος**: *noble, valiant, good*. Cf. **εὐ**. A 393.

εὐ-σσελμος: *well-decked*. B 613.

Εὐσσωρος: a Thracian. Z 8.

εὐτε, conj.: *when; as*, in Γ 10. See **ἥντε**. A 242, B 34, 228.

εὐ-τείχεος: *well-walled*. A 129.

Εὐτρησις: Boeotian town. B 502.

εὐ-τυκτος (**τεύχω**): *well-made*.

Εὐφημος: leader of the Cicones. B 846.

εὐ-φραίνω, fut. inf. **εὐφρανέειν** (**φρήν**): *cheer, delight*. E 688.

εὐ φρονέων: *well disposed, with kindly heart*. A 73, 253, B 78.

εὐ-φρων, -ονος: *kindly, heart-cheering*.

εὐ-φύης, -ές (**φύω**): *shapely, well-formed*. Δ 147.

εὐχετάομαι, inf. **εὐχετάασθαι** (**εὐχομαι**): *pray*. Z 268.

εὐχομαι, aor. **εὔξαντο**: *profess, boast, exult, vow, pray*. **εὐχόμενος**: *in prayer*.

εὐχος, -εος: *glory*. E 654.

εὐχολή: *exultation, boast, triumph, shout of triumph, vow*. A 65, B 160.

εὐ-ώδης, -ες (odor): *fragrant, perfumed*. Γ 382.

ἔφαλος (ἄλς): *on the sea*. Epithet of coast towns. Cf. **ἀγχίαλος**.

ἐφάμην, **ἔφην** [**ἔφασαν**], **ἔφατο**, **ἔφη**: impf. of **φημί**, *say, speak*. Γ 161.

ἐφάνη: *appeared*; aor. pass. of **φαίνω**, *show*. B 308, Z 175.

ἐφ-άπτω, perf. pass. **ἐφήπται**: *fasten upon*; pass. *impend, hang over*.

ἐφ-έζομαι: *sit upon*. Γ 152.

ἐφ-είω [**ἐφῶ**, § 52 c] subjv., **ἔφες** inv.: of **ἐφίημι**, *lay upon, shoot at*. A 567.

ἐφ-έπω, aor. subjv. **ἐπίσπη**: *meet*. **πότμον ἐπισπείν**: *meet (his) fate (death), fulfill his destiny*. B 359.

ἐφ-έστασαν, *stood opposite*, **ἐφесστήκει**, *stood upon*: plpf. of **ἐφίστημι**, *set upon*. E 624, Z 373.

ἐφ-έστιος (**ἐστία**), adj.: (*on his own hearth*), *at home, native*. B 125.

ἐφ-ετμή (**ἐφ-ίημι**): *behest, command, injunction*. A 495.

ἐφ-ευρίσκω, aor. opt. **ἐφεύροι**: *find, catch sight of*. B 198.

ἐφ-ῆκε(ν) : aor. of ἐφίημι, *send upon*,
shoot at. A 445, Δ 396.

ἔφηνεν : aor. of φαίνω, *show*. B 318.

ἐφ-ῆπται : *impend, hang over* ; perf. of
ἐφάπτω, *fasten upon*. B 15.

ἐφ-ήσεις : fut. of ἐφίημι, *urge on*,

ἔφησθα [ἔφης] : impf. of φημί, *say*.

ἐφθίατο [ἐφθιμῆναι ἦσαν, § 44 l],
plpf. of φθίνω : *wasted away, passed*
away. A 251.

Ἐφιάλτης : a giant. E 385.

ἐφ-ίημι, fut. ἐφήσεις, aor. ἐφήκα, aor.
subjv. ἐφείω [ἐφῶ, § 52 c], aor.
imv. ἔφες : *send upon*. A 567,
E 174.

ἐφίλατο and ἐφίλησε : aor. of φιλέω,
love. E 61, Γ 415.

ἐφ-ίστημι, plpf. ἐφεστήκει and ἐφέ-
στασαν : *place upon* ; plpf. *stood*
upon. E 624, Z 373.

ἐφόβηθεν [ἐφοβήθησαν] : aor. pass.
of φοβέω, *put to flight*. E 498.

ἐφοίτῃ : impf. of φοιτάω, *go to and*
fro. E 528.

ἐφ-οπλίζω : *make ready, prepare*.

ἐφ-οράω : *look upon, behold*.

ἐφόρειν : impf. of φορέω, *wear*.

ἐφ-ορμάω, aor. ἐφώρμησαν, aor. pass.
partic. ἐφορμηθέντες : *urge upon* ;
pass. *rush upon, attack*. Z 410.

Ἐφύρη : *Ephrya*. (1) Old name of
Corinth. Z 152, 210. (2) Home
of King Augēas, in Elis. B 659.

ἔχαδε : aor. of χανδάνω, *contain*.

ἐχάρη : aor. pass. of χαίρω, *rejoice*.

ἔχεεν : aor. of χέω, *pour, heap*.

Ἐχέμῳν, -ονος : son of Priam.
E 160.

ἔχε-πυκῆς, -ές : *biting, sharp*. A 51.

Ἐχέπωλος : a Trojan. Δ 458.

ἔχευαν and ἐχεύατο (§ 48 h) : aor.
of χέω, *pour, throw around*. σὺν
ἔχευαν : *confused, broke*. Γ 270,
E 314.

ἔχθιστος (ἔχθος), superl. : *most hateful*.

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι :
act in hostility. A 518.

ἔχθος, -εος : *hatred, hate*. Γ 416.

Ἐχίναι, pl. : the later *Echinades*, a
group of small islands in the
Ionian Sea, near the mouth of
the Achelous. B 625.

ἔχω, iterative impf. ἔχσκει(ν), fut.
inf. ἐξέμεν, aor. ἔσχε, aor. opt.
σχοάτο, aor. σχέθον : *have, hold*,
inhabit, guide, drive, keep, protect,
check. τὴν Ἀντηνορίδης εἶχε :
whom the son of Antenor had to
wife. ρωλεμέως ἐχέμεν : *stand*
firm. ἔσχοντο μάχης : *they ceased*
fighting.

ἔψεται : fut. of ἔπομαι, *follow*.

ἐψέκιν : plpf. of perf. εἶκα, *am like*.

ἐῷμεν : pres. subjv. of εἰάω, *allow*.

εῶν [ῶν] : partic. of εἰμί, *am*.

ἐφνοχόει : impf. of οἶνοχοέω, *pour out*
wine, pour out. (Better, εἰνοχόει.)
[ἔως : see εἰός, *while, until*. A 193.]

Z

ζα- (διά?), inseparable particle : *very*,
exceedingly. § 40 d.

ζά-θεος 3 : *very sacred, holy*. § 40 d.

ζά-κοτος (κότος) : *sullen*. Γ 220.

Ζάκυνθος, fem. : *Zacynthus* (*Zante*),
island in the Ionian Sea, under
the rule of Odysseus. (A short

open final syllable retains its quantity before Z in this word as before Ζέλεια. B 634, 824.

§ 59 g γ.)

ζα-χρηίς, -ές (χραύω): *fierce-blowing, furious*. E 525.

ζει-δωρος (ζειαί): *grain-giving, fruitful*. B 548.

Ζέλεια: town in northern Lycia, home of Pandarus. B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. Cf. Ζάκυνθος. § 59 g γ.)

ζεύγνυμι (ζυγόν, iugum, yoke): *yoke*.

Ζεύς, gen. Διός or Ζητός: *Zeus, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πατήρ ἀνδρῶν τε θεῶν τε). He is enthroned on high (ὑψίζυγος αἰθέρι ναίων) and controls the elements, sending lightning (τερπικέραυνος, ἀστεροπητής, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).*

Ζέφυρος (ζόφος): *Zephyrus, West wind, one of the four chief winds mentioned by Homer. It is not a 'zephyr,' but a cold, blustering wind, blowing from Thrace*. B 147.

ζυγόν (iugum, yoke): *yoke*.

ζωγρέω (ζωός, ἀγρέω): *take alive*.

ζωγρέω (ζωή, ἐγείρω): *revive, give life*. E 698.

ζῶμα (ζώννυμι): *loin cloth*. Δ 187.

ζώνη (zone): *woman's girdle; waist*. B 479.

ζώννυμι, iterative impf. ζωννύσκετο. *gird*. E 857.

ζωός or ζῶς (ζῶω): *alive, living*.

ζωστήρ, -ῆρος (ζώνη): *man's girdle, belt; prob. made of leather*.

ζῶω, partic. ζῶντος and ζῶοντες: *live*.

H

ἤ or ἤέ: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; or (3) comparative, *than*. In a double question ἤ (ἤέ) . . . ἤ (ἤε = ἤ ε [ve]) is used for Attic πότερον . . . ἤ.

ἤ: fem. of demonstrative, relative, or possessive pronoun.

ἤ: *truly, surely, indeed*. This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

ἤ: (*he*) *spake, quoth* (which, like ἤ, is now familiar only in one form); impf. of ἡμί, *say*.

ἤ, adv.: *where, whither*. Z 41.

ἤα (eram) [ἦν]: impf. of εἰμί, *am*.

ἡβαίον, adv.: *little*. οὐδ' ἡβαίον: *not even in the least*. B 380.

ἡβάω, aor. partic. ἡβήσαντε (ἡβη): *am a youth; aor. came to manhood*.

Ἥβη: *Hebe, daughter of Zeus and Hera, cupbearer of the gods*. Δ 2, E 722, 905.

ἡγαγε(ν): aor. of ἄγω, *lead*. Z 291.

ἡγάθεος 3: *very sacred*. A 252.

ἡγάσσατο: aor. of ἀγαμαι, *admire*.

ἡγε: impf. of ἄγω, *lead*. B 631.

ἡγείρα: aor. of ἐγείρω, *rouse*.

ἡγείροντο: impf. of ἀγείρω, *assemble*.

ἡγεμονεύω (ἡγεμών): *am leader*.

ἡγεμών, -όνος: *leader, chief*. B 487.

ἡγέομαι, aor. ἡγήσατο (ἄγω): *lead, guide*. A 71, B 731.

ἡγερέομαι (ἀγείρω): *assemble, collect (themselves)*. B 304, Γ 231.

ἡγέρθεν [ἡγέρθησαν, § 44 m]: aor. pass. of ἀγείρω, *assemble*. A 57.

ἡγήτωρ, -ορος (ἡγέομαι): *leader*.

ἡγνοίησεν: aor. of ἀγνοίω, *fail to know, fail to perceive*. A 537.

ἡγορόωντο (§ 47 c): impf. of ἀγοράομαι, *am in assembly*. Δ 1.

ἡδέ: *and*. Sometimes correl. with ἡμέν. A 41, 96, 251, 316, 334.

ἦδε or ἦδη, impf. of οἶδα: *know*.

ἦδη, temporal adv.: *now, already, before now*. νῦν ἦδη: *now at once*.

ἦδος, -εος (ἡδόνη, ἡδύς): *pleasure*.

ἦδυ-επής, -ές: *sweet-voiced*. A 248.

ἦδυμος: *sweet*. (B 2?)

ἦδύς, -εῖα, -ύ (ἀνδάνω, *suavis, sweet*): *sweet, pleasing, pleasant*. ἦδὺ γέλασσαν: *burst into a merry laugh*. B 270.

ἦέ, ἦε: *see ἦ*.

Ἥελιος [Ἥλιος]: *Helius, sun god*. Γ 277.

ἥελιος [ἥλιος]: *the sun*. A 475, Γ 104.

ἦεν [ἦν]: impf. of εἰμί, *am*. A 381.

ἡερέομαι (αἰέρω): *hang, wave, flutter*.

ἡέρι: dat. of ἀήρ, *air, mist*. Γ 381.

Ἡερίβοια: *Eriboea*. E 389.

ἡέριος β, adj.: *early in the morning*. Always pred., as adv. § 56 a.

ἡερο-ειδής, -ές: *misty*. ὅσσον δ' ἡερο-ειδὲς ἶδεν: *as far as he sees into the misty distance*. E 770.

Ἥετιων, -ωνος: *Eetion*, king of Hypoplacian Theba near Troy, father of Hector's wife Andromache; slain by Achilles on the capture of Theba. A 366, Z 396, 415 ff.

ἡεῖος: *honored, dear*. Applied by a younger to an elder brother.

ἦθος, pl. ἦθεα (*suesco*): *home, haunt (of horses)*. Z 511.

ἦε [ἦει]: impf. of εἶμι, *go*. A 47.

ἦθεος: *youth, young man not yet married*. Δ 474.

ἦῖεν, ἦιχθη: aor. of αἶσσω, *dart, rush*.

ἦιό-εις, -εντος: *high-banked*. E 36.

Ἡϊόνες, pl.: *town in Argolis*. B 561.

ἡίων, -όνος, f.: *beach, seashore*. B 92.

ἦκα (*soft*), adv.: *softly, gently*. Γ 155.

ἦκα: aor. of ἵημι, *send, cast*. E 125.

ἡκέσατο: aor. of ἀκόομαι, *heal, cure*.

ἡκεστος (*κεντέω*) β: *ungoaded, of cattle not broken for service*. Z 94.

ἦκω: *am come*. E 478.

ἡλακάτη: *spindle*. Z 491.

ἡλασεν: aor. of ἐλαίνω, *drive*.

ἡλάσκω (ἀλάομαι): *hover*. B 470.

ἡλέκτωρ, -ορος: *the beaming sun*.

ἡλεύατο: aor. of ἀλέομαι, *avoid*. § 48 h.

ἡλῆλατο: plpf. pass. of ἐλαίνω, *drive*.

ἡλθον: aor. of ἐρχομαι, *come*.

Ἥλις, -ίδος: *Elis*, the western country of Peloponnesus. B 615, 626. Northern Elis belonged to the Epēans, southern Elis to Nestor.

ἦλος: *nail, stud*, used as an ornament for staff, hilt of sword, or goblet. A 246.

ἦλυθον [ἦλθον]: aor. of ἐρχομαι, *come*.

Ἡλῶνῃ: Thessalian town. B 739.

ἡμαθό-εις (ἄμαθος): sandy. B 77.

ἡμαι, 2d sing. ἦσαι, 3d pl. εἶται or εἶται [ἦνται], imv. ἦσο, inf. ἦσθαι, partic. ἦμενος, impf. ἦμην, 3d pl. impf. εἶατο: sit. This verb with a partic. often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

ἡμαρ, -ατος (ἡμέρα): day. δούλιον ἡμαρ: day of slavery, slavery (§ 16 d). νύκτας τε καὶ ἡμαρ: by (through) night and day. A 592, Z 448.

ἡμβροτες [ἡμαρτες, § 30 g]: aor. of ἀμαρτάνω, miss. E 287.

ἡμέιβeto: impf. of ἀμείβομαι, answer.

ἡμεῖς, gen. ἡμέων or ἡμείων, dat. ἡμῖν or ἄμμι, acc. ἄμμε: we, us; pl. of ἐγώ. § 42 a.

ἡμέν, particle, generally correlative with ἡδέ: both . . . and. Cf. μέν . . . δέ.

ἡμέτερος (ἡμεῖς) 3: our. § 42 b.

ἡμί, impf. ἦ: say, speak. ἦ καί is used after a speech that is reported, where the same subject is continued for the following verb.

ἡμί-ονος (ὄνος): (half-ass), mule.

ἡμισυς, -εια, -υ: half. ἡμισυ τιμῆς: half of the honor. Z 193.

ἡμι-τελής, -ές (τέλος): half-finished, uncompleted. B 701.

ἡμος: when. A 475, 477.

ἡμύω, aor. opt. ἡμύσειε: droop its head, bow. B 373, Δ 290.

ἦν: εἰ ἄν, if, with subjv. (Perhaps αἰ or εἰ should be read.)

ἦνδανε: impf. of ἀνδάνω, please. (ἄνδανε is a better reading.) A 24.

ἦνεμό-εις, -εσσα, -εν (ἄνεμος): windy, wind-swept. Epithet of high-situated towns, esp. of Ilios. This is accepted by Tennyson, in 'windy Troy.'

ἦνεον: impf. of αἰνέω, praise, commend. Γ 461.

ἦνία, pl.: reins, of the chariot horses; freq. adorned with thin plates of ivory or metal. Γ 261, 311.

ἦνι-οχεύς, -ῆος, and ἦνι-οχος (ἦνία, ἔχω): charioteer. E 505, 580.

ἦνίπαπε: aor. of ἐνίπτω, rebuke. § 43 f.

ἦνις, -ως, acc. pl. ἦνις: sleek, shining (of cattle). Z 94, 275, 309.

ἦνорή, locat. as dat. ἦνорήφῃ (§ 33 a) (ἀνήρ, ἀνδρεία): manliness, bravery. Δ 303, Z 156.

ἦντετο: impf. of ἄντομαι, meet.

ἦντησε: aor. of ἀντάω, meet. Z 399.

ἦνώγει: impf. of ἀνωγα, bid. Z 170.

ἦος: see εἰος, while, until.

ἦπειλησεν: aor. of ἀπειλέω, threaten.

ἦπειρος, f.: mainland, land. A 485.

ἦπεροπευτής: deceiver. Γ 39.

ἦπεροπεύω: deceive, trick. Γ 399.

ἦπιό-δωρος: kindly-giving, kindly, generous. Z 251.

ἦπιος: kindly, soothing. Δ 218.

ἦρα (ἡρα), acc.: pleasure; always obj. of φέρειν. μητρὶ ἐπὶ ἦρα φέρων: doing service of love to his mother. Equivalent to χάριν. A 572.

Ἡρακλείδης: son of Heracles. B 653, 679.

Ἡρακλῆιος 3: of Heracles. βίη

Ηρακλήϊη: *the might of Heracles, the mighty Heracles.* § 16 d.

ἦραρ: aor. of ἀραρίσκω, *fit, join.*

ἦρατο: aor. of ἄρνυμαι, *gain.*

ἦράτο: impf. of ἀράομαι, *pray.*

ἦρεῖν: impf. of αἰρέω, *seize.* Δ 23.

Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans and strongly favors the Greeks. She is called large-eyed (βοῶπις), revered (πότνια), white-armed (λευκώλενος).* She is Ἀργεΐη, since her earliest great temple was near Argos. Δ 52.

ἤρηρεστο: plpf. pass., used much like an aorist of ἐρείδω, *thrust.*

ἤρΗΣατο: aor. of ἀράομαι, *pray.*

ἡρι-γένεια: *early-born, child of the morning.* Epithet of Ἡώς, *Dawn.*

ἤριπτε: *fell*; aor. of ἐρείπω, *tear down.*

ἤρκεσε: aor. of ἀρκέω, *avail, ward off.*

ἤρμοσε: aor. of ἀρμόζω, *fit.* Γ 333.

ἤρύκακε: aor. of ἐρύκω, *check.* § 43 f.

ἦρως, -ως, dat. pl. ἠρώεσσιν: *warrior, hero.* Not yet in the specific modern sense of *hero.* § 17.

ἦσαι 2d sing., **ἦσθαι** inf., **ἦσθην** dual,

ἦσο inv.: of ἦμαι, *sit.* B 255.

ἦσκειν: impf. of ἀσκέω, *prepare.*

ἦσθην: dual impf. of εἰμί, *am.* E 10.

ἦτε: impf. of αἰτέω, *ask.* Z 176.

ἦτίμασεν: aor. of ἀτιμάζω, *slight.*

ἦτίμησε(ν): aor. of ἀτιμάω, *slight.*

ἦ τοι, asseverative particle: *believe me, in truth, indeed.* A 68, 101.

ἦτορ, -ορος: *heart, as part of the human body, and the seat of*

life, joy, grief, etc., mind; lungs. B 490.

ἦῤα: impf. of αὐδάω, *speak.* A 92.

ἦύ-κομος: *fair-haired.* A 36.

ἦύς, ἦύ: see εὖς, *noble, valiant.* Γ 167.

ἦυσε: aor. of αὔω, *shout.* E 784.

ἦύτε: *as, than.* μελάντερον ἦτε πίσσα φαίνεται: *appears blacker than pitch.* Δ 277.

Ἥφαιστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal work (done by the aid of fire), — the Tubal Cain of the Greeks. His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire (B 426). A 571 ff., B 101 f., 426.*

ἦχή (*echo*): *roar, great din.* B 209.

ἦχή-εις, -εσσα: *resounding, roaring.*

ἦ-χι [ἦ], locat. adv.: *where.* A 607.

ἦψατο: aor. of ἄπτομαι, *touch, lay hold of, clasp.* A 512, E 799.

Ἡώς, gen. Ἡός: *Eös, Dawn, Aurora, goddess of the morning. She is called early born (ἡριγένεια), rosy fingered (ρόδοδάκτυλος), and saffron-robed (κροκόπεπλος).* A 477, B 48.

ἦώς, gen. ἦός or ἦους, acc. ἦά or ἦώ, fem.: *morning, dawn.* A 493.

Θ

θάλαμος: *women's apartment, chamber (esp. of married people), store-room (Δ 143, Z 288).*

θάλασσα: *sea.* A 157, B 294.

θαλάσσιος: *of the sea.* B 614.

θαλερός (θάλλω) 3: *blooming, vigorous, swelling*. B 266, Z 496.

Θάλιος: Epēan leader. B 620.

θαλπωρή: *comfort, joy*. Z 412.

Θαλυσιάδης: *son of Thalysius*. Δ 458.

θαμβέω, aor. θάμβησεν (τάφος): aor. *wonder came over (him)*. A 199.

θάμβος, -εος: *wonder, amazement*.

θαμειαί or θαμείαι, fem. pl. (θαμά), adj.: *thick, close*. A 52.

Θάμυρις: *Thamyris, a mythical Thracian bard*. B 595.

θάνατος (θνήσκω): *death*. A 60, Γ 101.

θάνε aor., θανέσθαι fut. inf.: of *θνήσκω, die*. B 642, Δ 12.

θαπ-: see τεθηπότες, *dazed*. Δ 243.

θαρσαλέος (θάρσος) 3: *bold, courageous*. E 602.

θαρσέω, aor. θάρσησε (dare): *am bold, dare*; aor. *took courage*. A 85.

θάρσος, -εος: *courage, daring*. E 2.

θαρσύνω, iterative impf. θαρσύνεσκε: *cheer, encourage*. Δ 233.

θᾶσσον, adv., comp. of ταχύ: *the quicker, the sooner, at once*. B 440.

θαῦμα, -ατος: *a wonder, marvel*.

θαυμάζω: *wonder, admire*. B 320.

Θαυμακίη: *a Magnesian town under the rule of Philoctetes*. B 716.

θεά: *goddess*. A 1.

Θεᾶνῶ: *Theāno, wife of Antenor, and priestess of Athena in Ilios*. E 70, Z 298 ff., Δ 223 f.

θέεν, θέον: impf. of θέω, *run*. Z 118.

θεῖναι inf., θέομεν [θῶμεν, § 45 α] subjv.: aor. of τίθημι, *place*. A 143.

θείνομαι: *am struck*. A 588.

θεῖος or θεῖος (θεός): *of the gods, divine, sacred, god-like*. B 22.

θεῖω: see θέω, *run*. Z 507.

θέλω: *wish, desire*. See ἐθέλω.

θέμεναι [θεῖναι]: aor. inf. of τίθημι, *place, make*. B 285.

θέμις, -ιστος, pl. θέμιστες (τίθημι): (*what is laid down*), *natural law, what is fitting, right sanctioned by custom* (often used in Homer like δίκη, κατὰ μοῖραν); pl. *laws, decrees*. ἡ θέμις ἐστί: *as is right, as is lawful*.

-θεν: *inseparable suffix, forming an ablative gen.* § 33 c.

θέναρ, -αρος: *hollow of the hand*. E 339.

θεο-ειδής, -ές (εἶδος) and θεο-είκελος: *god-like*. Of beauty of person, without reference to moral qualities. Cf. ἰσόθεος. Γ 16, 30, 37.

θεο-προπέων (precor), partic.: *prophesying, declaring the divine will*.

θεο-προπίη and θεοπρόπιον: *oracle, prophecy, will of the gods*. A 85.

θεός: *god, divinity*. Cf. δαίμων.

θεράπων, -οντος: *attendant, squire, comrade*. A servant, but free and doing voluntary service. Δ 227.

Θερσίτης (θάρσος): *Thersites, the ugliest and most insolent of the Greeks*. B 212–271.

θέρω: *warm, with gen.* Z 331.

θές imv., θέσαν [ἔθεσαν] ind.: aor. of τίθημι, *place, make*. A 433.

θέσκελος: *wondrous, strange*.

Θέσπεια [Θεσπιά, § 37 d]: *Thespieae, in Boeotia, at the foot of Mt. Helicon*. B 498.

θεσπέσιος 3: *divine, marvelous, beautiful*. θεσπεσίη: *by decree of the gods*. A 591, B 367, 457.

Θεσσαλός: *a son of Heracles*. B 679.

Θεστορίδης: son of Thestor, Calchas.

A 69.

Θέσ-φατον: oracle. E 64.

Θέτις, -ιδος: Thetis, a sea goddess, wife of Peleus, and mother of Achilles. A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called *silver-footed* (ἀργυρο-πεζα) and θυγάτηρ αἰλίου γέροντος.

θέτο: aor. of τίθημι, place. Γ 310.

θέω or θείω: run. Δ 244, Z 507.

Θήβαι or Θήβη: Thebes, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan War; cf. Υποθήβαι B 505. It was *seven-gated* (ἐπτάπυλος). Δ 406.

Θήβη: Theba, a Cilician town in the Troad (at the foot of Mt. Placus, an eastern spur of Mt. Ida), under the rule of Andromache's father Eëtion; it was sacked by Achilles. A 366, B 691, Z 397, 416.

θήγω, aor. impv. θηξάσθω (dagger): sharpen, whet. B 382.

θήης [θῆς]: aor. subjv. of τίθημι.

θήκε(ν): aor. of τίθημι, place, make.

θήλυς, θήλεια: female. θήλυς also is used as feminine. E 269.

θήν, enclitic particle: doubtless. οὐ θην: "I don't think." B 276.

θήρ, gen. θηρός: wild beast. Γ 449.

θήρη (θήρ): hunting, chase. E 49.

θηρητήρ, -ῆρος: hunter. E 51.

Θησεύς, -ῆος: Theseus, mythical king of Athens and national hero of Attica, most noted ally of the Lapithae. A 265.

-θι: inseparable local suffix. § 33 b.

θίς, dat. θινί: beach, strand. A 34.

Θισβη: Thisbe, between Mt. Helicon and the Corinthian Gulf, not far from the coast. B 502.

θλάω, aor. θλάσσε: crush. E 307.

θνήσκω, fut. θανέσθαι, aor. θάνε, perf. opt. τεθναίη, perf. partic. τεθνηῶτα (θάνατος): die; perf. am dead.

θνητός 3: mortal. A 339, 574.

Θοᾶς, -αντος: Thoas, Aetolian leader. B 638, N 216 ff., O 281 ff.

θοός (θέω) 3: swift, rapid, quick.

θορών: aor. partic. of θρώσκω, leap.

θοῦρος, fem. θοῦρις, -ιδος: impetuous, raging. Epithet of Ἄρης and of ἀλκή. Δ 234, E 30.

Θών, -ωνος: a Trojan. E 152.

θοῶς (θοός), adv.: quickly, swiftly.

θρασυ-μέμων, -ονος: brave-hearted, of Heracles. E 639.

θρασύς, -εῖα, -ύ (θάρσος): bold.

θρέπτρα, pl. (τρέφω): gifts in return for nurture. οὐδὲ τοκεῦσι θρέπτρα δπέδωκε: he did not return his parents' care. (Attic τροφεῖα.)

θρέψε: aor. of τρέφω, nourish, rear.

Θρηξ, -ικος, or Θρηξ: Thracian. The Thracians were allies of the Trojans. Z 7.



θρόνος

θρίξ, gen. τριχός, fem.: hair, wool (of lambs). Γ 273.

Θρόνιον: Locrian town. B 533.

θρόνος (throne): seat, chair, esp.

a high armchair, with back and footstool, throne. A 536.

θρόος: *shout, cry*. Δ 437.

Θρόον: a Pylian town, on the banks of the Alphēūs, near the frontier of Elis. B 592.

θρώσκω, aor. ἔθορε: *leap, rush*.

θυγάτηρ, acc. θύγατρα or θυγατέρα (*daughter*): *daughter*. A 538, Γ 124.

θυέεσιν (§ 36 b): *dat. pl. of θύος*.

θύελλα: *blast*. Z 346.

Θυέστης or Θυέστα: *Thyestes*, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). B 106 f. § 34 b.

θυμ-αλγής, -ές: *heart-grieving*. Δ 513.

Θυμοίτης: an aged Trojan. Γ 146.

θυμο-λέων, -οντος: *lion-hearted*. E 639.

θυμός (*fumus*): *heart, soul, spirit*, as the seat of life, and of the desires, passions, reason, and will, *courage*.
θυμῷ: *in heart, within*. ὀρίνω
θυμόν: *touch the heart; move to fear, anger, or pity*. Cf. καρδία and κῆρ.

θυμο-φθόρος (*φθείρω*): *life-destroying*.

θύνω, impf. θῖνε (θύω): *rush madly, surge, dash, hasten*.

θύος, -εος: *burnt offering*; prob. not always animal sacrifices, but some kind of incense. Z 270.

θύραζε, adv.: (*out of the door*), *out*.

θύρετρα, pl.: *door*, of Priam's palace.

θύρη (*fores, door*): *door*. ἐπὶ Πριάμοιο θύρῃσιν: "before Priam's palace." B 788.

θύσανό-εις, -εσσα: *tasseled, fringed*.

θύσανος: *tuft, tassel, fringe*. B 448.

θύσθλα, pl. (θύω): *thyrsi, wands* used

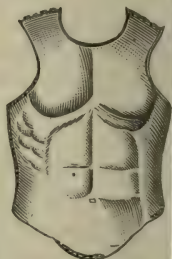
in the worship of Dionysus, with a pine cone at one end and wound about with ivy. Z 134.

θύω: *rage*. Cf. θύνω. A 342.

θώρηξ, -ηκος: *armor, breastplate, cuirass*. Armor for the protection of the upper part of the body. This is not described by the poet, and the Homeric warriors seldom seem to wear the cuirass of later



θώρηξ



times. Perhaps plates of metal were attached to a garment of linen or leather, but the chief arm of defense was the shield.

θωρήσσω, aor. subjv. θωρήξομεν, aor. pass. θωρήχθησαν: *arm, equip with cuirass*. B 72.

I

ἰα [μία]: *fem. of ἴος [εἶς], one*.

Ἰάλμενος: Boeotian leader. B 512.

ἰάομαι, aor. ἰήσατο: *heal, cure*.

ἰαχή (*φιαχ*): *shriek, loud cry*.

ἰάχω (*φιαχ*): *shout, shriek, yell*.

Ἰαωλκός [Ἰωλκός]: *Iolcus, on the Pagasaeon Gulf*. B 712.

²Ἰδαῖος: *Idaeus*. (1) The most honored of Priam's heralds and his personal attendant. Γ 248. (2)

A Trojan warrior. E 11 ff.

ἰδέ, conj.: *and*. Cf. ἡδέ. Γ 194.

ἰδεῖν inf., ἴδε(ν) ind., ἴδῃαι [ἴδῃ] subjv. mid., (φιδ-) aor.: see *εἶδον*, *saw*.

²Ἰδῆ: *Ida*, a lofty mountain chain in the Troad, stretching from northwest to southeast, with many projecting shoulders. Its highest peak is more than 5000 feet above the sea. B 821.

²Ἰδηθεν: *from Mt. Ida*. Γ 276.

ἴδμεν [ἴσμεν, § 30 d]: 1st pl. of οἶδα.

ἰδνώ, pass. dep. ἰδνώθη: *bend over*.

ἴδοιμι: opt. of εἶδον, *saw*. Z 284.

²Ἰδομενεύς, -ῆος: *Idomeneus*, leader of the Cretans (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders; cf. *μυσαυπόλιος* N 361 *grizzled*. He reached home in safety after the war (γ 191).

ἴδον: epic for εἶδον, *saw*. A 262.

ἰδρώ, fut. ἰδρώσει, aor. ἴδρωσα: *sweat*.

ἰδρώ, aor. pass. ἰδρύνθησαν (ἔδος): *seat, cause to sit down*. Γ 78.

ἰδρώς, -ῶτος, acc. ἰδρῶ [ἰδρῶτα] (sudor, sweat): *sweat*.

ἰδυῖα: fem. partic. of οἶδα. § 49 g.

ἴδωμαι: subjv. mid. of εἶδον, *saw*.

ἴει impf., ἴεισιν 3d pl.: of ἵημι, *send*.

ἵεμαι, aor. εἵσατο (φιέμαι): *desire, press on, strive*.

ἴε(ν) impf., ἰέναι inf.: of εἶμι, *go*.

ἰέντες: partic. of ἵημι, *hurl*. B 774.

ἱέρεια: *priestess*. Z 300.

ἱερεύς or ἱρεύς, -ῆος: *priest*. He was attached to a definite divinity and sanctuary; hence no priests are mentioned in the Achaean army.

ἱερεύω, fut. inf. ἱερευσέμεν, aor. ἱερευσεν: *sacrifice, offer in sacrifice; slaughter*, since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods. B 402, Z 94, 174.

ἱερόν and pl. ἱρά: *offering, sacrifice, victim for sacrifice*. A 147, B 420.

ἱερός 3: *holy, sacred*. B 305, Z 89.

ἵζω, inv. mid. ἵζεν, impf. mid. ἵζοντο (ἔδος): *seat, sit, rest*. Γ 326.

²Ἰηλύσος: *Ialysus*, one of the chief cities of Rhodes. B 656.

ἵημι, 3d pl. ἰέσι, partic. ἰέντες, impf. ἴει, pass. ἴενται, impf. mid. ἴετο, aor. ἦκα or ἔηκα (§ 43 d), aor. opt. εἶη, aor. mid. ἔντο: *send, hurl, cast, shoot, throw, drop, put*.

ἱήσασθαι: inf. of ἰάομαι, *heal*. E 899.

ἱήτηρ, -ῆρος (ιατρός, ἰάομαι): *healer, surgeon*. B 732, Δ 190.

²Ἰθάκη: *Ithaca*, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus. B 632, Γ 201.

²Ἰθακήσιος: *Ithacan*. B 184.

ἴι: *go, be off*; inv. of εἶμι, *come, go*. Also as interjection; cf. ἄγε.

ἰμα, -ατος (εἶμι): *walk, gait, step.*

E 778.

ἰθύνω, impf. ἰθύνεν (ἰθύς): *send straight at, direct, guide.* Δ 132.

ἰθύς [εὐθύς], adv., with gen.: *straight, straight at.* E 506.

ἰθύς, -ύος, f.: *enterprise, undertaking.* Z 79.

ἰθύνω, aor. ἰθύνσε (ἰθύς): *press forward, charge.* Cf. ἰθύνω. B 729.

Ἰθώμη: *Ithome*, in western Thessaly, on the slopes of Mt. Pindus. B 729.

ἰκάνω: *come, reach*, freq. with acc. of 'limit of motion.' Cf. ἰκνέομαι, ἴκω.

Ἰκάριος: *Icarian*. The Icarian Sea was part of the Aegean Sea, near the southwest part of Asia Minor. B 145.

ἰκελος (φικ-) 3: *like, resembling.*

Ἰκετάων, -ονος: son of Laomedon and so brother of Priam. Γ 147.

ἰκμενος (ἴκω): *favoring, favorable, secundus*; const. with οὖρος.

ἰκνέομαι and ἴκω, fut. ἴξομαι, aor. ἴκετο and ἴξε(ν), aor. subjv. ἴκωμαι and ἴκηαι: *come, arrive at, reach*; freq. with acc. of 'limit of motion.' Cf. ἰκάνω.

ἰλαδόν (ἴλη), adv.: *in troops, in battalions.* B 93.

ἰλάσσομαι: *propitiate, worship.* B 550.

ἰλῆος: *propitious, kind, gentle.*

ἰλάσκομαι, aor. subjv. ἰλάσσεαι [ἰλάσῃ] and ἰλασόμεσθα [ἰλασώμεθα]: *propitiate, appease.* A 147, 444.

Ἰλιος (φιλ-), fem., not neuter as in

Latin: *Ilios*, capital of the Troad, named from its founder Ilus, son of Tros and grandfather of Priam (Y 231 ff.). It is called *wind-swept* (ἡνεμόεσσα) and *prosperous* (ἐν ναύοιμον πολίεθρον). *Ἰλιος is used for the Troad in A 71.

ἱμάς, -άντος: *leather strap.* Γ 375.

ἱμάσσω, aor. ἱμασε, aor. subjv. ἱμάσση: *lash, beat.* B 782, E 589.

Ἰμβρασιδης: son of Imbrasmus, Peirous, a Thracian leader. Δ 520.

ἵμεν [ἰέναι]: inf. of εἶμι, go. § 44 f.

ἱμερό-εις, -εσσα: *lovely, charming.*

ἱμερος: *longing, desire.* Γ 446.

ἱμερτός: *lovely, beautiful.* B 751.

ἵνα, adv.: *where.* Conj.: *in order that, that*, with subjv. or optative.

ἵνα: acc. of ἵς, *strength, might.* E 245.

ἰνίον: *nape of the neck, neck sinew.*

ἱεαλος: *bounding, leaping.* Δ 105.

ἴξε(ν), ἴξον: aor. of ἴκω, *come.*

ἴξεσθαι: fut. of ἰκνέομαι, *come.*

ἴομεν subjv., ἰόντες partic.: of εἶμι, go.

ἰό-μωρος (φιο-): *shrieker, boaster.*

ἰός: *arrow.* Cf. οἰστός. A 48.

ἴος, ἵα, dat. ἰῶ: *one.* Cf. εἷς.

ἰότης, -ητος: *will.* ἀλλήλων ἰότητι: "each because of the other." E 874.

ἰο-χάειρα (ἰός, χέω): (*she who showers arrows*), the archer goddess. Epithet of Artemis. E 53, Z 428.

ἵππειος: *of the horses.* E 799.

ἵππεύς, -ῆος: *horseman, knight.* (The Homeric heroes, however, did not ride, but drove in chariots.) Cf. ἵππота, ἵππηλάτα. See ἄρμα.

ἵππ-ηλάτα (ἐλαύνω) : Aeolic for ἵππη-
λάτης (*horse-driver*), *knight*. § 34 b.

ἵππιο-χαίτης (χαίτη) : of *horse-hair*.
Z 469.

ἵππό-βοτος (βόσκω) : *horse-feeding*.
Epithet of Argos, as suited to the
rearing of horses. B 287, Γ 75.

Ἴπποδάμεια : *Hippodamia*, wife of
the Lapith Pirithoüs. B 742.

ἵππό-δαμος (δαμάω) : (*horse-tamer*
gives a false tone), *master of*
horses, knight. B 230.

ἵππο-δάσεια (δασύς) : with *thick crest*
of *horse-hair*. Γ 369, Δ 459, Z 9.

Ἴππόθοος : *Pelagian leader*. B 840 ff.

ἵππο - κορυστής : *horse-equipped*,
equipped with chariots. B 1.

Ἴππόλοχος : son of Bellerophon and
father of Glaucus. Z 119, 197.

ἵππος (*equus*) : *horse*; freq. fem.
even when no attention is called
to the sex. Horses drew by the
yoke, without traces. Dual and
pl., *horses, horses and chariot, chariot*
(cf. the New England use of
'team' for 'wagon'), even *men on*
chariots (B 554). The Homeric
heroes did not ride on horseback.
καθ' ἵππων ἀΐξαντε : *leaping hastily*
from their chariots.

ἵππουσύνη : *horsemanship, skill in the*
use of the chariot in battle.

ἵππότα [ἵππότης] : *horseman, knight*,
but not mounted. Cf. ἵππεύς,
ἵππηλάτα. § 34 b.

ἵππ-ουρῖς (οὐρά, tail) : with *horse-hair*
crest, crested. Γ 337, Z 495.

ἵπτομαι, fut. ἕψεται, aor. ἕψαο : *press*
hard, afflict, punish. A 454, B 193.

ἱρά : see ἱερόν, *sacrifice*. B 420.

ἱεὺς : see ἱερεύς, *priest*. E 10.

Ἴρις : *Iris*, the messenger of the
gods in all matters pertaining to
war. B 786, Γ 121.

ἱρός 3 : see ἱερός, *sacred*. Δ 46.

ἰς, acc. ἴνα (ῑς, vis), f. : *strength*,
might.

ἔσαν [ἤσαν] : impf. of εἶμι, *go*. A 494.

Ἴσανδρος : son of Bellerophon. Z 197.

ἴσασιν : 3d pl. of οἶδα, *know*. Z 151.

ἴσό-θεος : *equal to the gods, god-like*.
Cf. θεοεἶκελος, θεοειδής. Γ 310.

ἴσος [ἴσος] (ῑς-) 3 : *equal*. ἴσον and
ἴσα, cognate acc., adv. : *equally*.

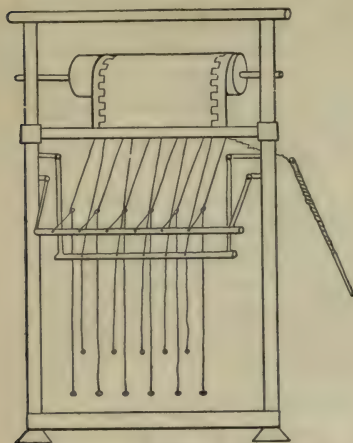
ἴσο-φάρῑζω (φέρω) : *equal, vie with*.
Z 101.

ἴστε : 2d pl. of οἶδα, *know*. B 485.

ἴστημι, aor. (ἐ)στησα, 2d aor. (ἐ)στη
and σtάν [ἔστησαν], 2d aor.
subjv. στήῃ [στήῃ], aor. partic.
στάς, iterative aor. στάσκειν, perf.
ἔστηκας, pl. perf. ἐστήκασιν or
ἐστᾶσι, perf. inf. ἐστάμεν, perf.
partic. ἐστᾶότα or ἐστεῶτα, plpf.
ἐστήκει and ἔστασαν (sto, stand) :
pres. and 1st aor. act. transitive,
cause to stand, station, set, stop ;
other tenses and mid. intransi-
tive, *take (my) position, stand, stop*.
ἴστων στήσαντο : *hoisted the mast*.
κρητήρα στήσασθαι : (*set up*), *offer*
a bowl. ἀντίοι ἔσταν : *they stood*
(*rose*) *to meet him*. ἀνὰ ἔστη :
stood up, rose. στή ὀπίθεν : *came*
up behind.

Ἰστιάαια : on the northwest coast of
Euboea. B 537. (Trisyllabic
by 'synizesis' ; § 25.)

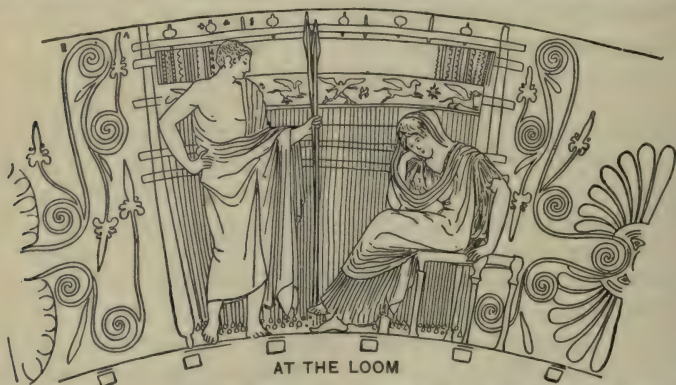
ἱστόιον, pl. as sing. ἱστία (ἱστός): *sail*.
A 433.



LOOM

ἱστο-δόκη (δέχομαι): *mast-receiver*, a
rest for the mast when the latter
was lowered. A 434.

weave.) (3) *Web*.—The Homeric
loom was upright, not horizontal,
and consisted of two perpendicu-
lar posts, united at the top by a
crossbar. From this crossbar the
threads of the warp were attached
by weights (see cut). For con-
venience in handling these threads
they were attached, alternately by
means of loops, to two rods (κανό-
νες),—the even threads to one
rod, the odd threads to the other.
The thread for the woof was
wrapped around a spool, which
may have been held at the end of
a slender stick. The weaver first
grasped one of the rods and drew
it toward her breast, thus separa-
ting the odd from the even threads
of the warp. Through the open-
ing thus made, she drew the spool



AT THE LOOM

ἱστός (ἵστημι): (1) *mast* (held in
place by forestays, — πρότοννοι).
(2) *Loom*. ἱστὸν ἐποίχεσθαι: *go*
to and fro before the loom, ply the
loom. (The women stood to

with the thread of the woof, with
her other hand. After pushing
the woof thread (thus interwoven)
snugly to its place, she next
grasped the other rod, drawing

toward her the other set of threads, and so sent the spool back. (Perrin on ε 62, Clapp on Ψ 761.)

ἰσχανά (ἰσχω): hold, check. E 89.

ἰσχίον: hip joint. E 305.

ἰσχω (ἔχω): hold, check. ἰσχεο: check thyself, restrain thyself, halt! hold!

ἴτε imv., ἴτην impf.: of εἶμι, go.

ἴтус, -vos (φιτ-, withe), fem.: fellow of a wheel.

ἴτων, -ωνος: in Phthiotis. B 696.

ἰφθίμος 3: strong, mighty. A 3, E 415.

ἰ-φι (φιφι, ἰς), adv.: with might, strongly. § 33 a. A 38, 151.

Ἰφικλος: father of Protesilaüs. B 705.

ἴφιος (φιφ-): strong, goodly (of sheep). E 556.

Ἰφίτος: Phocian Argonaut. B 518.

ἰχώρ, acc. ἰχῶ: ichor, which served the gods as blood. E 340, 416.

ἰψαο: aor. of ἵπτομαι, afflict. A 454.

ἰωή (ἄημι): breath, blast. Δ 276.

ἰωκή (διώκω?): attack, rout, confusion of battle.

ἰών: partic. of εἶμι, go. A 138, 179.

K

κάβ-βαλε: aor. of καταβάλλω. § 29 b.

καγχαλάω: laugh aloud, in exultation or in mockery. Γ 43, Z 514.

κάδ: for κατά, down, by 'apocope' and 'assimilation' before δ. § 29 b.

Καδμείος and Καδμείων, -ωνος: Cadmēan, of Cadmus; pl. Thebans.

Κάειρα, fem.: Carian woman. Δ 142.

κάη [ἐκάη]: aor. pass. of καίω, burn.

καθ-άπτομαι: address, approach.

καθ-έζομαι, aor. καθ-εἴσεν: sit down, sit; aor. act. seated. Cf. καθίζω.

καθ-εύδω: sleep. A 611.

κάθ-ημαι, imv. κάθησο: sit, am seated.

καθ-ίζω, aor. imv. κάθισον: cause to sit down, seat; intrans. sit. Γ 68.

καθ-ύπερθε, adv.: down from above, above. B 754, Γ 337.

καί, copulative conj.: and, also, too, even. καὶ εἰ: even if. καί is freq. joined with other particles, and is freq. correlative with τέ, both . . . and. It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has or, as εἶνα καὶ δύο: one or two; τριχθαί τε καὶ τετραχθαί: in three or four pieces. It is used freq. in the apodosis of conditional and temporal sentences.

Καινεΐδης: son of Caeneus. B 746.

Καινεύς, -ῆος: Caeneus, king of the Lapithae. A 264.

καίνυμαι, perf. partic. κεκασμένε, plpf. as impf. (ἐ)κέκαστο: excel. Δ 339.

καίριον (καιρός): (right spot), fatal, deadly, vital spot. Δ 185.

καίω, aor. ἔκηα (§ 48 h); aor. pass. κάη (caustic): burn, consume by fire. Cf. καῦμα.

κακ-κείοντες: fut. partic. of κατά-κειμαι, lie down. § 48 g. A 606.

κακο-μήχανος (μηχανή): contriving-evil, pernicious. Z 344.

κακόν and pl. κακά: ill, harm, calamity.

κακός 3: bad, evil, worthless, miserable, cowardly, destructive. Opp. to ἀγαθός.

κακότης, -ητος: *worthlessness, cowardice, wickedness.* B 368.

κά-κτανε [κατάκτανε, § 29 b]: aor. impv. of κατακτείνω, *kill, slay.* Z 164.

κακῶς, adv.: *ill, miserably, harshly.*

καλέω, iterative impf. καλέεσκε, fut. partic. καλέονσα, aor. subjv. καλέσσω, aor. partic. καλέσασα, aor. mid. (ἐ)καλέσματο and καλέσαντο, perf. κέκλημαι, fut. perf. κεκλήσῃ: *call, summon, name.* κεκλήσῃ ἄκοιτις: *thou shalt be (called) wife.*

Καλήσιος: Thracian from Arisbe. Z 18.

Καλλίαρος: town in eastern Locris. B 531.

καλλι-γύναικα, acc.: *abounding in beautiful women.* Γ 75. The inflection is attracted to that of the noun, γυνή.

καλλι-θριξ, -τριχος: *fair-maned*, of horses. E 323.

καλλι-πάρης (παρειά): *fair-cheeked.*

καλ-λίπε [κατέλιπε, § 29 b]: aor. of καταλείπω, *leave behind.* Z 223.

καλλι-ρροος (ῥέω): *fair-flowing.*

κάλλιστος: superl. of καλός, *beautiful.*

κάλλος, -εος: *beauty.* Z 156.

κᾶλόν and pl. **κᾶλά**, cognate acc., adv.: *well.* A 473, Z 326.

καλός 3: *beautiful, fair, noble.*

Καλῶδαι: islands near Cos. B 677.

Καλυδών, -ῶνος: *Calydon*, ancient Aetolian town, famed for the Calydonian boar hunt. B 640, I 531.

καλύπτω, aor. (ἐ)κάλυψε(ν): *cover, wrap.* οἱ πέπλοιο πτύγμ' ἐκάλυψεν:

held a fold of her robe as a covering (protection) for him. Δ 503.

Κάλχᾱς, -αντος: *Calchas*, renowned seer of the Achaeans, who guided their ships to Ilios. A 69-100, B 300, 322-330. He was warrior as well as seer.

κάματος (κάμνω): *weariness.*

κάμ-βαλε [κατέβαλε, § 30 h]: aor. of καταβάλλω, *throw down, let fall.*

κάμε: aor. of κάμνω, *am weary, work.*

Κάμειρος: one of the three chief cities of Rhodes. B 656.

κάμνω, fut. καμείται, aor. (ἐ)καμον, perf. κέκηκας, perf. partic. κεκμηῶτι (§ 49 a): *labor, am weary* (freq. with acc. of the wearied part, and often with partic.), *make with toil.* καμόντες: *who became weary*; euphemism for θανόντες, *the dead.*

κάμπτω, aor. subjv. κάμψῃ: *bend.*

καμπύλος (*hump*): *bent, curved*, of a chariot. E 231. Cf. ἀγκύλον.

κάπ: for κατά, *down, along*, by 'apocope' and 'assimilation.' § 29 b.

Καπανεύς, -ῆος: *Capaneus*, the most insolent of the 'Seven against Thebes.' B 564, Δ 404 ff. Father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.

Καπανηιάδης and **Καπανήιος υἱός**: *son of Capaneus, Sthenelus.* Δ 367, E 108 f.

καπνίζω, aor. κάπνισαν (καπνός): *kindle fires.* B 399.

καπνός: *smoke.* A 317.

κάπ-πεσον [κατέπεσον, § 29 b]: aor. of καταπίπτω, fall down. A 593.

κάπρος: boar, wild boar. E 783.

Κάρ, gen. Κάρος: Carian. B 867.

καρδίη or κραδίη (§ 31) (cor): heart, as seat of will, affections, and passions. B 452, Γ 60.

κάρη, gen. κρᾶτός, dat. κρᾶτί: head.

κάρη κομόωντες: long-haired. Freq. epithet of Achaeans. See on B 11.

κάρηνα, pl.: heads, summits, citadels.

καρπαλίμως, adv.: quickly, in haste.

καρπός (harvest): fruit, crop, grain.

καρπός: wrist. E 458.

καρ-ρέζουσα: partic. of καταρέζω, caress. E 424.

καρτερό-θυμος: stout-hearted. E 277.

καρτερός (κάρτος; κράτος, hard): strong, mighty. See κρατερός. § 31. A 178.

κάρτιστος: most mighty, stoutest, hardest. A 266, Z 185.

Κάρυστος: Carystus, town on the south coast of Euboea. B 539.

κασι-γνήτη: own sister. Δ 155.

κασί-γνητος: (κάσις): own brother.

Κάσος: one of the Sporades, near Cos. B 676.

Κάστωρ, -ορος: Castor, son of Leda and brother of Helen. Γ 237.

κατά, adv. and prep.: down, with acc. and genitive.

(1) As adv. κατὰ δάκρυ χέουσα: (pouring down) shedding a tear;

κατὰ δ' ὅρκια πάτησαν: trampled (down) upon the oaths; καὶ δ' ἔθορε: leaped down; κατὰ μηρὶ ἔκη: burned (down, Eng. up) the thigh

pieces; καὶ δὲ λίποιτε: ye would leave behind.

(2) With acc. κεδασθέντες κατὰ νῆας: dispersed (down) along the ships; ἰὼν κατὰ πόντον: coming over the sea: δαινυμένους κατὰ δῶμα: feasting through the house; ἴθι κατὰ λαόν: go through the army: κατὰ στρατόν: down through the camp, in the camp, opposite the camp; κατὰ μοῖραν: in due measure, fitly; κατὰ φρένα: in mind; νύξε κατὰ ὄμμον: wounded him on the shoulder.

(3) With gen. κατ' ὀφθαλμῶν: down over his eyes; κατὰ χθονός: upon the ground below; καθ' ἵππων: down from his chariot; κατὰ καρήνων: down from the summits.

κατα-βαίνω, aor. κατεβήσето, imv. καταβήσето (§ 48 i), aor. inf. καταβῆναι: come down, descend.

κατα-βάλλω, aor. κάμβαλε (§ 30 h): cast down, let fall. E 343.

κατ-άγω, aor. inf. καταξέμεν (§§ 44 f, 48 i): lead (down) back to the ships.

κατα-δύω, aor. κατεδύσето or κατέδϋ, aor. partic. καταδύντα: go down, set (of the sun), enter, put on armor.

κατα-θιγτός: mortal. Z 123.

κατα-καίω, aor. κατέκхе (§ 48 h): burn (down), consume by fire. Z 418.

κατά-κειμαι, fut. partic. κακκείοντες: lie down. A 606.

κατα-κοιμάω, aor. inf. κατακοιμηθῆναι (κείμει): pass. lie down to rest.

- κατα-κοσμέω**: *arrange (lay down) properly*. Δ 118.
- κατα-κτείνω**, fut. κατακτανέουσιν, aor. κατέκτανε and κατέκτα, aor. inf. κατακτάμεναι, aor. impv. κάκτανε [κατάκτανε, § 29 b], aor. pass. κατέκταθεν [κατεκτάθησαν]: *slay, kill*.
- κατα-λείπω**, aor. κάλλιπε [κατέλιπε, § 29 b]: *leave behind*. Z 223.
- κατα-λῶω**, aor. κατέλῦσε: *overthrow, destroy*. B 117.
- κατα-μάρπτω**, aor. subjv. καταμάρψη: *overtake*. Z 364.
- κατα-αμύσσω**, aor. καταμύξατο: *scratch, tear*. E 425.
- κατα-νεύω**, fut. κατανεύσομαι, aor. impv. κατάνευσον: *nod assent, esp. in confirmation of a promise*. Opp. to ἀνανεύω. See on A 514.
- κατα-πέσσω**, aor. subjv. καταπέψη: *digest, suppress*. A 81.
- κατα-πέφνη**: subjv. of κατέπεφνον, *slay, kill*. Γ 281.
- κατα-πήγνυμι**, aor. κατέπηξεν: *fix, stick*. Z 213.
- κατα-πίπτω**, aor. κάππεσον [κατέπεσον, § 29 b]: *fall down*. A 593.
- κατα-πλήσσω**, aor. pass. κατεπλήγη: (*strike down*), *fill with dismay*; with acc. of specification. Γ 31.
- κατα-πτώσσω**: *crouch down, cower*.
- κατα-ρέζω** or **καρρέζω**, aor. κατέρεξεν: *caress, stroke*. A 361, E 424. § 29 b.
- κατα-ρρέω**: *flow down*. Δ 149.
- κατα-σχομένη**: *wrapping herself, wrapped*; aor. partic. of κατέχω, *hold down, envelop*. Cf. *καλυψαμένη*.
- κατα-τίθημι**, aor. κατέθηκε and κατέθεντο: *lay down, set down*. Γ 293.
- κατα-φύλαδόν** (φύλον): *by tribes*.
- κατα-χέω**, aor. κατέχευαν (§ 48 h): *pour down, shower, let fall*. Z 134.
- κατ-εβήσето** (§§ 48 i, 50 b): *went back*; aor. of καταβαίνω, *go down*. Z 288.
- κατ-εδῦ** and **κατεδόσето** (§§ 48 i, 50 b): aor. of καταδύνω, *go down, enter*.
- κατ-εδω**: *eat up, consume, gnaw*.
- κατ-έθεντο** and **κατέθηκε(ν)**: aor. of κατατίθημι, *lay down*. Γ 114.
- κάτ-ειμι**, partic. κατιούσα: *come down*.
- κατ-έκη**: aor. of κατακαίω, *burn*. § 48 h.
- κατ-έκτα** and **κατέκτανε** act., **κατέκταθεν** [κατεκτάθησαν] pass.: aor. of κατακτείνω, *slay*. B 662, E 558.
- κατ-ελθέμεν** [κατελθεῖν]: aor. inf. of κατέρχομαι, *come down*. Z 109.
- κατ-ένευσεν**: aor. of κατανεύω, *nod*.
- κατ-έπεφνον**, subjv. καταπέφνη: aor. *slew*. Γ 281, Z 186.
- κατ-έπηξεν**: aor. of καταπήγνυμι, *fix down, fix*. Z 213.
- κατ-επλήγη**: aor. pass. of καταπλήσσω, *fill with dismay*. Γ 31.
- κατ-ερείπω**, aor. κατήριπε: *tear down*; aor. intrans. *fell*. E 92.
- κατ-έρεξεν**: aor. of καταρέζω, *caress*.
- κατ-ερόκω**: *keep back, detain*. Z 518.
- κατ-έρχομαι**, aor. inf. κατήλυθον, **κατελθέμεν** [κατελθεῖν]: *come down*.
- κατ-εσθίω**: *devour, eat up*. Γ 25.
- κατ-ευνάζω**, aor. pass. κατεύνασθεν [κατευνάσθησαν]: *pass. lie down*.
- κατ-έχευαν**: aor. of καταχέω, *pour down*. § 48 h. Z 134.

κατ-έχω, aor. partic. κατασχομένη:
hold down, possess; mid. partic.
wrapping herself, wrapped. Γ 419.

κατ-ήλυθον: aor. of κατέρχομαι.

κατ-ηπιάω, impf. κατηπιόωντο (ἥπι-
ος): soothe, still, quiet. Ε 417.

κατ-ήριπε: fell; aor. of κατερείπω.

κατ-ήσθιε: aor. of κατεσθίω, devour.

κατηφείη: shame, humiliation.

κατ-ιοῦσα: fem. partic. of κάτειμι.

κατ-ίσχω: mid. keep for (thy)self.

καῦμα, -ατος (καίω, caustic): burning
heat. καύματος ἔξ: out of (in con-
sequence of) the heat. Ε 865.

καύστειρα (καίω), fem. adj.: burning,
scorching. Δ 342.

Καῦστριος: *Caÿstrius*, a river in Asia
Minor which empties into the sea
near Ephesus. Β 461.

καὺτός: by crasis (rare in Homer)
for καὶ αὐτός (thy)self, too. § 26.

[καφ- or καπ-], perf. partic. κεκα-
φήοτα: breathe out, gasp. Ε 698.

κέ(ν): enclitic particle, modal adv.;
essentially equiv. to ἄν, indicating
a condition. κέν is about four
times as freq. as ἄν, and is pre-
ferred esp. in affirmative sentences.
See ἄν.

Κεάδης: son of *Ceas*, Troezenus, a
Thracian. Β 847.

(σ)κεδάννυμι, aor. ἐκέδασσε, aor.
pass. partic. κεδασθέντες: scatter,
shatter. Β 398, Ε 88.

κεῖ-θι, adv.: there. Cf. ἐκεῖ. Γ 402.

κείμει, impf. (ἐ)κειτο: lie. Γ 195.

κειμήλιον (κείμει): treasure stored up.
Ζ 47.

κεῖνος [ἐκεῖνος] 3: that one, that, he.

κεῖνός [κενός] 3: empty. Δ 181.

κεῖ-σε (ἐκεῖ), adv.: thither. Γ 410.

κεκάδοντο: aor. of χάζομαι, draw
back. § 43 e. Δ 497.

κεκασμένε: excellent; perf. partic. of
καίνυμαι, excel. Δ 339.

κεκαφήοτα, perf. partic.: breathing out,
gasping. Ε 698.

κέκλετο: aor. of κέλομαι, call, bid.

κεκληγώς: perf. partic. as pres. of
κλάζω, shriek, yell, shout. Ε 591.

κέκλημαι perf., κекλήση fut. perf.:
pass. of καλέω, call. Γ 138, Δ 61.

κέκλυτε: aor. of κλύω, hear. § 43 e.

κέκμηκας ind., κεκμηῶτι (§ 49 a) par-
tic.: perf. of κάμνω, am weary.

κεκορυθμένος: helmeted, pointed; perf.
partic. of κορύσσω, equip with hel-
met. Ε 562.

κελαι-νεφής, -ές (κελαινός, νέφος): in
dark clouds, cloud-wrapped (of
Zeus), dark. Β 412, Δ 140.

κελαινός 3: dark, black. Α 303.

κελευθος, pl. κέλευθα: way, path.

κελεύω, fut. κελεύσω, aor. ἐκέλευσα:
bid, command, direct, order; with
dat. or accusative. Β 28.

κέλομαι, aor. (ἐ)κέκλετο (§ 43 e): bid,
order, urge; freq. with dative.

κενός: empty(-handed). See κεινός.

κενέων, -ῶνος: flank. Ε 284.

κεντρ-ηνεκής, -ές: goaded on, spurred
on. Ε 752.

κέντωρ, -ορος (κέντρον, center):
(goader), driver of horses. Cf.
πλήξιππος, ἵππηλάτα, ἵππóδαμος.
Δ 391.

κεραῖω: lay waste, slay. Ε 557.

κέραμος (ceramic): earthenware, jar.

[κεράννῡμι], pres. subjv. mid. κέρωνται : *mix*. Δ 260.

κέραο-ξός (ξέω): (*horn-polishing*), *bow-maker*. Δ 110.

κεράός: *horned*. Γ 24.

κέρας, -ας, pl. κέρα (*cornu*): *horn*.

κερδαλεό-φρων (κέρδος, φρόνη): *cunning-minded, crafty*. A 149.

κέρδιον: *better, more advantageous*.

κέρδιστος: *craftiest, shrewdest*.

κερτομέω: *mock, revile*. B 256.

κερτόμιος: *mocking, cutting*; as pl. subst., *reviling words*. See on A 54.

κευθάνω and κεύθω (*hide*): *conceal*.

κεφαλή: *head, stature*. σὺν κεφαλῇσι: "with their lives." Δ 162.

Κεφαλλῆνες, pl.: *Cephalenians*, the subjects of Odysseus. B 631, Δ 329 ff.

κεχαροῖατο: aor. opt. of χαίρω, *rejoice*. §§ 43 e, 44 l. A 256.

κεχολώσεται: *will be angry*; fut. perf. pass. of χολόω, *anger*. A 139.

κέχυτο: plpf. of χέω, *pour*. B 19.

κῆδος, -εος: *grief, sorrow, woe*. B 15.

κῆδω (*hate*): *distress, cause grief to*; mid. *grieve, care for*, with gen. A 196, B 27.

κῆλον: *arrow*. A 53, 383.

κῆρ, gen. κηρός, f.: *fate, death*. A 228.

κῆρ, gen. κῆρος (καρδίη, cor, *heart*), n.: *heart*, as seat of emotions. For the periphrasis Πυλαιμένεος λάσιον κῆρ, "the shaggy-hearted Pylæmenes," see § 16 d.

Κήρινθος: on the coast of Euboea. B 538.

κῆρυξ, -υκος: *herald*, the only official attendant of the king. A 391.

κηρύσσω: *proclaim, call by proclamation*. B 51, 443.

κητώεσσα: *abounding in ravines*. Epithet of Lacedaemon. B 581.

Κηφῖσις, -ίδος: *Cephisian*. Κηφισίς λίμνη: the later Lake Copais, in Boeotia. E 709.

Κηφῖσός: Phocian river which empties into Lake Copais. B 522.

κηώδης, -ες: *fragrant*. Z 483.

κηώ-εις, -εσσα, -εν: *sweet-smelling*.

κίθαρις, -ιος: *cithara, lyre*. Cf. φόρμιγξ. (λύρα is not Homeric.)

κιθαριστής, -ύος, fem.: *playing on the lyre, skill with the lyre*. B 600.

κικλήσκω (καλέω): *call, summon, name*. B 813.

Κίκονες, pl.: a people on the south coast of Thrace. B 446, ι 39 ff.

Κίλικες, pl.: *Cilicians*, but not the historical nation of that name. In Homer's time they lived in Greater Phrygia near Troy, in two nations. One king, Eëtion, Andromache's father, reigned at Theba. Z 396 ff. Another, Mynes, at Lyrnessus. B 690 ff.

Κίλλα: *Cilla*, small town near Troy. A 38.

κινέω, aor. subjv. κινήσῃ, aor. pass. κινήθη (κίω): *move, drive*; pass. *move (him)self, go*. B 144, Γ 71.

κίνυμαι: intrans. *move*. Δ 281.

κίον: impf. of κίω, *go*. Z 422.

Κισσις, -ίδος (§ 39 g): *daughter of Cissus* (a Thracian), Theano, wife of the Trojan Antenor. Z 299.

κιχάνω, fut. κιχήσεσθαι, aor. κιχήσατο, aor. subjv. κιχέω [κιχῶ], aor

partic. *κιχήμενον*: *find, come to, overtake*. A 26, E 187, Z 341.

κίω, partic. *κίων*, impf. *κίε(ν)*: *go*.

κλαγγή: *clang, twang, clamor*.

κλαγγη-δόν, adv.: *with loud cries*. B 463.

κλάζω, aor. *ἔκλαξαν*, perf. partic. as pres. *κεκληγώς* (*elangor*): *shriek, shout, yell, ring*. E 591.

κλαίω (*loud*): *weep, wail*. B 263.

κλειτός (*κλέος*) 3: *famed, renowned, illustrious*. Z 227.

κλέος, -*εος* (*clepo*): *fame, glory, report*.

κλέπτης (*lift*): *thief*. Γ 11.

κλέπτω, aor. *ἔκλεψεν*: *steal, gain by stealth, am stealthy, am deceitful*.

Κλεωναί, pl.: *Cleonae*, in Argolis, not far from Corinth. B 570.

κλήτις, -*ιδος* (*clavis*): *key, collar bone*. Z 89.

κλήρος: *lot*. Γ 325.

κλίνω, aor. *ἔκλιναν*, perf. partic. *κεκλιμένος*, aor. pass. *ἐκλίνθη* (*clino*, *lean*): *lean, turn aside, put to flight*; pass. *bend aside (or back), rest*. *κεκλιμένος λίμνῃ*: *living next (on) the lake*. *ἄσπίσι κεκλιμένοι*: *leaning on their shields*. E 709.

κλισίη (*κλίνω*): *hut, barrack, tent*.

κλισίη-θεν: *from the tent*. A 391.

κλισίην-δε: *to the tent*. A 185.

κλονέω: *drive in tumult*. E 8.

Κλονίος: a Boeotian leader. B 495, O 340.

κλόνος: *tumult, confusion*. E 167.

κλύθι: aor. impv. of *κλύω*, *hear*. A 37.

Κλυμένη: attendant of Helen. Γ 144.

Κλυταιμνήστρη: wife of Agamem-

non. A 113. According to the later story, she was daughter of Tyndareüs and Leda, and sister of Helen. During Agamemnon's absence she proved unfaithful to him, and (with his cousin, her paramour, Aegisthus) slew him on his return to Greece. (*Κλυταιμνήστρη*, without *ν*, seems to have been the original form of the name.)

Κλυτίος: *Clytius*, brother of Priam. Γ 147.

κλυτό-πῶλος: *with famed horses*. Epithet of Hades. E 654.

κλυτός (*inclutus*, *κλύω*, *κλέος*): *famed, glorious, magnificent*.

κλυτο-τέχνης: *of glorious art*. A 571.

κλυτό-τοξος: *of renowned bow*.

κλύω, aor. *ἔκλυε*, impv. *κλύθι*, *κλύτε*, and *κέκλυτε* (*κλέος*): *hear, give ear to my request*. A 37, B 56.

κλωμακόεσσα: *rocky*. B 729.

κνέφας, -*αος*: *darkness of evening*.

κνήμη: *shin bone*. Γ 330.

κνημῖς, -*ιδος*: *greave, shin guard*, a bent thin plate of metal (or a



κνημῖς

wrapping of leather) which protected the lower part of the leg from the bump of the shield as well as from missiles. It was fastened at the ankle by hooks or buckles (*ἐπισφύρια*). The greave

seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called *ἐνκήμηδες Ἀχαιοί*. See *θώρηξ*.

κνημός (*κνήμη*): *foothill*. B 821.

κνίστη: *savor of burnt offerings, fat*.

Κνωσός: *Cnosus*, chief city of Crete.

B 646, Σ 591.

κοῖλος or *κόιλος* (*cavus*) 3: *hollow*.

κοιμάω, aor. *κοιμήσαντο* (*κείμεναι*): *lay to rest*; mid. *lie*; aor. *lay down to rest*. A 476.

κοιρανέω: *command, rule*. B 207.

Κοίρανος: a Lycian. E 677.

κοίρανος: *lord, ruler*. B 487.

κολεόν: for *κουλεόν*, *sheath*.

A 194.

κολλητός (*glue*): *well joined, well built*.

κόλπος (*gulf*): *bosom, gulf*. Z 400.

κολφάω: *scold, brawl*. B 212.

κολώνη (*collis*): *hill, height*. B 811.

κολφός: *brawling, quarrel*. A 575.

κομάω (*κόμη, comet*): *have long hair*.

κάρη κομόωντες: *long-haired*. ὄπι-

θεν κομόωντες: *with long back hair* (the front hair being cut short).

See on B 11.

κόμη (*coma*): *hair*. Γ 55.

κομίζω, aor. (*ἐ*)*κόμισσε*, aor. *imv.*

κόμισαι: *attend to, care for, take up*. A 594, Γ 378.

κοναβέω and *κοναβίζω*, aor. *κονάβησαν*: *resound, ring*. B 334.

κονίη (*cinis*): *dust*. B 150.

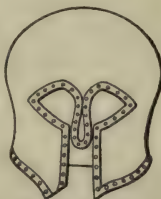
κονίσταλος: *cloud of dust, eddy of dust*.

Κόρινθος: *Corinth*. B 570. The old name of Corinth was *Ephyra*.

κόρση (*κάρη*): *temple of the head*.

κορυθ-αίολος: *crest-waving, gleaming-crested*. Epithet of Hector. Γ 83.

κόρυς, -υθος, fem.: *helmet*. It has a plume of horse hair, and is thus called *ἵππουρις*. Cf. *ἵπποχαίτης*, *ἵπποδάσεια*. Prob. it did not fur-



LATER HELMET



EARLY HELMET

nish the protection for the nose and cheeks which the later Greek (so-called Corinthian) helmet gave. See *θώρηξ*.

κορύσσω, perf. partic. *κεκορυθμένος*: *equip with helmet, equip, rouse to conflict*; mid. *equip myself, rouse myself*: *κεκορυθμένος χαλκῷ*: *equipped with bronze, bronze-helmeted, bronze-pointed*. Δ 495.

κορυστής: *helmeted, armed*. Δ 457.

κορυφή (*κόρυς*): *summit, crest*. A 499.

κορυφόμαι: *am crested, tower*. Δ 426.

Κορώνεια: *Coronēa*, a Boeotian town, southwest of Lake Copais. B 503.

κορώνη (*corona*): *hook, at the end of the bow, for the bowstring*. Δ 111.

κορωνίς, -ίδος (*curvus*): *curved, of*

- the ships with curving bow and stern. (See ἀμφιελισσα.) B 771.
- Κόρωνος** : a Lapith. B 746.
- κοσμέω**, aor. κόσμησε(ν), aor. pass. κόσμηθεν [ἐκοσμήθησαν] (κόσμος) : arrange in order, draw up (in line), marshal. Attic τάσσω. § 17.
- κοσμήτωρ**, -ορος (κοσμέω) : marshal, commander. A 16, Γ 236.
- κόσμος** : order, orderly arrangement, decoration. κατὰ κόσμον : fitly.
- κοτέω**, aor. subjv. κοτέσsetαι [κοτέσsetαι, § 30 a] : am angry, feel sul-
len anger. A 181.
- κοτή-εις**, -εσσα : angry. E 191.
- κότος** : anger, grudge, hate. On A 81.
- κοτύλη** : (cup), hip joint. E 306.
- κουλέον** or **κολεόν** : sheath. A 220.
- κοῦρη** [κόρη] : maiden, girl, daughter.
- κουρίδιος** 3 : wedded. A 114.
- κούρος** [κόρος] : male child, youth, young man. With κοῦροι Ἀχαιῶν : youths of the Achaeans; cf. νῆες Ἀχαιῶν. A 470.
- κουρότερος** : younger, stronger.
- Κῶς** : see Κῶς, Cos.
- καδίη** : see καρδίη, heart. A 395.
- κραίαινω** [κράινω], aor. imv. κρήνην : accomplish, perform, fulfill. A 41.
- κραϊπνά**, acc. adv. : swiftly. E 223.
- κραϊπνός** 3 : swift. Z 505.
- Κρανία** : an island to which Paris took Helen from Sparta. Γ 445.
- κραναός** 3 : rugged, rocky. Γ 201.
- Κράπαθος** : Carpathus, an island between Crete and Rhodes. B 676.
- κραταιός** (κράτος) 3 : mighty. E 83.
- κρατερός** or **καρτερός** (§ 31) 3 : strong, mighty, stern, grievous. Comp. κρείστων, superl. κάρτιστος. Δ 90.
- κρατερ-ῶνυξ**, -νυχος (ὄνυξ, onyx) : strong-hoofed. E 329.
- κρατέω** (hard) : hold sway, rule. E 175.
- κράτος**, -εος : strength, might, victory.
- κρᾶτός** : gen. of κάρη, head. E 7.
- κρέας**, -ατος, pl. κρέα (cruor, raw) : meat, flesh. Δ 345.
- κρείστων**, -ον (κρατερός) : stronger, more mighty, superior. A 80.
- κρέων**, -οντος : ruler, prince, king.
- κρήγγυος** : good, favorable. A 106.
- κρήνην** : aor. imv. of κραιναίνω.
- Κρήθων**, -ωνος : a Messenian. E 542.
- κρήνη** : spring, fountain. Cf. κροννός.
- Κρήτες**, pl. : Cretans. B 645.
- Κρήτη** : Crete. B 649.
- Κρήτηθεν** : from Crete. Γ 233.
- κρητήρ**, -ῆρος (κεράννυμι) : mixing bowl, bowl, in which the wine was mixed with water, before it was served. A 470, Z 528.
- κρί** [κριθή], indecl. : barley. E 196.
- κρίνω**, aor. ἔκρινεν (κριτής, cerno) : separate, set apart, select, arrange, interpret; mid. measure strength. Z 188.
- Κρίσα** : ancient town in Phocis, near Delphi. B 520.
- κροαίνω** : clatter. Z 507.
- Κροκύλεια**, pl. : on Ithaca. B 633.
- Κρονίδης** and **Κρονίων**, -ωνος : son of Cronus, Zeus. A 528, 552.
- Κρόνος** : Cronus, Saturnus; father of Zeus, Poseidon, Hades, and Hera. Z 139.
- κρόταφος** : temple of the head.
- κροννός** (κρήνη) : spring, water source.

- κρύ-εις, -εσσα, -εν: *chilling*. E 740.
 κρυπτάδιος (κρύπτω) 3: *secret*. - κρυπτάδια: *secret plans*. A 542.
 Κράμνα: Paphlagonian town. B 855.
 κτάμεναι inf., κτάνε ind., κτάμενος pass. partic.: aor. of κτείνω, *slay*.
 κτέαρ, dat. pl. κτεάτεσσιν: pl. *property, possessions*. E 154.
 Κτέατος: an Epean. B 621, A 709.
 κτείνω, aor. subjv. κτείνῃς, aor. (ἐ)κτανε(ν) and ἔκτα, aor. mid. as pass. κτάμενος: *slay, kill*. Rarely used of killing beasts. E 28.
 κτήμα, -ατος (κτάομαι): *possession, treasure*. Cf. κτέαρ, κτήσις.
 κτήσις, -ιος: *property*. E 158.
 κτίλος: *ram*. Γ 196.
 κῦάνεος: *dark blue, dark*. A 528.
 κῦδαίνω (κῦδος): *glorify, make magnificent, strengthen*. E 448.
 κῦδάλιμος: *renowned, glorious*.
 κῦδι-άνειρα (ἀνὴρ): *man-ennobling*.
 κῦδιάω: *glory, boast*. Z 509.
 κῦδιστος (κῦδος) 3: *most glorious*.
 κυδοιμός: *tumult*. E 593.
 κῦδος, -εος: *glory, splendor*. A 279.
 κυκάω: *stir, mix*. E 903.
 κύκλα, pl. (κύκλος, *wheel, cycle*): *wheels*. E 722.
 κυκλό-σε: *round about*. Δ 212.
 κυκλο-τερής, -ές: *circular*. κυκλοτερές τόξον ἔτεινεν: *he stretched the bow until it became round*. Δ 124.
 κύκνος (cygnus): *swan*. B 460.
 κυκώνντι: partic. of κυκάω, *stir, mix*.
 Κυλλήνη: *Cyllene, a lofty mountain in northern Arcadia*. B 603.
 κύμα, -ατος: *wave, billow*. A 483.
 κύμβαχος, adj.: *head foremost*.
 κυνέη (κύων): *dogskin (cap), cap, helmet*. Cf. βοείη, παρδαλή.
 κύνεσσιν: dat. pl. of κύων, *dog*.
 κυνέω, aor. κύσε: *kiss*. Z 474.
 Κύνος: the harbor of Opus. B 531.
 κυν-ῶπα (voc. A 159) and κυνώπις, -ιδος, fem. (ᾧψ): *dog-faced, shameless*. Γ 180.
 Κυπαρισσῆις, -εντος: town under Nestor's rule. B 593.
 Κυπάρισσος: Phocian town. B 519.
 κύπελλον: *beaker, cup, goblet*. Cf. δέπας. A 596.
 Κύπρις, -ιδος: *Cypris, of Cyprus*. By-name of Aphrodite. E 422.
 κύπτω, aor. partic. κύψαντι: *stoop*.
 κύρμα, -ατος: *prey, booty, spoil*. Cf. the use of κύρσας in Γ 23, and ἔλωρ.
 κυρτός: *rounded, bending*. B 218.
 κύρω, aor. partic. κύρσας: *chance upon, fall in with, find*. Γ 23.
 κύσε: aor. of κυνέω, *kiss*. Z 474.
 κύστις, -ιος: *bladder*. E 67.
 Κύτωρος: a Paphlagonian town. B 853.
 Κύφος: city in northern Thessaly. B 748.
 κύων, gen. κυνός, dat. pl. κύνεσσιν (canis, *hound*): *dog, hound*. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.
 Κῶπαι, pl.: town on the north of Lake Copaïs in Boeotia. B 502.
 κώπη: *hilt of a sword*. A 219.
 Κῶς or Κῠός: *Cos, an island in the Icarian Sea, near Caria*. B 677.

Δ

Λάας: an old city in Laconia. B 585.

λάας, dat. pl. **λάεσσι**: stone. Γ 80.

λάβε [ἐλαβε], **λαβέτην**: aor. of **λαμβάνω**, take, seize. Α 387.

λάβρος (**λαμβάνω**): violent, impetuous.

λαγχάνω, aor. **λάχομεν** (**λάχος**): receive by lot, receive as my portion.

Λαερτιάδης: son of Laërtes, Odysseus. Γ 200.

λάζομαι (**λαμβάνω**): seize, take, clasp. **πάλιν λάζετο**: took back. Δ 357.

λάθρη (**λανθάνω**): secretly. B 515.

λάθωμαι, aor. subjv. of **λανθάνω**: forget. Z 265.

λαίλαψ, -απος, fem.: tempest. Δ 278.

λάινος (**λάας**): of stone. Γ 57.

λαισήμον: target, light shield. It is called **πτερόεν**, winged, as lighter than the **ἀσπίς**. Prob. it had no outer layer of metal, but was of rough untanned leather. Often it may have been only a skin thrown over the left arm. E 453. See the cut of the aegis (**αἰγίς**).

Λακεδαίμων, -ονος: Lacedaemon. It is called **κοίλη**, hollow, as forming a basin between Mt. Taygetus on the west and Mt. Parnon on the east by north. B 581.

λαμβάνω, aor. **ἐ(λ)αβε** and **λάβε**: accept, take, seize. Cf. **λάζομαι**.

λαμπεάω, partic. **λαμπετόωντι** (**λάμπω**): shine, gleam. Α 104.

Λάμπρος: brother of Priam. Γ 147.

λαμπρός (**λάμπω**) 3: bright, shining.

λαμπρόν: brightly; neut. adverb.

λάμπω (lamp): shine, gleam, flash.

λανθάνω, aor. **λάβεν**, redupl. aor. **λελάσθοντο**, perf. **λέλασται** (late o, λήθη): escape notice; mid. forget. E 834. Cf. **λήθω**.

λάξ (leg), adv.: with the foot. Cf. **πίξ**.

Λαοδάμεια: daughter of Bellerophon; slain by Artemis. Z 197 ff.

Λαοδίκη: Laodice, daughter of Priam. Γ 124, Z 252.

Λαόδοκος: son of Antenor. Δ 87.

Λαομεδοντιάδης (§ 39 j): son of Laomedon, Priam. Γ 250.

Λαομέδων, -οντος: Laomedon, king of Troy, father of Priam. E 269.

λαός [**λεώς**, § 23 c]: people, folk, esp. fighting men, soldiery. The pl. is used like the singular.

λαπάρη: flank (below the ribs).

Λάρισα: Pelasgian town in Aeolis near Cyme. B 841.

λάσιος 3: shaggy. B 851.

λάχνη: wool, woolly hair, of the hair of Thersites. B 219.

λαχνή-εις, -εντος: hairy, shaggy.

λάχομεν: aor. of **λαγχάνω**, receive as my portion. Δ 49.

λέγομαι, aor. **λέξεται** (**λέχος**): lay myself to rest, lie. Δ 131.

λέγω, aor. inf. **λέξασθαι**, aor. pass. **ἐλέχθην** (lego): collect, count, recount, rehearse.

λειάνω, aor. partic. **λειήνας** (**λεῖος**): smooth, polish. Δ 111.

λείβω (libo): pour a libation (**λοιβή**).

λειμών, -ώνος: meadow, mead.

λεῖος (lēvis) 3: smooth. Δ 484.

λείουσι: dat. pl. of **λέων**, lion.

λείπω, aor. (**ἐ**)**λιπον**, perf. **λέλοιπεν**,

- plpf. ἐλέλειπτο (*linquo, leave*): *leave, depart from, leave behind*; mid. *remain behind, am left*.
- λειριό-εις, -εσσα (*λείριον, lily*): *lily-like, lily* (*i.e. delicate as the color of the lily*). Γ 152.
- λελάθοντο aor., λέλασται perf.: *forget*; mid. of λανθάνω, *escape notice*.
- λελήμηναι: *am eager. λελημένος: eagerly, impetuously*. Δ 465.
- λέλοιπεν: perf. of λείπω, *leave*.
- Λεοντεύς, -ῆος: one of the Lapithae; a Thessalian leader. B 745.
- λέπαδνα, pl.: *broad straps* which passed under the necks of the horses and held fast the yoke.
- λέπω, aor. ἔλεψε: (*peel*), *strip*.
- Λεῦκος: companion of Odysseus. Δ 491.
- λευκός (*lux, look*) 3: *white, bright, gleaming*. Γ 103, E 503.
- λευκ-ώλενος (*ῥάλενη, ulna, ell*): *white-armed*. Epithet of Hera. (In the Homeric dress the woman's arms were bare.) Cf. βοῶπις.
- λέυσσω (*λευκός*): *see, look, behold*.
- λεχε-ποίην, acc.: *grass-bedded, grassy, in the midst of meadows*. B 697.
- λέχος, dat. pl. λεχέεσσιν (*lectus, lie*): *couch, bed*. A 31.
- λέχοσ-δε: *to the bed*. Γ 447.
- λέων, -οντος, dat. pl. λείουσιν: *lion*.
- λήγω, aor. λήξαν: *cease, cease from, give up*. Freq. with ablatival genitive.
- λήθη (*Lethe*): *forgetfulness*. B 33.
- Δῆθος: a Pelasgian. B 843.
- λήθω (*λήθη*): equiv. to λανθάνω, *escape notice*; mid. *forget*. A 495.
- λήϊον: *standing grain*. B 147.
- Δῆτιος: Boeotian leader. B 494.
- Δῆμος: island in northern part of the Aegaeen Sea. A 593, B 722.
- λήξαν: aor. of λήγω, *cease*. Z 107.
- Δητώ, Δητούς: *Leto, Latona, mother of Apollo and Artemis*. A 9, E 447.
- λιάζομαι, aor. partic. λιασθείς: *turn aside, withdraw one's self*. A 349.
- λιγέως (*λιγύς*), adv.: *clearly*. Γ 214.
- λίγξε, aor.: *sung, of a bow*. Δ 125.
- λιγυρός 3: *shrill, piping*. E 526.
- λιγύς, -εῖα, -ύ: *clear-voiced*. A 248.
- λιγύ-φθογγος: *clear-voiced*. B 50.
- λίην, adv.: *exceedingly, excessively*. καὶ λίην: *assuredly and verily*.
- λίθος: *stone*. Cf. λῶας. Z 244.
- λικμάω: *winnow*. E 500.
- Δικύμνιος: uncle of Heracles, slain by Tlepolemus. B 663.
- Δῶλαια: town in Phocis, at the source of the Cephissus. B 523.
- λιλαίομαι (*list*): *desire, am eager for*.
- λιμήν, -ένος: *harbor*. A 432.
- λίμνη: *lake*. B 865.
- Δίνδος: town on Rhodes. B 656.
- λινο-θώρηξ, -ηκος: *with linen doublet*.
- λίνον (*linen*): (*flax, thread*), *net*.
- λιπαρός 3: (*oily*), *shiny, bright, beautiful*. B 44.
- λίπε(ν), λιπέσθαι: aor. of λείπω.
- λίσσομαι, impf. (ἐλ)λίσσεται (§ 30 b), aor. impv. λίσαι (*litany*): *entreat, beseech*. A 15, 394.
- λοιβή (*λείβω*): *libation, drink offering*. Cf. σπονδή. Δ 49.
- λοιγίος: *dreadful, hurtful*. A 518.
- λοιγός: *destruction, ruin, death*.
- λοιμός: *pestilence, plague*. A 61.

Δοκροί, pl.: *Locrians*. B 527.

λούω, aor. λούσεν or λόεσεν, perf.

mid. λελουμένος (luo): *wash, bathe*;

mid. bathe (one's self). E 6, 905.

λόφος: *crest of helmet*; generally made of horse-hair. See θώρηξ.

λόχον-δε: *to an ambushade*. A 227.

λόχος (λέχος): *place of ambush, ambush*. Z 189.

λυγρός (lugeo): *miserable, dreary, death-bringing*. Γ 416, E 153.

λυγρώς: *grievously*. E 763.

λύθη: aor. pass. of λύω, *loose*.

λύθρον: *gore, defilement*. Cf. λῦμα.

Λύκαστος: Cretan town. B 647.

Λυκάων: Lycāon. (1) Son of Priam.

Γ 333. (2) A Lycian, father of Pandarus. B 826.

λυκη-γενής, -έος: epithet of Apollo, prob. 'child of the light' (lux). Δ 101.

Λυκίη: *Lycia*. (1) On the south coast of Asia Minor, between Caria and Pamphylia. B 877.

(2) A district near Troy. E 173.

Λυκίη-θεν: *from Lycia*. E 105.

Λυκίην-δε: *to Lycia*. Z 168.

Λύκιοι, pl.: *Lycians*, commanded by Sarpedon. B 876.

Λυκόοργος: *Lycurgus*, king of the Thracian Edonians. Z 130 ff.

λύκος (lupus): *wolf*. Δ 471.

Λύκτος: Cretan town. B 647.

λῦμα, -ατος (λύθρον): *filth, defilement*.

Λυνησός: town in the Troad, not far from Theba. B 690.

λύω, fut. λύσω, aor. (ἐ)λύσα, perf.

λέλυνται, aor. pass. λύθη (*loose*):

loose, free, dismiss; mid. *loose for myself, ransom*. A 13, 20.

λωβάομαι, aor. opt. λωβήσαιο: *insult, am insolent*. A 232.

λώβη: *shame, disgrace*. Γ 42.

λωβητήρ, -ῆρος: *insolent fellow*.

λωίων, -ον: *more desirable, more profitable, better*; comp. of ἀγαθός.

λωτός: *clover, food for horses*, — not to be confounded with the food of the lotus eaters. B 776.

M

μά (μάν, μῆν): particle of asseveration, with the acc., which prob. depends on a verb of swearing implied. In affirmative asseverations ναὶ μά is used. οὐ μὰ γὰρ Ἀπόλλωνα: *no, by Apollo!* ναὶ μὰ τόδε σκῆπτρον: *yes! by this scepter*. A 86, 234.

Μάγνητες, pl.: *Thessalians dwelling near Mt. Pelion*. B 756.

μαῖζός: *nipple, breast*. Δ 123.

μάθον: aor. of μαθάνω, *learn*. Z 444.

Μαίανδρος: *Meander, river near Miletus*. B 869.

μαίμᾶω, aor. μαίμησε: *am eager, am impetuous, rage*. E 670.

μαίνομαι (μένος, mania, maenad): *rave, rage, am frantic*. Z 132.

Μαίων: a Theban, son of Haemon. Δ 394 ff.

μάκαρ, -αρος (macte): *blessed, happy*.

μακρός 3: *long, high, tall*. μακρά and μακρόν: adv. μακρὰ βιβάς: *with long strides*. μακρόν ἄνσεν: *shouted afar, i.e. shouted aloud*.

- μάλα**, adv. (μέλει, melior): *exceedingly, very, readily, thoroughly, by all means, altogether*. ἀλλὰ μάλα: *but surely*.
- μαλακός** (mulceo) 3: *soft, gentle*. A 582.
- μάλιστα** superl.: *especially, most of all*.
- μᾶλλον**, comp.: *more, rather*.
- μάν** [μήν]: *in truth, indeed*. B 370.
- μανθάνω**, aor. μάθον: *learn*. Z 444.
- μαντεύομαι** (μάντις): *am a seer, prophesy, predict*. B 300.
- Μαντινέη**: Arcadian town. B 607.
- μάντις**: *seer, soothsayer, augur, who foretold the future chiefly from the flight of birds*.
- μαντοσύνη**: *gift of prophecy*. A 72.
- μαργαίνω**: *rage, am furious*. E 882.
- μαρμαίρω**: *gleam, shine, sparkle*. Γ 397.
- μάρναμαι**: *fight, contend*. Z 256.
- μάρτυρος** (martyr): *witness*. A 338, Γ 280.
- Μάσσης, -ητος**: town in Argolis. B 562.
- μαστιῶω**, aor. μαστίξεν: *lash, whip*.
- μάστιξ, -ίγος**, fem.: *lash, whip*. E 226.
- ματάω**, aor. subjv. ματήσετον: *hold back, delay*. E 233.
- μάχαιρα** (μάχη?): *dagger, large knife, used in sacrifice*. Γ 271.
- Μαχάων**: son of Asclepius (Aesculapius); a surgeon from Thesaly. B 732, Δ 193 ff., Δ 506 ff.
- μαχέομαι**: see μάχομαι.
- μάχη**: *battle, conflict; field of battle*. E 355. μάχη: *in battle*.
- μαχητής**: *warrior, soldier, fighter*.
- μάχομαι** or **μαχέομαι**, fut. μαχήσομαι, aor. μαχησάμεθα and μαχέσασθαι: *fight, contend*. Γ 433, Z 329.
- μάψ**, adv.: *thoughtlessly, vainly, to no purpose*. B 120, E 759.
- μαφιδίως**: *foolishly, thoughtlessly*.
- μέ**: acc. of ἐγώ, I. § 42 a.
- μέγα**, adv. qualifying all degrees of comparison: *greatly, mightily, very, far*. A 158.
- μεγά-θῦμος**: *great-souled, high-minded*. Epithet of men and peoples.
- μεγαίρω** (μέγας?): *grudge*. Δ 54.
- μεγάλα**, adv.: *greatly*. μεγάλ' εὔχετο: *loudly prayed*. A 450, 482.
- μεγαλ-ήτωρ, -ορος**: *great-hearted, courageous*. Z 283, 395.
- μέγαρον**: *large room, main hall (in the center) of the house; pl. dwelling, house, palace*. Z 377. See the plate opposite page 43 of Text.
- μέγας, μεγάλη, μέγα** (magnus, much): *great, large, tall, mighty*. Comp. μείζων, superl. μέγιστος. A short vowel is sometimes lengthened before this stem. § 59 h.
- μέγεθος, -εος**: *size, height*. B 627.
- Μέγης, -ητος**: son of Phyleus, leader of the Dulichians. B 627, E 69.
- Μεδέων, -ώνος**: town in Boeotia. B 501.
- μεδέων, -οντος** (μέδων): *ruler, ruling, only of Zeus*. Γ 276.
- μέδομαι** (meditor): *care for, give heed to (with gen.), contrive*. Cf. μήδομαι.
- Μέδων, -οντος**: son of Oïleus, half-brother of Ajax, slain by Aeneas. B 727, N 693 ff., O 332 ff.
- μέδων**: *counselor, leader, captain*.

μετ-άλλομαι, aor. partic. *μετάλμενος*:
spring after, leap upon. E 336.

μετ-είω [μεθῶ, § 52 c] subjv., *μεθέμεν*
[μεθεῖναι] inf.: aor. of *μεθήμι*, let
go, give up, surrender.

μετ-έπω: drive after; with two accu-
satives.

μεθήμων, -ονος: slack, yielding.

μεθ-ίημι, aor. subjv. *μεθείω*, aor. inf.
μεθέμεν: let go, give up, surrender;
intrans. draw back, give way.

μεθ-ίστημι, impf. *μεθίστατο*: mid.
take one's place among. E 514.

μεθ-ομιλέω: associate with. A 269.

μειδάω, aor. *μείδησε* (smile): smile.

μεῖζων: comp. of *μέγας*, great, large,
tall, mighty. A 167.

μελινος (μέλινος, *μελίη*) 3: ashen,
of ash. E 655.

μειλίχιος (μέλι) 3: kind, friendly.

μεῖνα: aor. of *μένω*, remain, await.

μείρομαι, perf. *ἔμμορε* (§ 43 h) (*μέρος*):
receive as a portion.

μείων, -ονος (minor): less, shorter,
comp. of *μικρός*, little, short. B 528.

μελαθρον: ceiling, roof, house. Cf.
tectum. B 414.

μελαίνω (μέλας): blacken, stain a dark
color; in E 354, stain dark red.

Μελάνθιος: a Trojan. Z 36.

μελᾶς, μέλαινα, μέλαν: black, dark.
Comp. *μελάντερος*. Δ 277.

Μελέαγρος: Meleager, son of Oeneus,
leader of the Caledonian hunt.
B 642, I 543 ff.

μέλι, -ιτος (mel): honey. A 249.

Μελίβοια: a Thessalian town in
Magnesia. B 717.

μελίη: ash, ashen spear (sc. *ἐγχεῖη*).

μελι-ηδής, -ές: honey-sweet. Δ 346.

μελισσα (μέλι): bee. B 87.

μελί-φρων, -ονος: heart-rejoicing, of
wine (Z 264) (cf. *εύφρων* Γ 246);
refreshing, of sleep (B 34).

μέλλω: am destined, am about.

μέλπω (μέλος): sing (the praises of).

μέλω, fut. *μελήσει* and *μελήσεται*,
perf. *μέμνη*: am a care, am an
object of concern. (1) The object
of concern is put in the nom. and
the person who feels the concern
in the dat. (2) The verb is
impers. and takes the object of
concern in the gen. B 25.

μέμας, perf.: am eager, rush on im-
petuously. *μεμαότες*: eager.

μεμακῦα, perf. partic. of *μηκάομαι*:
bleating. Δ 435.

μémνημαι (memini): remember; perf.
of *μμνήσκω*, remind. E 263.

μέμονα, perf. (*μένος*): strive, am eager.

μέν, a weaker form of *μήν*: (1) in-
deed, in truth. (2) Correlative
with *δέ*, helping to mark the con-
trast between two clauses. Cf.
μέντοι.

μενεαίνω (μένος): am eagerly desirous,
"thirst." Γ 379.

Μενέλαιος: Menelaüs, king of Sparta,
son of Atreus, brother of Aga-
memnon, and husband of Helen.
B 408, 586 ff., Γ 21 ff., 206 ff.,
Δ 94 ff., Z 44 ff., Π 311 ff., P 45 ff.
He is called *ἀρηΐφίλος*, *βοήν αγα-
θός*, *ξανθός* (tawny-haired). He
wandered for eight years after
the capture of Troy before re-
turning with Helen to his home.

- γ 276 ff., δ 351 ff. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus' son Telemachus to Menelaus at Sparta.
- μενε-πόλεμος**: standing firm in battle, brave. B 740, Z 29.
- Μενεσθεύς, -ῆος**: son of Peteos, and leader of the Athenians. B 552.
- Μενέσθης**: a Greek. E 609.
- Μενoitιάδης**: son of Menoetius, Patroclus. A 307.
- μένος, -εος**: might, courage, prowess, spirit, fury. A 207, 282.
- μένω, aor. (ῥ)μεινα (maneō)**: remain, await. A 535.
- μερμηρίζω, aor. μερμήριξε**: am undecided, am in perplexity, ponder. A 189, E 671.
- μέροπες, pl.**: mortal, mortals. A 250.
- Μέροψ, -οπος**: a seer of Pereōte. B 831.
- Μέσθλης**: leader of Maeonians. B 864.
- μέσος**: see μέσος, middle. A 481.
- Μέσση**: town in Laconia. B 582.
- μεσσηγύς [μεταξύ]**, adv.: between.
- Μεσσηίς, -ίδος (sc. κρίνη)**: a spring in Thessaly. Z 457.
- μέσ(σ)ος (medius) 3**: middle, in the midst. τὸ μέσον: the middle, midst.
- μετά (midst, Germ. mit)**, adv. and prep.: among, after.
- (1) With dat. in the midst of.
- (2) With acc. into the midst of, among (as with dat., B 143), after.
- It sometimes implies change.
- μετὰ δ' ἐτράπετο**: he turned around.
- μετα-δρομάδην (δρόμος)**, adv.: pursuing, running after. E 80.
- μεταλλάω, aor. μετέλλασαν (metal)**: ask about, inquire after. E 516.
- μετ-άλμενος**: aor. partic. of μεθάλλομαι, spring after, leap upon.
- μετα-μάζιος (μαζός)**: between the (nipples) breasts. E 19.
- μεταμώνιος**: in vain, void. Δ 363.
- μεταξύ**, adv.: between. Only A 156.
- μετα-πρέπω**: am conspicuous, am eminent among. B 579.
- μετα-σσεύομαι**: rush after, hasten after. Z 296.
- μετα-τρέπομαι**, mid.: turn myself toward, give heed to. A 160.
- μεταυδάω, impf. μετηύδα**: speak among. B 109.
- μετά-φημι, aor. μετέειπον**: speak among. B 336.
- μετα-φράζομαι, fut. μεταφράσομαι**: consider afterwards. A 140.
- μετά-φρενον**: upper part of the back, back. B 265.
- μετ-είπον [μετεῖπον, § 43 d]**: aor. of μετά-φημι, speak among.
- μέτ-ειμι, subjv. μετέησι [μετῇ]**, fut. μετ-έσσομαι (εἰμί): am among, am between, am one of. οὐ πανσῶλῃ μετέσσεται: no respite will intervene.
- μέτ-ειμι (εἰμι)**: go after, shall go after. Z 341.
- μετ-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθών**: come after, come among, come to, attend to, go after.
- μετ-έσσομαι**: fut. of μέτειμι, am among, am between. Δ 322.
- μετ-έφη**: impf. of μετά-φημι, speak among. A 58, B 411.

μετ-όλχομαι : *go after*, with accusative.

μετ-όπισθε(ν), adv. : *behind, afterwards*. Z 68.

μέτ-ωπον (ὤψ) : *forehead*. Δ 460, Z 10.

μεῦ [μοῦ] : gen. of ἐγώ, I. § 42 a.

μή : negative.

(1) Adv. *not*, used in commands, μή μ' ἐρέθιζε : *do not anger me* ; in wishes, μὴ ἐπ' ἡέλιον δύναι : *may not the sun go down* ; in clauses of purpose, ὄφρα μὴ ἀγέραςτος ἔω : *that I may not be without a prize* ; in conditional clauses, εἰ δέ κε μὴ δώωσιν : *if they shall not give* ; in conditional relative clauses, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι : *whomsoever the fates of death did not carry off*.

(2) Conj. *that not, lest*. μή σε παρείπῃ Θέτις : *lest Thetis persuade you*.

μηδέ, adv. : *but not, and not, not even, nor*. μηδέ . . . μηδέ : (*and not . . . and not*), neither . . . nor.

μήδομαι, aor. μῆσατο (μέδομαι, μῆστωρ) : *contrive, plan*. Z 157.

μήδος, -εος : *plan, device*. B 340.

Μηθώνη : Thessalian town in Macedonia. B 716.

μηκάομαι, perf. partic. (as pres.) μεμακύναι : *bleat*. Δ 435.

μη-κ-έτι, adv. : *no more, no longer*.

Μηκιστεύς, -ῆος : father of Euryalus. B 566.

Μηκιστηιάδης : son of Mecisteus, Euryalus. Z 28.

μήλα, pl. : *small cattle, flocks of sheep and goats*. Δ 279.

μήν, asseverative particle : *indeed, in truth*. Cf. μὲν, μάν, μά.

μήν, gen. μηνός (mensis) : *month*.

μήνις, -ιος : *wrath, enduring anger*.

μηνίω, aor. partic. μηνίσας : *cherish wrath, continue angry*. E 178.

Μηονίη : old name of Lydia. Γ 401.

Μηονίς, -ίδος : *Maeonian woman*. Δ 142.

μῆρα (μηρός), pl. : *thigh pieces*.

μηρίον, pl. μῆρία or μῆρα : *thigh piece*. Part of the victim (cut from the μηρός), which was offered as a burnt sacrifice to the gods.

Μηριόνης : a Cretan, friend of Idomeneus. B 651, Δ 254, E 59, 65.

μηρός : *thigh*. Cf. μῆρα. A 460.

μῆστωρ, -ωρος (μῆδομαι) : *counselor, μῆστωρε φόβοιο* : (*advisers of flight*), *inspirers of flight, inciters to flight*.

μῆστωρες ἀντῆς : *eager for the fray*.

μήτε : *and not*. μήτε . . . μήτε : *neither . . . nor*.

μήτηρ, gen. μητρός (mater) : *mother*.

μητίετα : *counselor*. § 34 b. Epithet of Zeus ; used in the nom. and vocative.

μητίομαι, aor. subjv. μητίσομαι : *contrive, plan*. Γ 416.

μήτις, -ιος : *wisdom, counsel*.

μητρική : *stepmother*. E 389.

μήτρως, -ωος : *mother's brother, uncle*.

μήχως, -εος : *means of relief, help*. Cf. μηχανή.

Μήων, -ονος : *Maeonian, inhabitant of Maeonia*. B 864, E 43.

μία : fem. of εἷς, one. Γ 238.

μαίλω, aor. subjv. μίγη, aor. pass.

μάνθην [ἐμάνθησαν]: spot, stain.

μαί-φόνος: blood-stained, blood-thirsty.

E 844.

[μίνυμι: see μίσγω.]

Μίδεια: a Boeotian town. B 507.

μικρός: little, short. τυτθός and ὀλίγος are more frequent.

Μίλητος: Miletus. (1) a Cretan town (B 647), mother of (2) a town in Caria. B 868.

μυλο-πάρης: red-cheeked, of ships with bows painted red, while the hull in general was painted black or dark. B 637.

μιμνᾶω (μένω): remain. B 392.

μιμνήσκω, fut. μνήσομαι, aor. partic.

μνήσασα, aor. μνήσαντο, perf. as

pres. μέμνημαι (memini): remind; mid. recall to mind, mention; perf. remember. Δ 222.

μῖμνω [μένω]: remain, await.

μίν, 3d pers. pron. acc. sing.: him, her, it (A 237, Z 221), equiv. to Attic αὐτόν, αὐτήν, αὐτό. § 42 a.

Μινύειος: Μίνυαν. B 511.

μίνυνθα, adv.: for a little while, for a short time. A 416, Δ 466.

μινυνθάδιος: short lived, enduring for a short time. A 352.

μινυρίζω: lament, complain, whine.

μισγ-ἀγκεια: basin where valleys meet. Δ 453.

μίσγω [μίνυμι], plpf. ἐμέμκτο, aor. pass. ἐμίχθην or ἐμίγην (miscéo, mix): mix; mid. mingle, join with, associate with. ἐν κονίησι μυγείης: should be thrown in the dust. Γ 55.

μιστούλλω: cut into small pieces.

μίτρη: girdle, broad band of metal, or of leather with metal plates, worn on the lower part of the body, over the χιτών.

μιχθεῖς: aor. partic. of μίσγω, mix.

μνάσμαι, impf. ἐμνώοντο: am mindful.

μνήσαι and μνήσαντο aor., μνήσομαι fut.: of μιμνήσκω, remind, mention, remember. B 724.

μνηστός 3: wooed, wedded, lawful.

Epithet of wives. Z 246.

μογέω, aor. μόγησα: toil, suffer, endure hardship. B 690.

μόγος: exertion, toil. Δ 27.

μοῖρα (μέρος, ἔμμορε): fate, lot, portion. κατὰ μοῖραν: according to due allotment, fittingly. A 286.

μοιρη-γενής, -ές: child of destiny, blest by Moῖρα at birth. Γ 182.

μολούσα: aor. partic. of βλώσκω, go.

μολπή (μέλπω, Melpomene): song.

μορμύρω: splash. E 599.

μόρος (μέρος, μοῖρα): fate, lot.

μόρσιμος (μοῖρα): destined, fated.

μόνος [μόνος] 3: alone. B 212.

Μοῦσα: Muse. B 484, 761.

μοχθίζω (μόχθος): suffer. B 723.

Μύγδων, -ονος: Phrygian king. Γ 186.

Μύδων, -ωνος: a Paphlagonian, charioteer of Pylaemenes. E 580.

μῦθεσμαι, aor. subjv. μῦθήσομαι: relate, tell, interpret, utter. A 74.

μῦθος (myth): word, utterance, saying, proposition, plan, thought, injunction. Cf. ἔπος.

μῦα (musca): fly.

Μυκάλη: Carian promontory. B 869.

Μυκαλησσός: Boeotian town. B 498.

μυκάομαι, aor. μύκον: bellow, grate.

Μυκήνη: *Mycene*, town in Argolis; the home of Agamemnon. B 569, Δ 52, 376.

Μύνης, -ητος: son of Euēnus. B 692.

μυρτίκινος: of tamarisk, tamarisk. Z 39.

Μυρίνη: *Myrina*,—perhaps an Amazon. B 814. Cf. Γ 189.

μῦριοι (*myriad*), pl.: very many, countless. A 2, B 272.

Μυρμιδόνες, pl.: *Myrmidons*, a Thessalian people, under command of Achilles. A 180, 328, B 684.

μύρομαι: weep, grieve, lament.

Μύρσινος: a town in Elis. B 616.

Μῦσοί, pl.: *Mysians*. B 858.

μυχός: inmost part, recess, nook.

μῶλος: toil, moil, struggle.

μωμάομαι, fut. **μωμήσομαι** (**μῶμος**): blame, censure. Γ 412.

μῶνξ, -υχος (**μῶ, ὄνξ**): solid-hoofed, strong-hoofed. (Possibly eager-hoofed, swift.)

N

ναί, affirmative particle: yes. Used in oaths. **ναὶ μὰ τόδε σκῆπτρον**: yes! by this scepter! Cf. **μά, νῆ Δία**.

ναιετάω or **ναίω**, iterative impf. **ναιετάσκον** or **ναίεσκον**: dwell, inhabit, am situated, lie. **δόμοι ἐν ναιετάοντες**: houses good to dwell in, comfortable. **ἐν ναϊόμενον πτολίεθρον**: a well-situated town. Δ 45.

Νάσσης: leader of the Carians. B 867 ff.

Ναυβόλιδης: son of *Naubolus*, Iphitus. B 518.

ναύτης (**ναῦς**): sailor. Δ 76.

ναῦ-φιν (§ 33 a): from the ships; locat. (used as gen. pl.) of **νηῦς**. B 794.

νεαρός (**νέος**): young, tender. B 289.

νεβρός: fawn. Δ 243.

νέες nom., **νέεσσι** dat.: pl. of **νηῦς**, ship. B 509, Γ 46.

νέηαι [**νέη**, § 44 h]: subjv. 2d sing. of **νέομαι**, go, return. A 32.

νείαιρα (**νέος**?), fem. adj.: lower.

νείατος (**νέος**?): extreme, lowest.

νείκει(**ι**)**ω**, iterative impf. **νείκειέσκε** (§ 47 g), aor. **ἐνείκεσας** and **νείκεσεν**: revile, rebuke, chide, contend, upbraid.

νείκος, -εος: strife, quarrel, conflict.

νεῖμαν: aor. of **νέμω**, distribute.

νεκάς, -άδος: heap of corpses. E 886.

νεκρός: corpse, dead body. Δ 467.

νέκταρ, -αρος: nectar, the drink of the gods. Δ 3.

νεκτάρεος: divine, heavenly, of grace and beauty. Cf. **ἀμβρόσιος**. Γ 385.

νέκῡς, -υος (**νεκρός**): corpse; pl. the dead in the lower world. A 52.

νεμεσίζομαι: take ill, am vexed.

νεμεσ(σ)άω, aor. **νεμέσθησε** and **νεμέσθηεν** [**ἐνεμεσθήθησαν**]: am angry, am vexed, am indignant. B 223.

νέμεσ(σ)ις, -ιος: righteous wrath, blame. **οὐ νέμεσις**: it is no cause for blame. Γ 156.

νεμεσσητός: fit to excite wrath, blame-worthy. Γ 410.

νέμεσις: see **νέμεσις**.

νέμω, aor. **νεῖμαν** (**nemus**): distribute; mid. possess, inhabit, dwell; of cattle, pasture, graze; pass. (B 780) devoured. Γ 274.

νέομαι, subjv. **νέηαι** (§ 44 h): go,

return, shall go. Equiv. to ἔρχομαι.

Cf. νόστος.

νέος (novus, new) 3: *young, fresh, new.* Comp. νεώτερος. νέον, adv.: *just now, newly, afresh.* A 463.

νεοσσός: *young of birds, nestling.*

νεο-τευχής, -ές: *just built, new.*

Νεστόρεος 3: *of Nestor, Nestor's.*

Νεστορίδης: *son of Nestor, Antilochus.* Z 33.

Νέστωρ, -οπος: *Nestor, king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshaling the army for battle.* A 247, B 21, 57, 77, 336, 405, 433, 555, 601, Δ 293, Z 66, A 597 ff. He is fond of telling of his exploits, as Δ 318 ff., H 123 ff., A 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus' son, to Nestor at his home in Pylos.

νευρή: (*sinew*), *bowstring.* Δ 123.

νεῦρον (*nerve, neuralgia*): *thong; pl. bowstring.* Δ 122.

νεῦω, aor. νεῦσε (nuo): *nod.*

νεφέλη (νέφος, nebula): *cloud.*

νεφελ-ηγερέτα (ἀγείρω): *cloud-gatherer.* Epithet of Zeus. A 511. § 34 b.

νέφος, -εος (nubes): *cloud.*

νεώτερος: comp. of νέος, *young.*

νήα acc. sing., νήας acc. pl., νῆες nom. pl.: of νηῦς, *ship.* A 308.

νηγάτεος: *new made, new.* (Or, perhaps, *gleaming, bright.*) B 43.

νήδυμος: *sweet, refreshing, of sleep.* (Prob. false reading for ἡδυμος.)

νήιος (νηῦς), adj.: *of a ship.* νήιον δόρυ: *ship timber.* Γ 62.

νηίς, -ίδος: *naiad, water nymph.*

νηλεής, -ές, dat. νηλέα (ἔλεος): *pitiless, cruel.* Γ 292, Δ 348.

Νηληϊός 3: *of Neleus, who was son of Poseidon and father of Nestor.* B 20.

νημερτής, -ές: *unfailing, true.* νημερτές: *truly.* A 514.

νηνεμία (ἄνεμος): *calm weather.* νηνεμής, temporal gen.: *when no air is stirring.* E 523.

νηός [νεώς, § 23 c]: *temple.* See ἄλσος.

νηός [νεώς]: gen. of νηῦς, *ship.*

νηπίαχος: *young, helpless, silly.*

νήπιος (infans, speechless): *young, helpless, childish, foolish.* B 38.

Νήριτον: *a woody range of mountains in Ithaca.* B 632.

νήσος, fem.: *island.* B 108.

νηῦς [ναῦς], gen. νηός [νεώς], nom. pl. νῆες or νέες, locat. used as ablative gen. ναῦφιν (§ 33 a) (navis), f.: *ship.*

νικάω, fut. inf. νικήσέμεν, aor. ἐνίκησεν: *conquer, gain the victory, am victorious, prevail, surpass.*

νίκη: *victory.* Γ 457.

Νιρέυς, -ῆος: *son of Charopus, famous for his beauty.* B 671 ff.

Νίσα: *a Boeotian town.* B 508.

Νίσυρος: *an island of the Sporades.* B 676.

νιφάς, -άδος (nive, snow): *snowflake.* Cf. ἀγάννιφος. Γ 222.

νοέω, aor. ἐνόησε (νοῦς): *perceive, observe, look, devise, plan; am wise.*

Νοήμων, -οπος: *a Lycian.* E 678.

νόθος 3: *illegitimate, bastard.* E 70.

Νομίων, -ονος: father of Amphimachus. B 871.

νομός (νέμω): *pasture, pasturage.*

νόος [νοῦς]: *mind, heart, purpose, plan.*

νοστέω, fut. νοστήσω, aor. νοστήσας: *return, go home.* Cf. νέομαι.

νόστος: *return.* B 251.

νόσφι, adv.: *apart, separate, far from;* with gen. A 541, B 347.

νοσφίζομαι (νόσφι): *turn away from, reject.* B 81.

Νότος: *South wind.* B 145.

νοστος [νόσος]: *sickness, plague.*

νύ (νῦν): *a weakened now.* Cf. the Eng. inferential 'now' in 'now it came to pass.' Cf. E 311.

νύμφη: *nymph, young woman.* νύμφα φίλη: *dear lady.* Γ 130.

νῦν: *now, at the present time, just now.* νῦν δὴ: *now at length.*

νύξ, gen. νυκτός (nox), f.: *night.*

νυός (nurus), f.: *sister-in-law, brother's wife.*

Νῦσῆιον: *a mythical mountain set by the poet in Thrace.* Z 133.

νύσσω, aor. νύξε: *prick, pierce, wound.*

νώι nom., νῶϊν gen. and dat., νῶϊ and νῶ acc. (nos), dual 1st pers. pron.: *we two, us two.* § 42 a.

νωλεμώς: *unceasingly, uninterruptedly, steadfastly.* Δ 428.

νωμάω, aor. νόμησεν (νέμω): *distribute, move this way and that, wield, brandish.* A 471.

νώρ-οψ, -οπος: *flashing, bright.*

νώτον: *back.* εὐρέα νῶτα θαλάσσης: *the broad back of the sea, because of the arched appearance which the quiet sea presents.* B 308.

Ξ

Ξάνθος: *Xanthus.* (1) A Trojan, son of Phaenops. E 152. (2) A river in Lycia. B 877, E 479. (3) A river on the plain of Troy which 'the gods call *Xanthus*, but men call it *Scamander*.' Z 4, Υ 73 ff.

ξανθός 3: *yellow, tawny haired, blond.*

ξενήιον: *guest gift, a present given by guest or host as a token of friendship.* Z 218.

ξενίζω, aor. (ἐ)ξείνισσε: *receive hospitably, entertain.* Z 174.

ξεινο-δόκος (δέκομαι): *host, entertainer.* Γ 354.

ξείνος [ξένος]: *guest friend, friend, stranger, used (1) of the one entertained (Δ 377), and (2) of his host (Z 224), and (3) of their descendants (Z 215). Also, stranger. (The initial ξ is thought to be a remnant of the stem which appears in hostis and guest.)*

ξιστός (ξέω) 3: *polished; epithet of hewn stone.* Z 244.

ξέω, aor. ξέεσε: (*polish*), *hew.*

ξίφος, -εος: *sword, long sword.*

ξύλ-οχος (ξύλον): *thicket.* E 162.

ξυμ-βάλλω: *bring together, dash together.* Δ 453. Cf. συμβάλλω.

ξύν, prep. with dat.: *with.* See σύν.

ξυν-άγω: *bring together, collect.* ἵνα ξυνάγωμεν Ἄρρα: *that we may join battle.* B 381.

ξυν-δέω, aor. ξυνδήσαι: *bind, fetter.*

ξύν-ειμι (εἶμι): *go together.* Δ 446.

ξυνήιος: *common.* ξυνήια: *common store.* Attic κοινός. A 124.

ξυν-λήμι, impf. pl. ξύνιεν [ξυνίεσαν, § 44 n], aor. ξυνέηκε (§ 43 d) and ξύνες: *bring together, hearken, give ear, listen.* A 8, 273, B 26.

ξυστόν: *polished shaft, spear shaft.*

O

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ): (1) dem. *this, that*; freq. used for the personal pron. *he, she, it.* ὁ μὲν . . . ὁ δέ: *one . . . the other.* (2) Def. art. *the.* τό, adv. acc.: *therefore.* Γ 176.

ὅ, ἡ, τό, nom. pl. τοί, rel.: *who, which, what.* See ὅς. § 42 c.

ἄρ, dat. pl. ὥρεσιν: *wife.* E 486.

ἄριζω: *converse familiarly, hold converse, chat.* Z 516.

ὀβελός (obelisk): *spit for roasting meat.* A 465, B 428.

ὀβριμο-εργός: *mighty worker, author of terrible deeds.* E 403.

ὀβριμο-πάτρη: *daughter of a mighty father.* E 747.

ὀβριμος: *weighty, mighty, strong.*

ὀγδώκοντα [ὀγδοήκοντα] (ὀκτώ): *eighty.*

ὁ γε, ἡ γε, τό γε, intens. of ὁ, ἡ, τό: *this, that; he, she.* A 97.

ὄγκος (uncus): *barb.* Δ 151.

Ὀρχηστός: Boeotian town on Lake Copais; ancient seat of the worship of Poseidon. B 506.

ὀδάξ (δάκνω, tooth?), adv.: *with the teeth.* ὀδάξ λαζοίατο γαῖαν: *may they 'bite the dust.'* Cf. λάξ, πύξ.

ὅδε, ἡδε, τόδε, dem.: *this, this one here.*

Ὀδῖος: leader of the Halizonians,

slain by Agamemnon. B 856, E 39.

ὀδός, fem.: *way, journey.* A 151.

ὀδοός, -όντος (dens): *tooth.* E 74.

ὀδύνη (anodyne): *pain, pang.*

ὀδυνή-φαιτος (φειν): *'pain-killer,' pain-stilling.* E 401, 900.

ὀδόρομαι: *bewail, lament, long mournfully.* B 315.

Ὀδυσ(σ)εύς, -ῆος or -έος: *Odysseus, Ulysses, an Ithacan, hero of the Odyssey, father of Telemachus.* B 169, 259 ff., 631 ff., Γ 191 ff. He is called πολύμητις, *crafty*, and πολυμήχανος, *abounding in devices.* He was one of the wisest of the Achaeon leaders, and was freq. sent on embassies; cf. A 138, 311, Γ 205, A 767 ff. He was a special favorite of Athena, and by his device of the 'wooden horse' Troy was taken (§ 8 a).

ὀδύσσομαι, aor. ὀδύσαντο (odium): *am angry, am vexed.* Z 138.

ὄεσι: dat. pl. of ὄϊς, *sheep.* Z 25.

ὄξος: *shoot, branch, scion.* A 234.

ὅ-θεν, adv.: *whence.*

B 307.

ὅ-θι [οὗ], adv.: *where.*

Γ 145.

ὀθομαι: *care for, concern myself about, reckon.* ὅς οὐκ ὀθεῖ' αἰσνλα ῥέζων: *who is reckless in doing violence.* A 181.

ὀθόναι, pl.: *linen covering, veil, but much more of a*



ὀθόναι

garment than the woman's veil of modern times.

ἄτρις, acc. pl. ὄτριχας: *with like hair*. B 765.

οἱ, enclit., dat. 3d pers. pron.: *him, her*. § 42 a.

οἴγνυμι, impf. ὀίγνυντο, aor. ὤϊξε, οἷζα: *open*.

οἶδα (εἶδω) perf. as pres., 2d sing. οἶσθα, pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, εἶδομεν (§ 45 a), partic. εἰδώς, ιδύνισι (§ 49 g), plpf. ἤδη, ἤδε, fut. εἴσεται, εἰδήσειν (φιδ, wit): *know*. The partic. is sometimes followed by the gen., as B 718, 823. εἰδώς: *skilfully*.

οἰέτης, -ες (ἔτος): *of the same age*.

οἰζυρός 3: *wretched, miserable, pitiable*. A 417.

οἰζύς, -ύος: *suffering, misery, woe*.

οἰζύνω: *endure woe, mourn*. Γ 408.

οἰκαδε (οἶκος), adv.: *homeward*. § 33 e.

οἰκεύς, -ῆος [οἰκέτης]: *member of one's household*. οἰκῆς: *household, family*.

οἰκέω, aor. ὤκηθεν or οἰκηθεν [ὤκηθησαν]: *dwell, inhabit, colonize*.

οἰκίον: pl. *home, dwelling*. Z 15.

οἶκοι, adv.: *at home*. A 113.

οἰκόν-δε: *homeward, home*. § 33 e.

οἶκος (φoῖκος, vicus, -wich in Norwich): *house, home, dwelling*.

Ὀϊλεύς, -ῆος: a Loerian, father of the lesser Ajax. B 527, 727.

οἰμωγή (οἶμοι): *a groan*. Δ 450.

οἰμῶζω, aor. ὤμωξεν: *groan*. Γ 364.

Οἰνείδης: *son of Oeneus, Tydeus*. E 813.

Οἰνέας, -ῆος: *king of Calydon in*

Aetolia, father of Tydeus, and grandfather of Diomed. Z 216.

οἶνο-βαρής, -ές: *heavy with wine, sot*.

Οἰνόμαος: an Aetolian. E 706.

Οἰνοπίδης: *son of Oenops, Helenus*. E 707.

οἶνος (φoῖνος, vinum, wine): *wine*.

οἶνο-χοέω or οἶνοχοεύω, impf. ἐφονχοέι or οἶνοχοέι (χέω): *pour out wine, pour*. A 598.

οἶνο-χόος (χέω): *cupbearer*. B 128.

οἶνοψ, -οπος: *wine-colored, dark red, dark*. A 350, E 771.

οἷζα: aor. partic. of οἴγνυμι, *open*.

οἶμαι, ὅτω, or οἶω: *think, hold as an opinion, intend*. A 78, 561.

οἶος 3: *alone, by one's self, only*.

οἶος 3, rel.: *of what sort, what kind of, what, such as, as*; with τοῖος to be supplied, *such as* with inf. οἶον, neut. acc. as adv.: *how, because*. οἶον ἄκουσεν: (*what he heard*), *because of what he heard*.

οἴω, aor. pass. οἰώθη (οἶος): *leave alone, leave, desert*. Z 1.

οἷς, gen. οἶος (ὄφεις, ovīs, ewe): *sheep*.

οἶσει fut., οἶσέμεναι aor. inf. (§ 48 i): *of φέρω, bear, bring*. Γ 120.

οἶσθα: 2d sing. of οἶδα, *know*.

οἶστέω, aor. impv. ὀύττευσον: *shoot with an arrow*. Δ 100.

οἶστός: *arrow*. See τριγλώχιν.

οἶτος: *fate, death, misery*.

Οἶτυλος: a town in Laconia. B 585.

Οἰχालεύς, -ῆος: an Oechalian. B 596.

Οἰχάλῃ: town in Thessaly. B 730.

Οἰχάληθεν: *from Oechalia*. B 596.

οἰχνέω, iterative impf. οἰχνεσκον: *come*.

οίχομαι, impf. ὤχeto: *go, go away.*

ὤχeto ἀποπτάμενος: *flew away.*

οἶω or ὀίω (οἶομαι): *think, intend.*

οἰωνιστής and οἰωνο-πόλος: *sooth-sayer, seer, augur, who observes birds of omen (οἰωνοί).* A 69.

οἰωνός: *bird of prey, observed for omens, omen.* B 393, 859.

ὀκνέω: *hesitate, shrink.* E 255.

ὀκνος: *hesitancy.* E 817.

ὀκρίο-εις, -εντος (ἄκρος): *jagged.*

ὀκρυό-εις, -εσσα: (chilling), *horrible.*

(See κρυόεις.) Z 344.

ὀκτά-κνημος: *eight-spoked.* E 723.

ὀκτώ (octo, eight): *eight.* B 313.

ὀλβιο-δαίμων, -ονος: (of happy divinity), *god-favored.* Γ 182.

ὀλεθρος (ὄλλυμι): *ruin, destruction, death.* Z 143.

ὀλεῖται, ὀλέσεις fut., ὀλέσ(σ)η, ὀλέσθαι aor.: of ὄλλυμι, *ruin, destroy; mid. perish.* B 4, 325.

ὀλέκω: *destroy, kill; mid. perish, am slain.* E 712.

ὀλίγος 3: *little, small.* ὀλίγον: *adv. little.* Cf. μικρός, τυτθός.

Ὀλιζών, -ώνος: *Thessalian town in Magnesia.* B 717.

ὄλλυμι, fut. ὀλεῖται, ὀλέσεις, aor. ὤλεσα, ὀλέσ(σ)ης, ὄλοντο, οὐλόμενος, perf. ὀλώλη: *ruin, destroy, kill, lose; mid. and perf. am destroyed, perish, die.* Δ 451.

ὀλο(ι)ός 3: *destructive, deadly, cruel.*

Comp. ὀλοώτερος. A 342.

ὀλολύγη (ululo): *shrill outcry.*

Ὀλοοσσών, -όνος: *town in Perrhaebia.* B 739.

ὀλοό-φρων, -ονος (φρήν): *cruel.*

ὀλοφυνός: *complaining, doleful.*

ὀλοφύρομαι: *complain, lament.*

Ὀλυμπιάς, -άδος, fem.: *Olympian.*

Ὀλύμπιος: *Olympian; in sing., by-name of Zeus the Olympian, but used in the pl. of all the gods, as A 399.*

Ὀλυμπος or Οὔλυμπος: *Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods. Its peaks tower into heaven. See on A 44.*

ὄλῦραι, pl.: *grain, spelt.* E 196.

ὄλῶλη: *perish, am destroyed; perf. subjv. of ὄλλῦμι.* Z 448.

ὄμαδος: *din, confused noise, hubbub.*

ὀμαρτή: *see ἁμαρτή.*

ὄμβρος (imber): *rain, storm.* Γ 4.

ὀμ-ηγερός, -ές (ἀγείρω): *assembled, together.* A 57, B 789.

ὀμ-ηλικής: *of the same age, those of the same age, companions.*

ὀμίλέω, aor. ὤμλησα: *am with, associate with.* A 261.

ὀμίλος (homily): *throng, crowd.*

ὀμίχλη: *mist.* A 359, Γ 10.

ὄμμα, -ατος: *eye.* Cf. ὄσσε. A 225.

ὀμνῦμι, fut. ὀμοῦμαι, aor. imv. ὀμοσσον: *swear.* A 76, 233.

ὀμοῖος or ὁμοῖος (ὁμός) 3: *like, alike, common.* γῆρας ὁμοῖον: *old age which comes to all alike (?).* Δ 315.

ὀμοιώω, aor. ὀμοιωθήμεναι [ὀμοιωθῆναι]: *make like; dep. liken myself.*

ὀμοκλέω, aor. partic. ὀμοκλήσας, iterative aor. ὀμοκλήσασκε: *shout, chide, threaten.* B 199, Z 54.

ὀμοκλή (καλέω): *shout.* Z 137.

ὀμόργνυμι: *wipe.* E 416.

ὁμός 3: *alike, common.* Cf. ὁμοίος.

ὁμόςση, ὁμοσσον: aor. of ὁμννμι.

ὁμοῦ, adv.: *together, at the same time, along with.* A 61, Δ 122, E 867.

ὁμοῦμαι: fut. of ὁμννμι, *swear.*

ὁμφαλό-εις, -εσσα: *with bosses, bossy.*

ὁμφαλός: *navel, boss.* Δ 525.

ὁμφή: *voice.* B 41.

ὁμῶς [ὁμοίως], adv.: *like, equally.*

ὄναρ, indecl.: *dream.* Cf. ὄνειρος.

ὀνειδείος: *chiding, abusive.* -A 519.

ὀνειδίζω, aor. imv. ὀνείδισον: *reproach, heap abuse upon.* A 211.

ὀνειδος, -εος: *reproach, abuse.* A 291.

ὀνειρο-πόλος: *dream interpreter.*

ὄνειρος: *dream, vision.* Cf. ὄναρ.

ὀνήνημι, fut. ὀνήσειν, ὀνήσεαι, aor. ὀνησα or ὠνησας: *help, profit, please.* A 503, Z 260.

ὀνομαῖζω (ὄνομα): *address by name.*

ὀνομαι, aor. ὀνόσαιτο: *find fault with as too little.* Δ 539.

ὀνομαίνω, aor. subjv. ὀνομήνω (ὄνομα): *name, mention by name.* B 488.

ὀξυ-βελής, -ές: *sharp-pointed.* Δ 126.

ὀξύ-εις: *sharp-pointed.* E 50, 568.

ὀξύς, -εῖα, -ύ: *sharp, keen, swift, piercing.* ὀξέα (cognate acc.) κεκληγώς: *with sharp cries.* ὀξύ, adv.: *keenly, quickly.* A 100.

ὄον: gen. of ὄς, *who.* (Doubtless ὄο was the original for ὄον. § 35 b.)

ὄπα acc., ὀπί dat.: of ὄψ, *voice.*

ὀπάξω, aor. ὤπασαν (ἔπομαι): (*give as a companion*), *grant, follow, press hard upon.* Z 157.

ὀπηδέω (ἔπομαι): *accompany, go with.* τόξα μοι ὀπηδεῖ: *the bow goes with me, i.e. I carry the bow.*

ὄπιθεν: see ὀπισθεν.

ὀπιτεύω: *spy out, look about.*

ὄπι(σ)θε(ν), adv.: *behind, afterward, hereafter.* A 197, Z 526.

ὀπίσ(σ)ω, adv.: *backward, behind, hereafter, for the future.* On A 70.

ὀπλότερος 3: *younger.* B 707.

Ὀπόεις, -εντος: *Opus, the Locrian capital.* B 531.

ὀπός (sucus): *sap of the fig tree, fig sap.* In E 902, it is used for rennet.

ὄπ(π)ότε, adv.: *when, whenever.*

ὀπότερος: *which of the two.*

ὄπ(π)ως, adv.: *how, in order that, as.*

ὀπταλός (ἐπτός, coctus) 3: *roasted.*

ὀπτάω, aor. ὤπτησαν: *roast.*

ὄπωπα: perf. of ὀράω, *see.* Z 124.

ὀπωρινός 3: *autumnal, of early autumn.* E 5.

ὄπως: see ὅπως.

ὀράω or ὀρώ, fut. ὀψεσθαι, aor. εἶδεν or ἴδεν, perf. ὄπωπα (*vary*): *see, look, behold.* ὑπόδρα ἰδών: *eyeing askance, with fierce look.* A 148.

ὀρέγνυμι, aor. subjv. ὀρέξῃ (*erigo*): *reach, stretch out, lunge with a spear, give*; mid. *stretch one's self, reach out.* οἱ παιδὸς ὀρέξατο: *reached after his son, held out his hands toward his son.* Z 466.

ὀρεκτός: *outstretched.* B 543.

ὀρέομαι (ὀρννμι): *hasten away.*

Ὀρέσβιος: a Boeotian from Hyle. E 707.

ὀρεσ-κῶς (κεῖμαι): *dwelling on the mountains, mountain.* A 268.

Ὀρίστης: a Greek. E 705.

ὀρεστιάς, -άδος (ὄρος): *of the mountains.* νύμφαι ὀρεστιάδες: *mountain*

- nymphs*. Z 420. Cf. *oreades* Verg. *Aen.* i. 500.
- ὄρεσ-φι**: locat. used as gen. pl. of *ὄρος*, *mountain*. § 33 a. Δ 452.
- Ὀρθή**: a town in Perrhaebia. B 739.
- ὀρθώω**, aor. partic. *ὀρθωθείς*: *lift up, set upright*. *ἔζετο ὀρθωθείς*: *sat upright*. B 42.
- ὀρνίω**, aor. *ὄρῖνε*, *ὀρίνθη* (*ὀρνυμι*): *arouse, excite, move with pity, "touch."*
- ὄρκιον**: (*what belongs to ὄρκος*), *oath, pledge of an oath, victim slain in confirmation of an oath*. Cf. *τάμνω*.
- ὄρκος**: *oath, that by which one swears*.
- ὀρμαίνω**: *revolve, ponder*. A 193.
- ὀρμάω**, aor. *ὄρμησε* and *ὀρμηθήτην*: *urge on, rush, hasten*. Δ 335.
- Ὀρμένιον**: Thessalian town in Magnesia. B 734.
- ὀρμή**: *onset, endeavor, effort*. *ἐς ὀρμὴν ἔγχεος*: *within range of (my) spear*. E 118.
- ὀρμημα, -ατος**: *longing*. B 356.
- ὄρμος**: *anchorage, roadstead*.
- Ὀρνεαί**, pl.: town in Argolis. B 571.
- ὄρνις, -ῖθος**: *bird*. B 459.
- ὀρνυμι**, aor. *ὄρσε*, *ὄρτο*, and *ὄρορε* (§ 43 f), inv. *ὄρσεο*, *ὄρσεν*, *ὄρσο* (§ 53), perf. *ὄρωρεν* (§ 49 f), plpf. *ὀρώρειν* (*ὀρίνω*, *ὀρούω*): *arouse, excite, drive on; mid. and perf. arise, raise myself, rouse, rouse (my)self, rush, hasten*.
- ὄρος, -εος**, locat. as gen. pl. *ὄρεσφι(ν)* (§ 33 a): *mountain*. Z 347.
- ὀρούω**, aor. *ὀρουσεν*: *go hastily, rush*.
- ὀρώω**: Epic for *ὀράω*, *see*. § 47 c.
- ὄρσεο, ὄρσεν**, or *ὄρσο* (§ 53): *arise*, aor. inv. of *ὀρνυμι*, *arouse*. Γ 250.
- Ὀρσολοχος**: (1) father of Diocles. E 546. (2) Son of Diocles. E 542.
- ὀρυμαγδός**: *din, confused noise*. B 810.
- ὀρφανικός**: *orphaned, an orphan*.
- ὄρχαμος** (*ἄρχω*): *leader, commander*.
- Ὀρχομενός**: (1) Minyan *Orchomenus*, an ancient and rich city in Boeotia. B 511, λ 284. (2) An Arcadian town. B 605.
- ὄρωρε** perf., *ὀρώρειν* plpf. (§ 49 f): *arise; from ὀρνυμι, arouse*. Γ 87.
- ὄς, ἧ, ὅ**, gen. *ὅου* (§ 35 b) or *ὄο*: (1) rel. *who, which, what*. *ὄ*, adv. acc. as conj.: *in that, that; cf. quod*. (2) Dem. *ὄς* and *ὄ*: *he, it*, esp. with *οὐδέ, μηδέ, καί*, and *γάρ*. *μηδὲ ὄς φύγοι*: *may not even he escape*. Z 59.
- ὄς, ἧ, ὄν**, gen. *οἴο* (*σφος, suus*), possessive pron.: *own, his own, her own, his, her*. § 42 b.
- ὄς περ, ἧ περ, ὅ περ**, intens. rel.: *just who, exactly who; or concessive, who nevertheless*. *ἧ περ*: *just whither*. Z 41.
- ὄσσα** (*ἔπος?*): *rumor*. B 93.
- ὄσσάτιος** (*ὄσσος*): *how great*. E 758.
- ὄσσε**, dual (*oculus*): *eyes*. A 104.
- ὄσσομαι**: *look*. *κάκ' ὄσσόμενος*: *with a look that boded ill*. A 105.
- ὄσ(σ)ος 3**: *how large, how much, how far*. With *τόσσος* expressed or implied, *as large as, as much as, as far as, as loud as*; pl. *how many, as many as*. *ὄσ(σ)ον*, adv.: *how greatly*. § 42 c. A 186, Γ 12.
- ὄστέον** (*ος*): *bone, skull* (Z 10).

ὅς τις or ὅ τις, ἡ τις, ὅτ(τ)ι, neut. pl. ἄσσα, acc. pl. οὓς τινας, indef. rel.: *who, whoever*; in indirect questions, *who*. ὅ τι: *wherefore, why*.

§ 42 d.

ὅταν [ὅτε ἄν]: *whenever*. A 519.

ὅτε: *when*. A 80.

ὅτι or ὅττι (σφοδ-τι), conj.: *that, because*. Adv. with superl., ὅττι τάχιστα: *as quickly as possible*. E 349.

ὅτις: ὅς τις. § 42 d. Γ 279.

ὀτραλέως: *nimbly, with speed*. Γ 260.

Ὀτρεύς, -ῆος: Phrygian king. Γ 186.

ὀτρηρός 3: *nimble, prompt, ready*.

ὀτριχας: acc. pl. of ὀθριξ, *with like hair*.

ὀτρύνω, aor. ὤτρυνε: *impel, arouse, excite, urge on*. Δ 268.

ὅττι: see ὅτι.

οὐ, οὐκ, οὐκί or οὐχ, neg. adv.: *not*. In questions, it implies the answer 'yes.'

οὐδας, dat. οὐδαι: *floor, ground*.

οὐδέ: *but not, and not, not even, neither, nor*.

οὐδέν, neut. acc. of οὐδέίς, for οὐ τι: *not at all*. A 244, 412.

οὐδέ ποτε: *never at any time*. E 789.

οὐδός (ὀδφος): *threshold*. Z 375.

Οὐκ-αλέγων, -οντος (*Heed-less*): *Ucalegon*, a Trojan elder. Γ 148.

οὐκ-έτι: *no longer, no more*. B 379.

οὐκί (οὐ): *not*, used at the end of a sentence in καὶ οὐκί. B 238.

οὐλαμός (εἴλω): *throng, press*. Δ 251.

οὐλόμενος 3: *destructive, deadly, mortal*; aor. partic. of ὀλλνμι, *destroy*.

οὐλος: *destructive, baneful, deadly*.

οὐλό-χυται (χέω): (*poured out barley-corns*), *barleycorns*. A 449.

Οὐλυμπόν-δε: *to Olympus*. § 33 e.

Οὐλυμπος: *Olympus*. See Ὀλυμπος.

οὖν, inferential particle: *now, then, at all events*. A 57, B 321.

οὐνεκα [ἐνεκα]: *because*. A 111.

οὐνομα, -ατος [ὄνομα, *nomen*]: *name*.

Οὐρανίων, -ωνος: *of heaven, inhabitant of heaven*. A 570, E 373. In E 898 it seems to be *son of Uranus*. § 39 a.

οὐρανό-θεν: *from heaven*. A 195.

οὐρανό-θι: *in the heavens*. οὐρανόθι πρό: *athwart the sky*. Γ 3.

οὐρανός: *heaven, the heavens, sky*.

οὐρέυς, -ῆος (οὔρος): *mule*. Cf. ἡμίονος. A 50.

οὔρος, -εος [ὄρος]: *mountain*. Γ 34.

οὔρος: *wind*. ἱκμενος οὔρος: *favoring breeze*. A 479.

οὐρός (ὀρύσσω): *trench*. B 153.

οὐτάξω, aor. οὐτασε, or οὐτάω, aor. οὐτρησε: *wound with something held in the hand*. Cf. βάλλω, ἤλ.

οὔτε: *and not, nor*. οὔτε . . . οὔτε, *neither . . . nor*.

οὔτιδανός: *worthless, a nobody*. A 293.

οὐ τις, οὐ τι: *no one, none*. οὐ τι: *not at all*. A 88.

οὐ τοι: *by no means*. Γ 65, E 428.

οὗτος, αὐτη, τοῦτο, dem.: *this*. οὗτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, ὁ, ἡ, τό. § 42 c, j, o.

οὕτω(s), adv.: *thus, so*. § 56 c. A 131.

ὀφελ(λ)ον or ὠφελ(λ)ον (aor. of ὀφείλω, owe): *should have, ought to have*. With αἶθε and ὥς it is used to express a wish which cannot be realized: αἶθ' ὀφελές ἀγαμος ἀπολέσθαι: *would that thou hadst died unmarried*. A 415.

ὀφέλλω: *increase, magnify, exalt*.

Ὀφείλιος: a Trojan. Z 20.

ὀφθαλμός: *eye*. Cf. ὄμμα, ὄσσε.

ὄφρα, conj.: (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that*. A 147, Δ 346. ὄφρα is the most common particle in Homer to express purpose. It is most freq. with aor. subjunctive.

ὄφρως, -ίος (brow): *eyebrow, brow*.

ὄχα, adv.: *by far*, used only with forms of ἀριστος.

ὄχεσ-φι(ν): locat. pl. as dat. sing. of ὄχος, *chariot*. § 33 a. Δ 297.

ὄχεύς, -ῆος (ἔχω): *holder, fastening*.

Ὀχῆσιος: an Aetolian. E 843.

ὄχθew, aor. ὤχθησαν (ἔχθος): *am out of temper, am vexed, am displeased*.

ὄχθη: *bank of a river*. Γ 187, Z 34.

ὄχος, -εος, dat. pl. as sing. ὀχέεσσι or ὄχεσφι(ν) (veho, wagon): *chariot*. See ἄρμα. Ξ 722, 745.

ὄψ, gen. ὀπός (ρόψ, vox), f.: *voice*.

ὀψέ: *late*. Δ 161.

ὀψει, ὀψεσθαι: fut. of ὀράω, *see*.

ὀψί-γονος: *late-born*. ὀψιγόνων ἀνθρώπων: *of coming generations*.

ὀψιμος (ὀψέ): *late*. B 325.

ὀψις, -ιος (ὄψομαι): *sight, aspect*. Z 468.

ὀψι-τέλειστος: *late in fulfillment*. B 325.

Π

πάγη [ἐπάγη]: aor. pass. of πῆγνυμι, *fix, make fast*. Δ 185, E 616.

παγ-χρύσεος: *all gold, of solid gold*.

πάγχυ [πάνυ], adv.: *altogether, utterly, wholly*. E 24.

πάθοι: aor. opt. of πάσχω, *suffer*.

Παιήων, -ονος: *physician of the gods*. E 401, 900.

παιήων, -ονος [παίαν]: *song of praise, paean*. A 473.

Παίονες, pl.: *Paeonians, Trojan allies from Macedonia*. B 848.

παῖς or παῖς (§ 24), gen. παιδός (puer): *child, son, daughter*. Γ 314.

Παισός (Ἀπαισός B 828): *town in Asia Minor*. E 612.

παῖφάσσω: *flash forth here and there*.

πάλαι, adv.: *long ago, long before*.

παλαι-γενής, -ές: *old*. Γ 386.

παλαιός 3: *of old, ancient*. Z 215.

παλάμη, gen. and dat. παλάμη-φι (§ 33 a) (palm): *hand*. Γ 338.

παλάσσω, perf. partic. πεπαλαγμένον (πάλλω): *spatter, besmear*.

παλιλ-λογος (λέγω): *collected again*.

παλιμ-πλάζομαι, aor. partic. παλιμ-πλαγχθέντας: *am driven back*.

πάλιν, adv.: *back, backwards*. πάλιν λάζετο μῦθον: *'took back' what he said*. A 116, 380.

παλιν-άγρετος (ἀγρέω = αἰρέω): *(to be taken back), revocable*. A 526.

παλιν-ορρος: *turning back, backwards*. Γ 33. Cf. ἄφορρος.

Παλλάς, -άδος (πάλλω): *Pallas*,

(Maiden or Spear-wielding). Epithet of Athena. See Ἀθήνη.

πάλλω, aor. πῆλε: brandish, shake, cast (of lots), toss. Cf. παλάσσω.

πάμ-παν, adv.: entirely, altogether.

παμ-ποίκιλος: all-variegated, of many colors; prob. with bright border.

πάμ-πρωτα, adv.: first of all, before all others. § 40 d. Δ 97.

παμφαίνω: shine bright, am shining. (A reduplicated form.)

παμφανών, -ωσα, gen. -ωντος: all-shining, bright. B 458.

πᾶν-αγρος (ἀγρέω): catching everything, all-embracing. E 487.

παν-αίολος: all-flashing. Δ 215.

Παν-αχαιοί, pl.: the Pan-Achaean, Achaeans as a whole. B 404.

Πάνδαρος: Pandarus, son of Lycæon, leader of the northern Lycians. He broke the truce of Γ by shooting Menelaus, and was killed by Diomed. B 827, Δ 88, E 168, 246.

Παν-Ἕλληνες, pl.: the Pan-Hellenes, the people of northern Greece as a whole. B 530.

παν-ημέριος 3: all day long. § 56 a.

Πάνθοος: Panthous, a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor. Γ 146.

παν-νύχιος 3: all night long. § 56 a.

Πανοπέυς, -ῆος: Panopeus, Phocian town on the Cephissus. B 520.

παν-συδίη (σεύω): with all zeal, in all haste. B 12, 29, 66.

πάντη, adv.: everywhere, on all sides.

παντοῖος (πᾶς) 3: of all sorts. παν-

τοίων ἀνέμων: winds from all quarters.

πάντοσε: in every direction, on all sides. § 33 d. Γ 347, 356.

παππᾶζω: call papa. E 408. (Nausicaa addresses her father, πάππα φίλε, ζ 57.)

παπταίνω, aor. partic. παπτήνας: look about cautiously, look about after, scan. Δ 497.

παρ, παρά, or παρὰ (§ 55 d), adv. and prep.: by the side of, beside, near by.

(1) With dat. by the side of. παρὰ Κρονίωνι καθέζετο: sat down by the side of the son of Cronus. παρ Ζηνὶ καθήμενοι: seated in the home of Zeus. παρ δέ οἱ ἄλλοι ναῖον Βοιωτοὶ: the other Boeotians dwell near (beside) him. κτάμενον παρ ὄχεσφιν: slain beside the chariot.

(2) With acc. to the side of, along by. ἔβαινε παρὰ Διομήδεα: went to the side of Diomed. λαὸν στήσον παρ' ἐρινέον: station the people by the wild fig tree. βῆ παρὰ θῖνα θαλάσσης: set out along the seashore. βάλε στήθος παρὰ μαστόν: hit the breast beside the nipple. ἔρδον ἐκατόμβας παρὰ θῖνα: were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen. from the side of, from. ἄγγελος ἦλθε Ἴρις παρ Διός: Iris came as a messenger from Zeus. Οἰχαλήθεν ἰόντα παρ

- Εὐρύτου: *on his way from Oechalia from the home of Eurytus*. παρὰ μηροῦ: (drawing his sword) *from his thigh*.
- πάρα: by 'anastrophe' for παρά, (1) when it follows its case, and (2) when it stands for πάρεστι or πάρεισι. τῷ αἰεὶ πάρα εἰς γε θεῶν: *one of the gods ever stands by his side*. § 55 c.
- παρα-βλήδην (βάλλω): *with a side hit*. Δ 6.
- παρα-βλώσκω, perf. παρμέμβλωκε (μολ-, § 30 g): *perf. stands by the side of, helps*.
- παρα-δέχομαι, aor. παρεδέξατο: *receive from*. Z 178.
- παρά: παρά. § 56 d.
- παρ-αίσιος: *boding ill, ominous*. Δ 381.
- παρ-αἴσσω, aor. παρήξεν: *go past with a bound*. E 690.
- παρα-κόιτης (κείμει): *spouse, husband*. See ἄλοχος, ἄκοιτις. Z 430.
- παρά-κοιτις, -ιος: *spouse, wife*. Δ 60.
- παρα-λέγομαι, aor. παρελέξατο: *lie beside, lie with*. B 515, Z 198.
- παρα-πείθω, aor. παρέπεισεν: *persuade*. Z 61.
- παρα-στάς: *taking his stand near*; aor. partic. of παρίσταμαι. Z 75.
- παρά-σχη: aor. subjv. of παρέχω, *furnish, give*. Γ 354.
- παρα-τρέω, aor. παρέτρεσαν: *spring to one side, shy*. E 295.
- παρά-φημι, aor. παρείπον: *counsel, urge, persuade*. A 555.
- παρδαλή (pard; sc. δορά): *panther's skin, used as a light shield*. Cf. the lion's skin of Heracles. Γ 17.
- παρ-έξομαι: *sit (down) near or beside*. A 407, 557.
- παρειά, pl.: *cheeks*. Γ 35.
- πάρ-ειμι, 3d pl. παρέασι, fut. παρέσεται [πάρεσται] (είμι): *am at hand, stand ready, am at (your) service*.
- παρ-είπον: aor. of παράφημι, *counsel, urge, persuade*. A 555.
- παρ-έρχομαι, fut. παρελεύσεται: *elude, evade, circumvent, outwit*. A 132.
- παρ-έχω, aor. subjv. παράσχη: *furnish, give*. Γ 354.
- παρήιον (παρειά): *cheek piece*. Δ 142.
- πάρ-ημαι: *sit beside*. A 421.
- Παρθένιος: *river in Paphlagonia*. B 854.
- παρθένος, f.: *virgin, maiden, young woman*. B 514.
- Πάρις, -ιος: *Paris*, more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus, and so brought on the Trojan War. Γ 325, 437, Z 280, 503. (Except Γ 325, the gen. and dat. are formed from Ἀλέξανδρος.)
- παρ-ίσταμαι, aor. παραστάς: *take my stand beside, stand near, stand by, assist*. B 189, Z 75.
- παρ-ίσχω, inf. παρισχέμεν (ἔχω): *hold near, hold in readiness*.
- παρ-μέμβλωκε: *stand by the side of, help*; perf. of παραβλώσκω.
- πάρ-οιθε(ν): *in front, before*. A 360.
- παρ-οίχομαι, impf. παρώχετο: *pass by*. Δ 272, 326.
- πάρος, adv. (fore): *before, formerly, at other times*. τὸ πάρος: *formerly*. With inf. (cf. πρίν), *before*. πάρος

τάδε ἔργα γενέσθαι: *before these things occurred, before this happened.* A 453, 553, 610.

Παρρασίη: *Parrhasia*, a district in southwestern Arcadia. B 608.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης: *every, all, the whole.* Cf. ἅπας, πρόπας, σύμπας. πάντα, adv.: *wholly*; cf. ἀμπαν, ἀγγχυ.

πάσσας: *peg, pin* on which to hang objects. E 209.

πασ-συδῆ: see πανσυδῆ, *in all haste.*

πάσσω: *sprinkle.* Δ 219.

πάσχω (παθ-σχω), aor. opt. πάθοι, perf. πέποσθε or πέπασθε [πεπόνθατε]: *suffer.* μή τι πάθοι: *lest he suffer something, i.e. lest some harm befall him.*

πατέομαι, aor. πάσαντο (*feed*): *eat.*

πατέω, aor. πάτησα: *trample.* κατὰ πάτησαν: *trampled on.* Δ 157.

πατήρ, gen. πατρός (pater): *father.*

πάτος: *beaten path.* Z 202.

πάτρη: *fatherland.* A 30.

πατρίς, -ίδος: *fatherland*, with or without γαῖα. B 140, Γ 244.

Πάτροκλος, voc. Πατρόκλεις: *Patroclus*, son of Menoetius, friend of Achilles, slain by Hector. A 307, 337, 345, A 602 ff., Π 2 ff., 787 ff. See on A 307.

πατρώιος (πατήρ) 3: *of one's father, ancestral, hereditary.* ξείνος πατρώιος: *friend by descent, family friend.*

παῦρος: *little, small, few.* Comp. παυρότερος. Cf. ὀλίγος, τυτθός.

πανσυχή: *cessation, respite.* B 386.

παύω, fut. partic. παύσουσα, aor.

παῦσαν, perf. πέπνυται (*few*): *stop, put an end to*; mid. cease, come to an end. Γ 134, 434.

Παφλαγόνες, pl.: *Paphlagonians*, a people dwelling in Asia Minor on the Pontus. B 851, E 577.

παχύς, -εῖα, -ύ (pinguis): *thick.*

πεδάω, aor. πέδησε (ποιός): *fetter.* Δ 517.

πέδιλον: *sandal.* B 44.

πεδίον: *plain.* Γ 14.

πεδίον-δε: *to the plain.* § 33 e.

πεζός: *on foot* (§ 56 a).

πεζοί: *infantry.*

B 810.



πέδιλον

πέιθω, fut. πείσεις, aor. πιθόμην, aor. opt. πεπιθόμεν (§ 43 e), perf. πεποίθασιν, plpf. ἐπέπιθμεν (fides, foedus): *persuade*; mid. am persuaded, obey; perf. trust, have confidence. Δ 325.

πεινάω (penuria): *am hungry.* Γ 25.

Πειραιδης: *son of Peiraeus*, Ptolemaeus. Δ 228.

πειράρ, -ατος: *issue, end.* Z 143.

πειράω, fut. πειρήσομαι, aor. ἐπειρήσαντο, πειρηθῆναι (ex-perior): *try, endeavor, essay, make trial of, put to the test.*

Πειρίθοος: *Pirithoüs*, king of the Lapithae, friend of Theseus. A 263, B 741.

Πείροος: *leader of the Thracians.* B 844, Δ 520.

πείρω, aor. ἔπειραν, perf. partic. πεπαρμένον: *pierce.* A 246, 465.

Πελάγων, -οντος: (1) a leader of the Pylians. Δ 295. (2) A

Lycian, companion of Sarpēdon.
E 695.

πελάζω, aor. πέλασ(σ)εν, ἐπληντο,
πελάσθη; bring near, bring to, in-
volve in; pass. approach, come near.

Πελασγικός or Πελασγός: *Pelasgian*.
τὸ Πελασγικὸν Ἄργος: *Thessaly*.
B 681.

πελειάς, -άδος: *dove*. E 778.

πέλεκυς, -εος: *axe*. Γ 60.

πελεμίζω, aor. πελεμήθη; shake; pass.
tremble, shudder. Δ 535.

Πελίης: *Pelias*, king of Iolcus, who
drove out his brother Neleus and
his half-brother Aeson, and sent
his nephew Jason in quest of the
golden fleece. B 715.

Πελλήνη: an Achaean town. B 574.

Πέλοψ, -οπος: *Pelops* (son of Tan-
talus), who went from Lydia to
Elis, won the hand of Hippoda-
mia in a chariot race, established
his rule, and gave its name to
Peloponnesus. B 104 f.

πέλω and πέλομαι, aor. as pres. ἔπλεο,
ἔπλετο: (*move*), *am*. B 480.

πελώριος: (*gigantic*), *large, mighty*.

πέλωρον: *monster, portent*. E 741.

πέμπω, fut. πέμψω, aor. ἐπεμψεν:
escort, attend, send. Z 168, 207.

πεμπ-ώβολον (πέντε): *five-tined fork*
used in sacrifices. A 463.

πενθερός: *father-in-law, wife's father*.

πένθος, -εος (πάσχω): *sorrow, grief*.

πένομαι (πόνος): *work, am busy*.

πεντα-έτηρος (ἔτος): *five years old*.

πεντήκοντα: *fifty*. B 509, Z 244.

πεπαλαγμένον: *bespattered*; perf. par-
tic. of παλάσσω, *spatter*. Z 268.

πεπαρμένος: *studded, pierced*; perf.
partic. of πείρω, *pierce*. A 246.

πέπασθε: perf. of πάσχω, *suffer*.

πέπηγε: perf. of πήγνυμι, *fix, make*
fast. Γ 135.

πεπίθοιμεν: redupl. 2d aor. opt. of
πείθω, *persuade*. § 43 e. A 100.

πεπληγώς, -υῖα: perf. as pres. partic.
of πλήσσω, *smite, strike*.

πέπλος: *covering, robe*. The princi-
pal female garment, but not made
to fit the person. It was a large
quadrangular piece of cloth, dou-
bled for the



πέπλος

upper part of
the body, laid
around the
person, and
fastened by
brooches (περό-
ναι) on the
shoulders, and
down the side.
This left the
arms bare, but
reached to the
feet. It was
gathered at the
waist by a

girdle (ζώνη). A πέπλος was used
also for the protection of an un-
used chariot from dust. E 194.

πεπνύμένος: *prudent, discreet*; perf.
partic. of πνέω, *breathe*. Γ 148.

πεποιθασιν: perf. of πείθω, *persuade*.

πέποσθε [πεπόνθατε]: perf. of πά-
σχω, *suffer*. Γ 99.

πεποτάται: *flit, hover, are in flight*;
perf. of ποτάομαι, *fly*. Cf. πέτομαι.

πεπρωμένον: *fated*; perf. partic. from the same root as **πόρον**, *gave, furnished*. Γ 309.

πέπτανται: *are spread*; perf. of **πετάννυμι**, *unfold, spread out*. E 195.

πεπύθοιτο: redupl. aor. opt. of **πυνθάνομαι**, *learn*. § 43 e. Z 50.

πεπυκασμένα: perf. partic. of **πυκάζω**, *cover*. B 777.

πέπων, -ονος: *my good fellow*; used in addresses by an elder or superior, in an affectionate, condescending, or contemptuous tone.

πέρ (**περί**), intensive particle, enclitic: *exceedingly, very, exactly, however much* (with concessive partic.). **σύ πέρ μιν τίσον**: *do thou at least honor him*. A 131, 211, 241.

Περαιβοί, pl.: a Pelasgian tribe. B 749.

περάω, pres. inf. **περάαν**, fut. **περήσειν**, aor. **ἐπέρησεν** (*fare*): *traverse, cross, go through, pierce*. E 646.

Πέργαμος, f.: *Pergamus*, the acropolis of Ilios. Δ 508, E 446, 460, Z 512.

Περγασίδης: *son of Pergasus*, Deïcoön. E 535.

πέρην, adv.: *opposite, over against, on the other side of*; with genitive.

πέρθω, aor. **πέρσεν** (*perdo*): *sack, destroy*. Cf. **πορθέω**. Z 415.

περί, adv. and prep.: *about, round about, concerning, exceedingly*.

(1) With gen. *about, concerning, for*. **περὶ σείομαχῆσονται**: *will fight for thee*. Used adverbially with gen. to denote superiority. **περὶ πάντων ἔμμεναι**: *to be superior to all*.

(2) With acc. *round about, around*. **περὶ Δωδώνην οἰκί' ἔθεντο**: *built their homes about Dodōna*.

περὶ κείνον οἷζνε: *endure woe about him*. **περὶ βωμόν**: *about the altar*.

(3) With dat. *about*. **αἷμα περὶ δουρὶ ἐρώσει**: *blood will gush forth about the spear*. **χιτῶνα περὶ στήθεσιν**: *chiton about the breast*.

περί: by 'anastrophe' for **περί**, when it follows its case. § 55 c. E 739.

περι-βαίνω, aor. inf. **περιβῆναι**: *go about, defend*. E 21.

περί-δρομος: (*surrounding, that which can be run around*), *free-lying, rotating, revolving*. B 812, E 726.

περι-έχω, aor. imv. **περίσχεο**: (*hold about*), *defend, protect*. A 393.

περι-ίστημι, aor. **περίστησαν**: *set about*; aor. *took (my) stand about*.

περι-καλλής, -ές (**κάλλος**): *exceedingly beautiful, charming*. Γ 262.

περι-κλυτός: *famous, illustrious*.

περι-κτείνω: *slay round about*.

περί-σχεο: aor. imv. of **περι-έχω**, *defend*. A 393.

περι-τέλλομαι: *roll around*. B 551.

περι-τρέφομαι: *curdle about*.

περι-τροπέω (**τρέπω**): *roll, roll around*. **Περίφῃς**, -αντος: an Aetolian, son of Ochesius. E 842 ff.

περι-φραδέως: *very carefully*.

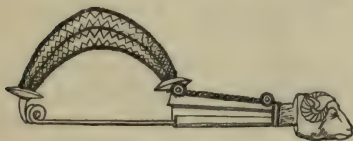
περί-φρων, -ονος (**φρήν**): *intelligent, prudent*. E 412.

περι-ώσιον, adv.: *too much, over-much*. Δ 359.

Περκόσιος: of *Percote*. B 831, Z 30.

Περκάτη: town in Asia Minor, on the Hellespont. B 835.

περόνη (πεῖρω): *pin, brooch, fibula*.
One or more of these held the
πέπλος in place, over the shoulders.



περόνη

πέρις: aor. partic. of πέρθω, *sack*.
πέσε(ν) [ἔπεσεν], πεσέειν, πεσών: aor. of
πίπτω, *fall*. Δ 482.
πέσσω, inf. πεσόμεν (κοquo): (*di-*
gest), *enjoy, nurse*. B 237.
πέταλον (πετάννυμι, *petal*): *leaf*.
πετάννυμι, aor. πέτασσαν, perf. πέπταν-
ται: *spread, spread out, unfold*.
A 480, E 195.
πετεηνός (πέτομαι): *flying, winged*.
Πετειών, -ώνος: Boeotian village.
B 500.
Πετειός, -ῶο (§ 35 b): *Peteos*, father
of Menestheus. B 552, Δ 327.
πέτομαι, aor. ἔπτατο: *fly*. E 99.
πέτρη (petra): *rock*. B 617.
πετρή-εις, -εσσα: *rocky*. B 496.
πέφονται, sing.: *appears*; perf. of
φαίνω, *show*. B 122.
πέφονται pl. perf., πεφνόμεν redupl.
aor. inf.: from root φεν, *kill, slay*.
See ἔπεφνον. E 531.
πεφρίκνυται: *bristling*; perf. partic. of
φρίσσω. Δ 282.
πεφύασι: *have grown*; perf. of φύω,
make to grow, put forth. Δ 484.
πεφυγμένον: perf. partic. of φεύγω,
flee, escape. Z 488.
πῆ: *whither?* Z 377.

πῆ, enclitic: *in any way, in any direc-*
tion, perhaps. πῇ πολίων: *into one*
of the cities. Γ 400.

πηγεσί-μαλλος: *thick-fleeced*. Γ 197.

πηγή: *spring, source*. B 523.

πήγνυμι, aor. ἔπηξε and πάγη, perf.
πέπηγεν: *fix, make fast, build*;
pass. and perf. *am fixed, made fast*.

Πήδαιος: son of Antenor. E 69.

Πήδαςος: son of Bucolion. Z 21 ff.

Πήδαςος: town of the Leleges, de-
stroyed by Achilles. Z 35, Y 92.
Perhaps it was the later Assos.

πῆλε: aor. of πάλλω, *toss*. Z 474.

Πηλείδης, Πηλείων, -ωνος, or Πηληιά-
δης: son of *Peleus*, Achilles. A 1,
146, 188, 197, 277, 322, B 674, 770.

Πηλεύς, -ῆος: *Peleus*, son of Aeacus,
husband of Thetis, father of
Achilles. A 489.

Πήλιον: *Mt. Pelion*, in Thessaly,
south of Mt. Ossa. B 744. Cele-
brated in mythology as the home
of the centaurs, esp. of Chiron,
who trained Jason and Achilles.

πῆμα, -ατος: *suffering, disaster, bane*.

πημαίνω, aor. opt. πημήνεια: *injure,*
wrong, commit a hostile act. Γ 299.

Πηνειός: *Penēus*, chief river of
Thessaly. B 752 ff. It flows into
the sea through the beautiful vale
of Tempe, between Mt. Olympus
and Mt. Ossa.

Πηνέλως, -ω: Boeotian leader. B 494.

πῆξε, πῆξας: aor. of πήγνυμι, *fix, make*
fast, build. Γ 217, Z 10.

πηός: *connection by marriage*.

Πηρέη: prob. the region of Pherae.
B 766.

πηρός (πήμα): *maimed, mute, perhaps blind.* B 599.

πήχυς, -εος (*elbow*): *arm.* E 314.

Πιδότης: a Trojan from Percōte, slain by Odysseus. Z 30.

πιεῖν or πίμεν [πέιν] *inf.*, πίησθα *subjv.*: *aor. of πίνω, drink.*

πιθέω, *aor. partic.* πιθήσας (πέιθω): *obey.* Δ 398, Z 183.

πιθόμην: *was persuaded, obeyed; aor. of πείθω, persuade.* E 201.

πικρός 3: *sharp, biting.* Δ 118.

πίμπλημι, *impf.* πίμπλαντο (*plenus*): *fill.* Cf. πλήθω. A 104.

πίναξ, -ακος: *tablet.* Z 169.

πίνω, *aor.* πίησθα [πίης]: *drink.* Cf. πόσις, ποτόν. Z 260.

πίπτω, *aor.* (ἐ)πεσε: *fall, rush into.* E 82.

πίσσα: *pitch.* Δ 277.

πιστόομαι, *aor.* πιστώσαντο (*πιστός*): *pledge.* Z 233.

πιστός (πέιθω): *faithful, trusty.*

πίσυνος (πέιθω): *relying on, trusting.* E 205.

Πιτθεύς, -ῆος: *Pittheus, son of Pelops, and king of Troezen.* Γ 144.

Πιτυῖα: *Mysian town on the Hellespont.* B 829.

πίων, -ονος: *fat, fertile, rich.*

πλαγχθέντας: *aor. pass. partic. of πλάζω, drive.* A 59.

πλάζω, *aor. pass. partic.* πλαγχθέντας (*flacker*): *drive.* A 59.

Πλάκος: a mountain in Mysia, at the foot of which lay Theba. Z 396, 425.

Πλάταια: *Platēa, a Boeotian town*

(field of the battle of 479 B.C.), on the Asōpus. B 504.

πλατάνιστος: *plane tree.* B 307.

πλατύς, -εῖα, -ύ: *broad, wide feeding (of goats).* B 474.

πλείος (*plenus*) 3: *full.* Δ 262.

πλείστος 3: *most, very many.* *Superl. of πολὺς, much.* πλείστον, *adv.*: *the most.* B 580.

πλείων, πλείον, or πλέων, πλέον, *dat. pl.* πλεόνεσσι [πλείοσιν, § 36 b], *nom.* πλέες, *acc.* πλέας: *more.* *Comp. of πολὺς, much.* τὸ πλείον πολέμον: *the greater part of the war.* τῶν πλεόνων Λυκίων: (*the majority*) *the great mass of the Lycians.*

πλευρά, *pl.*: *ribs, side.* Δ 468.

Πλευρών, -ῶνος: *Aetolian town.* B 639.

πλέω, *impf.* ἔπλεον: *sail.* Γ 444.

πληγή (πλήσσω, *plague*): *blow, stroke.* B 264.

πληθὺς, -ύος (*πολύς, plebs*): *crowd, multitude, the rank and file, οἱ πολλοί.* B 278.

πλήθω: *am full.* Cf. πίμπλημι.

πλήμνη (πλήθω): *nave of a wheel.*

πλήξ-ιππος (πλήσσω): (*driver of horses*), *knight, horseman.* B 104.

πλησίος (πελάζω) 3: *near by; as subst. neighbor.* πλησίον, *adv.*: *near.*

πλήσσω, *aor.* πλήξε(ν) and ἐπέπληγον (§ 43 e), *perf. partic.* πεπληγώς (*πληγή*): *strike, beat, flog, smite.*

πλοῦτος (πληθός): *riches, wealth.* A 171.

πνέω [§ 47 g] or πνέω, *perf. partic.* πεπνῦμένος: *breathe; perf. mid. am discreet, prudent.* Γ 148.

- πνεύμων, -ονος (pulmo, πνέω, *pneumonia*): *lung*. Δ 528.
 πνέω: see πνέω.
 πνοιή (πνέω): *gust, blast of wind*.
 Ποδαλείριος: son of Asclepius (*Aesculapius*), brother of Machaon. B 732.
 Ποδάρκης, -εος: son of Iphiclus, brother of Protesilaus. B 704.
 ποδ-άρκης, -ες: *swift-footed*, epithet of Achilles. A 121, Z 423.
 ποδ-ήνεμος: *wind-footed, swift*.
 ποδ-ώκεια (ώκός): *swiftness of foot, fleetness*. B 792.
 ποδ-ώκης, -ες: *swift-footed, fleet*.
 ποθέω, iterative impf. ποθέεσκε: *yearn for, miss, i.e. not hearing* (E 234).
 ποθή: *yearning*. οἱ ἐμεῖο ποθὴν ἔχουσιν: *who miss me*. Z 362.
 ποθί, enclitic: *at some time, ever*.
 ποίεω, aor. ποιήσεν, perf. πεποίηται: *make, build, fashion, do*. A 608.
 ποιή-εις, -εντος (ποίη): *grassy*.
 ποιητός 3 (ποιέω): *made, well made*.
 ποικίλμα, -ατος: *variegated work, as decoration on the border of a garment*. Z 294.
 ποικίλος 3: *many colored, variegated, artistically wrought*. Γ 327.
 ποιμαίνω: *am a shepherd*. Z 25.
 ποιμήν, -ένος: *shepherd*. ποιμένα λαῶν: *shepherd of the people*, an epithet of commanders. B 85.
 ποιμνήμιος: *belonging to the flock*. σταθμόν ποιμνήμιον: *sheepcote*. B 470.
 ποιινή (poena): *atonement, recompense*.
 ποῖος 3: *what sort of, what*. A 552.
 ποιπνύω (πνέω): *puff, bustle*. A 600.
 πολέες [πολλοί] nom., πολέας [πολλούς] acc.: *many*; pl. of πολός, *much*. § 38 c.
 πολεμήμιος: *of war*. B 338.
 πολεμίζω: *wage war, fight*. B 452.
 πολεμιστής: *fighter, warrior*. E 289.
 πολεμόν-δε: *to battle, to the war*.
 π(τ)όλεμος: *war, battle*. Often in Homer synonymous with μάχη.
 πολέων [πολλῶν]: *many*; gen. pl. of πολός, *much*. E 691.
 πόληες: nom. pl. of πόλις, *city*.
 πολιήτης [πολίτης]: *citizen, man of (his) city*. B 806.
 πόλιν-δε: *to the city*. Z 86.
 πολίος 3: *gray*. A 350.
 πόλις, -ιος, dat. πόλει or πόλῃ, nom. pl. πόληες, gen. πολίων, acc. πόλιως: *city*. ἄκρη πόλις: *citadel, acropolis*. Z 364.
 Πολίτης: son of Priam. B 791.
 πολλάκι: *often, frequently*. A 396.
 πολλόν [πολύ, § 38 c], adv.: *much, far*.
 πολυ-αῖξ, -ῖκος (αἰσσω): *with many onslaughts, stormy*. A 165.
 πολύ-αρνι, dat. (ἄρνες): *rich in sheep, rich in flocks*. B 106.
 πολυ-βενθής, -ές (βαθός): *very deep*.
 πολύ-βουλος (βουλή): *(rich in advice), very prudent*. E 260.
 πολυ-δαίδαλος (*Daedalus*): *artistically worked, cunningly wrought*.
 πολύ-δακρυς, -υ (δάκρυ): *tearful, causing many tears*. Γ 132.
 πολυ-δειράς, -άδος (δειρή): *with many (necks) ridges, many ridged*.
 Πολυδεύκης, -εος: *Polydeuces, Polylux, son of Zeus and Leda*,

brother of Castor and Helen, and a famous boxer. Γ 237, λ 300.

πολυ-δίψιος (δίψια): *thirsty, dry, arid.*

Δ 171. Epithet of Argos, which is 'thirsty' except for irrigation.

πολύ-δωρος: *rich in gifts, richly dowered.* Z 394.

πολύ-ζυγος (ζυγόν): *with many 'yoke timbers,' strong, firmly built.* B 293.

πολυ-ηχής, -ές (ήχή): *loud-sounding, resounding.* Δ 422.

Πολύιδος (πολυ-φιδος): a Trojan, son of Eurydamas. E 148.

πολύ-κεστος (κεντέω): *richly embroidered (or marked).* Γ 371.

Cf. the cestus of Aphrodite.

πολυ-κλήϊς, -ῖδος: *with many rowlocks.*

πολύ-κλήτος (καλέω): *summoned from many places.* Δ 438.

πολύ-κμητος (κάμνω): *wrought with much toil.* Z 48.

πολύ-κνημος: *with many foothills.*

πολυ-κοιρανίη (κοίρανος): *rule of many.* B 204.

πολυ-κτῆμων, -ονος (κτῆμα): *rich in herds.* E 613.

πολυ-λήϊος (λήϊον): *rich in fields of grain.* E 613.

πολύ-μηλος (μῆλον): *rich in flocks of sheep.* B 605, 705.

πολύ-μητις: *prudent, wise.* A 311.

πολυ-μήχανος (μηχανή): *of many devices, ingenious, crafty, resourceful.* Epithet of Odysseus. B 173.

πολύ-μῦθος: *of many words.* Γ 214.

Πολυνέικης, -εος: *Polynices, son of Oedipus.* The expedition of the 'Seven against Thebes' was to

recover the kingdom for Polynices from his brother Eteocles. Δ 377.

Πολύξεινος: son of Agasthenes, leader of the Epeans. Γ B 623.

πολυ-πάμων, -ονος (πέπαμαι): *rich, having many goods.* Δ 433.

Πολυποίτης: son of Peirithoüs and Hippodamia, one of the Lapithae. B 740, Z 29.

πολύς or πολύς, πολλή, πολύ, gen. πολέος, pl. nom. πολέες [πολλοί], gen. πολέων, acc. πολέας (πίμπλημι, plus): *much, large, long; pl. many.* πολύ, πολλόν, πολλά, adv.: *much, often, by far, far.* πολλά ἤρᾱτο: *prayed earnestly.* πολὺ μείζον: *far greater.* πολὺ φέρτατος: *by far the best.* § 38 c. Comp. πλείων, superl. πλείστος.

πολύ-σκαρβμος: *agile.* B 814.

πολυ-σπερής, -ές (σπείρω): *wide-spread, far-scattered.* B 804.

πολυ-στάφυλος (σταφυλή): *rich in (clusters of grapes) vines.* B 507.

πολύ-στονος (στένω): *causing many groans.* A 445.

πολυ-τρήρων, -ωνος: *rich in doves.*

Πολύφημος: *Polyphemus, one of the Lapithae.* A 264.

πολύ-φλοισβος: *loud-roaring, epithet of the sea.* A 34.

Πολυφόντης: son of Autophonus, slain by Tydeus. Δ 395.

πολύ-χαλκος: *rich in bronze.* E 504.

πομπή (πέμπω): *escort, safe guidance.*

πονέομαι (πόνος): *toil, am busy, am in the conflict.* Cf. πένομαι.

πόνος: *toil, labor, toil of battle, (in B 291) trouble.* Z 77.

ποντο-πόρος (πέιρω): *sea-going, sea-traversing*. A 439.

πόντος: *sea, high sea*. B 210.

πόποι: *is it possible! can I believe it!* exclamation either of sorrow, *alas!* or of joyful surprise, *ah!* according to the tone and connection. Cf. Attic *παπαί, βαβαί*.

πορθέω: *destroy*. Cf. *πέρθω*. Δ 308.

πόρκης: *ferule, ring* which held the spear point to the shaft.

πόρον aor., **πεπρωμένον** perf., from root *πορ-*: *gave, furnished*; perf. pass. *is fated*. Γ 309, Z 218.

πόρος (*ferry*): *ford, passage*.

ποροῦναι, fut. partic. **ποροῦνέουσα**: *prepare, share*. Γ 411.

πόρτις, -ιος: *heifer*. E 162.

πορφυρέος 3: *foaming, dark, purple*.

Ποσειδάων, -ωνος: *Poseidon, Neptuneus, brother of Zeus, and god of the sea*. A 400.

Ποσειδῆιος: *of Poseidon*. B 506.

πόσις, -ιος (πίνω, potio): *drink*.

πόσις, -ιος, dat. **πόσει**, acc. pl. **πόσις**: *husband*. Cf. *πότνια*. Γ 163.

ποσσί [*ποσί*, § 30 a, f]: dat. of **πόσις**.

ποταμός: *river*. Γ 278.

ποτάομαι, perf. **πεποτήται** (*πέτομαι*): *fly*; perf. *flit, hover*. B 462.

ποτε, ποτ' or **ποθ'**: *at one time, once, at some time*. **εἴ ποτε**: *if ever*. **οὐ ποτε** or **μή ποτε**: *never*. **οὐ πώ ποτε**: *never yet, never before*. A 39, 40.

πότερος: *which of the two*. E 85.

ποτί: preposition. See *πρός*. A 245.

ποτι-δέγμενος: aor. partic. (§ 53) of *προσδέχομαι*, *wait for*. B 137.

πότμος: *fate, death*. B 359.

πότνια (pot-ens): *mistress, honored*.

Title of respect, esp. of Hera.

ποτόν (πίνω, πόσις): *drink, draught*.

πού: *where?* E 171, Z 330.

πού: *anywhere, in any way, perhaps*.

πουλο-βότερα (βόσκω): *feeding many, fruitful*. Γ 89, Z 213.

πολύς [*πολύς*]: *much*. E 776.

πούς, gen. **ποδός**, dat. pl. **ποσ(σ)ί** and **πόδεσσι** (pes): *foot*. Γ 13, 407.

Πράκτιος: a stream in the Troad which empties into the Hellespont. B 835.

πραπίδες, f. pl.: (*diaphragm*), *mind*.

πρέσβυς, πρέσβα (priscus, presbyter): *old, reverend*. Superl. **πρεσβύτατος**. Δ 59, E 721.

πρήθω, aor. **πρήσεν**: *blow, burn*.

πρηνής, -ές (pronus): *prone, on one's face, headlong*. B 414, 418.

πρήσσω, aor. inf. **πρήξαι** [*πράσσω*] (*πέραν*): *do, accomplish, achieve*.

Πριάμης: *son of Priam, Hector*. B 817, E 684.

Πρίαμος: *Priam, son of Laomedon. King of Troy*. A 19, 255, B 37, 160, 304, 332, 414, 788 ff., Γ 105, 117, 146 ff., 261, 288, 303 ff., 314, Δ 165, Z 242 ff., Υ 237, X 27 ff., Ω 160 ff.

πρίν (πρό, prius), (1) adv.: *before, sooner, formerly*; (2) conj.: *before*. Sometimes doubled, **πρίν** (adv.) . . . **πρίν** (conj.) with inf., as A 98. **οὐ πρίν ἀπώσει πρίν δόμεναι**: *he will not (sooner) thrust off before you give*.

πρό (pro, forth), adv. and prep.;

before, forward. With gen. *before, in front of.* πολὺν πρὸ φίλων μάχεσθαι: *fight far in advance of (his) friends.* λαὸν ἐρυκάετε πρὸ πυλάων: *check the people before the gate.*

Adv. before, forth. πρό μ' ἔπεμψε: *sent me forth.* τὰ πρὸ ἔοντα: *the past, what was before.*

προ-βαίνω, perf. προβέβηκας: *go before, surpass.* Z 125.

προ-βάλλω, aor. προβάλλοντο: *strew before me, scatter.* A 458.

προ-βέβουλα: perf. of προβούλομαι, *prefer.* A 113.

προ-βλής, -ῆτος (προβάλλω): *projecting.* B 396.

προ-γενέστερος: *older; comp. of προ-γενής.* B 555.

προ-δοκή (προδέχομαι): *watch, catch, place where the hunter lay in wait for game.* Δ 107.

προ-έηκε: aor. of προΐημι, *send forth, let go, let fly a missile.* § 43 d.

προ-ερέσσω, aor. προέρεσσαν (ἐρετμός, remus, oar): *row forward.* A 435.

προ-ερύω, aor. προέρυσεν: *draw forth, draw down, launch (of ships).* A 308.

πρό-ες: aor. impv. of προΐημι, *send forth, let go.* A 127.

προ-θέουσι [προτιθέασι]: 3d pl. pres. ind. of προτιθῆμι, *grant, allow.* A 291.

Προ-θοήνωρ, -ορος: Boeotian leader. B 495.

Πρόθοος: leader of the Magnetes. B 756 ff.

προ-θυμία (θῦμός): *zeal.* B 588.

προ-ῖάπτω, fut. προΐάψει, aor. προ-ῖαψεν (projecit): *send forth, send off.*

προ-ΐημι, 3d sing. προΐει, impf. προ-ῖει, aor. προέηκε (§ 43 d), aor. impv. πρόσ: *send forth, discharge, dispatch, let go, let fly a missile.* A 127.

προ-ίστημι, aor. partic. προστήσας: *set forth, place before the rest.*

Προΐτος: son of Abas, king of Tiryns. Z 157 ff.

προ-καθ-ίζω: *settle (forward).* B 463.

προ-καλέω and προ-καλίζομαι, aor. impv. προ-κάλεσαι: *call forth, challenge.* Γ 19, 432.

προ-μαχίζω (πρόμαχος): *am champion, fight in the front rank.* Γ 16.

πρό-μαχος (μάχη): *foremost fighter.*

πρόμος: *champion, foremost fighter.*

προπάροιθε(ν), adv. with gen.: *before, in front of.* B 92, Γ 22.

πρό-πᾶς, -πᾶσα, -παν: *all.* Cf. ἅπας.

προ-πρηνές, adv.: *forwards.* Γ 218.

προ-ρέω: *flow on.* E 598.

πρός, πρὸς, or ποτὶ, adv. and prep.: *to, toward, on, in addition, besides, moreover.*

(1) With acc. *to, toward.* πρὸς Τρῶας τετραμμένοι: *turned toward the Trojans.* εἰμι πρὸς Ὀλύμπον: *I will go to Olympus.* βεβλήκει πρὸς στήθος: *had hit on the breast.* πρὸς κόλπον ἐκλίνθη: *leaned against the bosom.* πρὸς Διομήδεα ἄμειβεν: *exchanged with Diomed.* τοιαῦτα πρὸς ἀλλήλους ἀγόρευον: *said such things to one another.*

(2) With gen. *from.* τιμὴν ἀρνύμενοι πρὸς Τρώων: *winning*

satisfaction from the Trojans. *πρὸς ἄλλης ὑφαίνοις*: weave (before the eyes) at the bidding of another. *εἰρύαται θέμιστας πρὸς Διός*: defend the laws (before the eyes of, at the bidding of) in the name of Zeus. *μάρτυροι ἔστων πρὸς τε θεῶν πρὸς τε ἀνθρώπων*: be witnesses in the sight of (before) both gods and men.

(3) With dat. on, at. *ποτὶ γαίῃ ἀγκλίνας*: resting (it) upon the ground. *ποτὶ γούνασι*: by his knees.

προσ-αμύνω: help, am of use. *οὐ προσαμύνει*: makes no defense.

προσ-αρηρῶς: close-fitting; perf. partic. of *προσαπαρίσκω*, fit. E 725.

προσ-αυδάω, impf. *προσηγύδα*: address, say to. A 201, 539.

προσ-βαίνω, aor. *προσβάς*, *προσεβήσετο*: go to, step upon. B 48.

πρόσ-εimi (εἶμι): come on. E 515.

προσ-εἶπον or *προσέειπον*: aor. of *πρόσ-φημι*, address, say to. B 59.

πρόσθε(ν), adv. with gen.: before, in front of. B 359, E 56.

πρόσσω (*πρότι*): forwards. A 343.

πρόσ-φημι, impf. *προσέφη*, aor. *προσ-εἶπον* or *προσέειπον*: address, say to.

προσ-φωνέω: speak to, address.

πρότερος (*πρό*, prior) 3, comp.: before, (born before), older, the first of two, former. *οἱ πρότεροι*: the men of former days. Γ 299.

πρότερω, adv.: farther, forward.

πρότι-βάλλομαι [*προσ-*]: punish.

προ-τίθημι, 3d pl. *προθέουσιν*: grant, allow. A 291.

πρό-τονος: forestay of a ship, leading from the mast to the prow.

Two of them held the mast in place.

προ-τρέπομαι, aor. inf. *προτραπέσθαι*: turn toward, give myself up to.

προ-φέρω: carry off, bring forward, offer, cast in (his) teeth. Γ 64.

προ-φεύγω, aor. partic. *προφυγόντα*: escape. Z 502.

πρό-φρων, -ονος (*φρήν*): with ready heart, zealously, freely. Adv. *προφρονέως*: readily, graciously, zealously. § 56 a. A 77, 150.

προ-χέω: pour forth. B 465.

πρυλῆες, pl.: foot soldiers. E 744.

πρύμνη: stern of a ship. E 292.

πρυμνήσιος 3: of the stern. *πρυμνήσια*: stern hawsers. A 476.

πρυμνός 3: last, lowest part. *γλῶσσαν πρυμνήν*: root of the tongue. *πρυμνὸν θέναρος*: wrist. E 339.

Πρύτανις, -ιος: a Lycian. E 678.

πρῶν: a little while ago, 'just now.'

πρωῖά: day before yesterday. B 303.

Πρωτεσιλῶος: son of Iphiclus, a Thessalian leader, the first to fall in the Trojan War. B 698 ff.

πρώτιστος (*πρῶτος*) 3: first of all, the very first. For the double superlative, cf. English *chiefest*. *πρώτιστα*, adv.

πρωτό-γονος (*γεν-*): first-born. Δ 102.

πρωτο-παγής, -ές (*πήγνυμι*): just built, new. E 194.

πρῶτος 3 (*πρό*), superl.: first, foremost. *πρῶτον*, *πρῶτα*, adv. with or without the article: first, at first, once. *ἐν πρώτῳ ῥυμῷ*: at the tip end of the pole. Z 40.

πταμένη: aor. partic. of *πέτομαι*, fly.

πετέλη: *elm*. Z 419.

Πτελεός: (1) town in Thessaly.

B 697. (2) Colony of the former, in Elis. B 594.

πτερό-εις, -εσσα (πτερόν): *winged*.

πτερύξ, -υγος, f.: *wing*. Cf. πέτομαι.

Πτολεμαῖος: son of Peiraeus, father of Eurymedon. Δ 228.

πτολεμίζω [πολεμίζω, § 30 i], fut.

πτολεμίζομεν [πολεμοῦμεν, § 48 j]:
wage war, fight. B 328.

πτόλεμος [πόλεμος]: *war, battle*.

πτολίεθρον (πόλις, § 30 i): *city, town*.

πτολί-πορθος (έρθω): *sacker of cities*.

πτόλις, -ιος [πόλις, § 30 i]: *city*.

πτύγμα, -ατος (πτύσσω): *fold*.

πτυκτός (πτύσσω): *folded*. Z 169.

πτωσκάζω: *skulk*. Δ 372.

πτώσσω: *cower, skulk*. Δ 371.

Πνυγμῖοι, pl. (πίξ, πνυγμή, the distance from elbow to knuckles): *Pygmies (fistlings), the Lilliputians of epic times*. Γ 6.

πνέσθαι inf., πύθαι [πύθω, § 44 h]
subjv.: *learn*; aor. of πνυνθάνομαι,
inquire. B 119.

πύθω, fut. πύσει: *rot, cause to rot*.

Πυθῶ, acc. -ῶνα, f.: *Pytho*, the later Delphi (Δελφοί), seat of the Pythian oracle (which is not mentioned in the *Iliad*). B 519.

πύκα: *carefully*. E 70.

πυκάζω, perf. partic. πεπυκασμένα:
cover. B 777.

πυκ(ι)νός 3: *thick, dense, strong, prudent, cunning*. Δ 392.

Πυλαμῆνης, -εος: *Pylaeomenes*, king of the Paphlagonians, an ally of the Trojans. B 851, E 576.

Πύλαιος: son of Lethus, a Pelasgian leader. B 842.

πύλη: (*wing* of a double gate), pl. *gate*. Always pl. in Homer. Γ 145.

Πυλήνη: Aetolian town. B 639.

Πύλιος: *from Pylus, Pylian*. A 248, Δ 293, E 545.

Πυλογενής, -ές: *Pylus born, native of Pylus*. Epithet of Nestor. B 54.

Πύλος: *Pylus*, city on the west coast of Peloponnesus, home of Nestor. A 252, 269, B 77, 591, γ 4 ff. Before its bay lay the island Sphaeria, and in its bay was fought the battle of Navarino (Oct. 20, 1827).

πύλος: *gate* (of Hades). E 397.

πύματος: *last, outermost, hindmost*.

πυνθάνομαι, aor. ἐπύθοντο, redupl. aor. πεπύθοντο: (*ascertain*), *learn*.

πίξ: *with the fist, in boxing*. See on B 418.

πῦρ, gen. πυρός (*fire*): *fire*. E 7.

Πυραΐχμης: a Trojan ally, leader of the Paeonians. B 848.

Πύρασος: a Thessalian town. B 695.

πύργος: *tower, column, troop*. Γ 154.

πυρή: *funeral pyre*. Δ 99.

πῶ, enclitic: *ever, yet, in any way*. Cf. πῶς. A 108, 262.

πωλέομαι, iterative impf. πωλέσκετο (πέλομαι): *go often, resort*. A 490.

πῶμα: *cover*. Δ 116.

πῶς: *how?* It often introduces a 'rhetorical question.' A 123.

πῶ(s), enclitic: *in any way, perchance*.

Cf. πῆ, ποθί, πού. A 66. § 30 l.

πῶν, -εος: *flock* of sheep. Γ 198.

P

ρά: enclitic form of ἄρα. Most freq. used after monosyllables.

ρέα or ρεία: *easily, at ease*. B 475.

ρέεθρον (ρέω): *stream*. B 461.

ρέζω, fut. ρέξειν, aor. ἔρεξε (φέρων, cf. *work and wrought*): *work, do, offer (sacrifice)*. κακά σε ρέξουσιν: *work ill to you*.

ρεία: *easily*. Z 138.

ρέω, impf. ἔρρεεν or ῥέεν: *flow*.

ρηγμίν, -ίνος (ρήγνυμι), f.: *beach*. A 437.

ρήγνυμι, fut. ρήξειν, aor. ἔρρηξεν, ρήξε (φραγ-, frango, *wreck*): *break, break through*. Cf. ἄρρηκτος. Γ 348, Z 6.

ρηδίως: *easily*. Cf. ρέα. Δ 390.

Ῥήνη: mother of Medon (an illegitimate son of Oileus). B 728.

ρίγγω, fut. ριγήσειν, aor. ῥίγησε, perf. subjv. ἐρρίγησι (frigus): *shudder, fear*.

ρίγιον, comp.: *more terrible*. Superl. ῥίγιστα: *most terribly*. A 325.

ρίμφα: *swiftly*. Z 511.

ρίνός, f.: *hide, skin, shield of oxhide*.

Ῥίπη: Arcadian town. B 606.

ρίπτω, aor. ῥίψε: *hurl*. Γ 378.

ρίς, gen. ῥινός, f.: *nose*. E 291.

Ῥόδιος: *Rhodian*. B 654.

ροδο-δάκτυλος: *rosy-fingered*, epithet of Dawn (Ἥως). A 477, Z 175.

Ῥόδος, f.: *Rhodes*, an island off the southwest coast of Asia Minor. B 654 ff.

ροή (ρέω): *stream*. Γ 5, Z 4.

ρῦμός (έρύω): *pole of a chariot*.

ῥυσι-πολις (ἐρύομαι): *defender of the city*. Z 305.

Ῥύτιον: Cretan town. B 648.

ῥωγαλέος (ρήγνυμι) 3: *torn*. B 417.

Σ

Σαγγάριος: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia. Γ 187.

σακέσ-παλος (πάλλω): *brandisher of the shield, shield-wielding*. E 126.

σάκος, -εος: *shield*. It was very heavy, and to manage it required great dexterity and strength. (H 238.) See ἀσπίς. E 619.



SHIELD

Σαλαμίς, -ίνος (Salem, of peace), fem.: *Salamis*. An island near the harbor of Athens. B 557.

Σάμος: island near Ithaca. B 634.

σάος [σῶς] (sanus): *safe, sound*. Comp. σωότερος. A 32, 117.

σαώω, fut. σωώσεις, aor. σώωσε: *save, rescue, bring off safe*. Cf. σώζω.

Σαρπηδών, -όνος: *Sarpedon*, leader of the southern Lycians, bravest of the Trojan allies, slain by Patroclus. B 876, E 471, 493, 629 ff., 655 ff., 683, Z 199. See on B 876.

Σατνιόεις, -εντος: a mountain stream in Mysia. Z 34.

σάφα: *clearly, exactly, hence truly.*

σαώτερος, comp.: *more safely.* A 32.

σέ acc., **σέθεν**, **σείο**, **σέο**, or **σεῦ** gen.: of 2d pers. pron. **σύ**, *thou.* § 42 a.

σεβάξομαι, aor. **σεβάσασατο**: *fear reverently.* Z 167, 417.

σέβομαι: *am ashamed, abashed.* Δ 242.

σεῖω: *brandish.* E 563.

Σελαγος: father of Amphius. E 612.

Σεληπιάδης: *son of Selepius, Euenus.* B 693.

σελῖνον: *parsley, celery.* B 776.

Σελλήεις, -εντος: (1) river in Elis. B 659. (2) River in the Troad. B 839.

σέο, **σεῦ**: gen. of **σύ**. § 42 a.

σεύω, aor. **ἔσσενα**, **σεῦε** or **σειάτο**, perf. **ἔσσυμαι**, **ἔσσύμενον** (§ 43 h), plpf. as aor. **ἔσσυτο**: *drive, pursue, start*; pass. *hasten, hurry, rush.* **αἷμα ἔσσενα**: *drew blood.*

σῆμα, -ατος: *sign, token, character, monument, mound, portent.* B 814.

σημαίνω (σῆμα): *give orders.* A 289.

σημάντωρ, -οπος: *commander.* Δ 431.

σῆπω, perf. **σέσηπε**: *rot*; perf. *is rotten.* B 135.

Σήσαμος: Paphlagonian town. B 853.

Σηστός: town on the Thracian Chersonese, opposite Abydos. B 836.

Σθέnelος: *Sthenelus*, son of Capaneus, one of the 'Epigoni'; lieutenant, **θεράπων**, and charioteer of Diomed. B 564, Δ 367, E 111, 241, 835, I 48, II 586, Ψ 511. The

name is a short form of **Σθενέλαος**, and thus corresponds to **Δημοσθένης**.

σθένης, -εος: *strength.* B 451.

σιγαλό-εις, -εντος: *shining.* E 226.

σιγή: *silence.* **σιγῇ**: *silently.* Γ 8.

σιδήρεος 3: *of iron, iron.* E 723.

σιδηρος: *iron, of an arrow point.*

Iron was little used in the Homeric times; see **χαλκός**. Δ 123.

Σιδονίη-θεν: *from Sidon.* Z 291.

Σιδόνιος 3: *Sidonian.* Z 290.

Σικυών, -ῶνος: *Sicyon*, not far from Corinth, to the west. B 572.

Σιμόεις, -εντος: *stream rising on Mt. Ida and uniting on the plain of Troy with the Scamander.* Δ 475, E 774, Z 4.

Σιμοείσιος: a Trojan, slain by Ajax. Δ 474 ff.

Σίντιες, pl.: *Sintians*, the earliest inhabitants of Lemnos. A 594.

Σίσυφος: son of Aeolus, father of Glaucus. (Z 153 ff.) (Compelled in Hades to roll uphill a stone, which continually rolled back. λ 593.)

σίτος: *wheat bread.* E 341.

σιωπάω: *am silent.* Cf. **σιγή**.

σιωπῇ: *in silence, silently.* Γ 95.

Σκαίαι, pl.: *with or without πύλαι*, the Scaean Gate of Troy on the side toward the Greek camp. Γ 145, 263, Z 237, 307, 393.

σκαίῃ (scaevus): *with the left hand.*

Σκαμάνδριος, adj.: *of the Scamander.* B 465 ff.

Σκαμάνδριος: *Scamandrius.* (1) Hector's son, whom the people called

- Astyanax.** Z 402. (2) A Trojan, son of Strophius. E 49 ff.
- Σκάμανδρος:** *Scamander*. (1) A Trojan river, uniting with the Simoïs (E 36, 774), which is called *Xanthus* by the gods. (2) The god of the river. E 77.
- Σκάρφη:** small Locrian town near Thermopylae. B 532.
- σκεδάννυμι:** see *κεδάννυμι* and *σκίδναμαι*.
- σκηπτούχος** (*σκήπτρον*, ἔχω): *scepter-bearing*. Epithet of kings. See on A 15.
- σκήπτρον** (*σκήπτομαι*, *rest on*): *scepter, staff*. From representations on ancient monuments, this appears to have been longer than a *cane*. Princes, judges, priests, and heralds carried *σκήπτρα* as symbols of authority. See on A 15.
- σκίδναμαι**, impf. ἐσκίδναντο (*σκεδάννυμι*): *scatter, disperse*. A 487.
- σκιό-εις, -εντος** (*σκιά*): *full of shadows, shadowy* (or *shadow-casting*). Cf. dum montibus umbrae | lustrabunt convexa Verg. Aen. i. 607.
- σκοπέλος** (*σκέπτομαι*?) : *cliff*. B 396.
- σκοπή** (*σκεπ-*) : *cliff, height* from which an extended view can be obtained. Δ 275, E 771.
- σκοπός** (*σκέπτομαι*) : *spy, watcher*.
- σκότιος** (*σκότος*), adj.: *in secret*, so that a child's father is unknown, by a secret amour. Z 24.
- σκότος** (*shadow*): *darkness*. Z 11.
- σκούζομαι** : *am angry*. Δ 23.
- Σκῶλος:** Boeotian village. B 497.
- σμαραγέω:** *resound, crash, thunder*.
- σμερδαλέος:** *frightful, terrible*. σμερδαλέον, σμερδαλέα, adv.: *terribly*.
- σμερδνός** (*smart*) 3: *horrible*. E 742.
- Σμινθεύς, -ῆος:** *Smintheus*, short form for *Σμυνθοφθόρος*, *Mice destroyer*. Epithet of Apollo as the averter of the plague of field mice. A 39. (This office does not seem exalted, but the field mice at times became a pest. Strabo says that on Tenedos in his time stood a temple of Apollo Smintheus, and the sculptor Scopas made for Chrysa a statue of Apollo with a mouse under his foot.)
- σμῶδις, -ιγγος**, f.: *weal*. B 267.
- σοί:** dat. of 2d pers. pron. § 42 a.
- Σόλυμοι**, pl.: *warlike people*, ancient inhabitants of Lycia. Z 184, 204.
- σός** or **σάος** [σῶς]: *safe*. A 117.
- σός** (σύ, tuus): *thine, thy*. § 42 b.
- σάρτα**, pl.: *ropes, cables of reeds or rushes*. B 145.
- Σπάρτη:** *Sparta*, capital of Lacedaemon, home of Menelaus. B 582, Δ 52.
- σπάω**, aor. σπάσεν, ἐσπάσατο: *draw, draw out*. E 859.
- σπένδω**, aor. subjv. σπείσῃς (spondeo): *pour a libation* (σπονδή).
- σπέος**, gen. σπέιους or σπέεος (spelunca): *cave*. Δ 279.
- σπείσθαι:** aor. inf. of ἔπομαι, *follow*.
- σπεύδω** (*studium*?) : *am in eager haste*.
- σπινθήρ, -ῆρος:** *spark*. Δ 77.
- σπλάγχνα**, pl. (*spleen*): *vitals, i.e. lung, heart, and liver*. A 464.

σπονδή (σπένδω) : libation, drink offering. B 341, Δ 159.

σπουδή (σπεύδω) : with difficulty.

σταθμός : stable, stall, farm building.

στάσκειν iterative aor., στάς, στάντων, aor. partic. : used to stand, took stand ; from ἵστημι, place, cause to stand.

στατός (ἵστημι) : stalled, i.e. fed in a stall. Z 506.

σταφύλη : plumb line. B 765.

στείλαν : aor. of στέλλω, send, place.

στείρα : culwater, stem. A 482.

σείχω : go, come. B 287.

στέλλω, aor. στείλαν : arrange, put in readiness, send. ἱστία στείλαντο : took in (furled) their sails. A 433.

στέμμα, -ατος (στέφω) : chaplet, fillet.

στεναχίζω : groan. B 95.

σενάχω : groan. Cf. στόνος.

Στίντωρ, -ορος : a Greek before Troy with a voice as loud as fifty. E 785.

στέρνον : breast. Δ 106.

στεύμαι, impf. στεύτο : assert by word or manner, boast. στεύται τι ἔπος ἐρέειν Ἑκτωρ : Hector acts as if he was going to say something. B 597, Γ 83, E 832.

στεφανώνω, perf. ἐστεφάνωται (στέφανος) : crown ; perf. pass. has been laid on as a crown, crowns.

στή [ἔστη] : took (his) stand, came up ; aor. of ἵστημι, place, cause to stand.

στήη [στή, § 52 c] : aor. subjv. of ἵστημι.

στήθος, -εος, locat. as gen. στήθεσφιν (§ 33 a) : breast. A 83, E 41.

στηρίζω, aor. ἐστήριξε : lean against.

στήσῃσα, στήσαντο : aor. of ἵστημι, place, cause to stand. E 755.

στιβαρός : stout, strong. Γ 335.

στίλβω : shine. Γ 392.

στιχάομαι, impf. ἐστιχώοντο (στείχω, στίχες) : go in line, go, march. B 92.

στίχες, f. pl. : rows, ranks. ἐπὶ στίχας : into ranks, so as to form ranks. Γ 196.

στόμα, -ατος : mouth, face. Z 43.

στόμαχος (stomach) : throat. Γ 292.

στοναχή (σενάχω) : groan. B 39.

στόνος : groaning, groan. Δ 445.

Στρατή : Arcadian town. B 606.

στρατόομαι, impf. ἐστρατόωντο : am encamped, am on an expedition.

στρατός (στόρνυμι) : camp, army.

στρεπτός (στρέφω) 3 : (twisted), well spun. E 113.

στρέφω, fut. στρέψετε, aor. partic. στρεφθέντι : turn ; mid. and pass. turn myself, turn around. E 40.

στρουθός (thrush) : sparrow. B 311.

Στρόφιος : father of Scamandrius. E 49.

στυγερός (στυγέω) : hateful. B 385.

στυγέω (Styx) : hate, dislike, loathe. A 186.

Στύμφηλος : town in Arcadia. B 608.

Στύξ, gen. Στυγός (στυγέω) f. : Styx, a stream of the lower world. B 755, Ξ 271.

Στύρα, pl. : town in Euboea. B 539.

στυφέλλω, aor. ἐστυφέλιξε (tundo) : strike, thrust. E 437.

σύ or τῦνη, gen. σῴω, σέω, σεῦ, σέθεν, dat. σοί, τοί, acc. σέ (tu, thou), 2d pers. pron. : thou. § 42 a.

- συν-καλέω**, aor. partic. **συγκαλέσας**: *call together, assemble.* B 55.
σῦλεύω or **σῦλάω**, impf. **σύλα**, fut. **σῦλήσετε**, aor. opt. **σῦλήσειε** (*asylum*): *take off; spoil, strip.* Z 71.
συνβάλλω, aor. impv. **συνβάλετε**: *bring together, pour together, unite.* Γ 70, Δ 453.
Σύμη-θεν: *from Syme, a small island to the north of Rhodes.* B 671.
συν-μίσσομαι [**συνμίγνυμι**]: *mix, mingle, of waters.* B 753.
σύμ-πᾶς, **σύμ-πᾶσα**, **σύμ-παν**, pl.: *all together.* A 90, B 567.
συν-πήγνυμι, aor. **συνέπηξε**: *thicken, curdle.* E 902.
συν-φράδμων, -ονος (**φράζομαι**): *counselor.* B 372. Equiv. to **σύμβουλος**.
συν-φράζομαι, aor. **συνφράσσατο**: *form plans with.* A 537.
σύν, adv. and prep. with dat.: *with, together with, together.* **σύν ῥ' ἔβαλον ῥινοῦς**: *dashed shields together.* **ἐλθὼν σὺν πλεόνεσσιν**: *coming with more.* **ἐνίκησεν σὺν Ἀθήνῃ**: *conquered with Athena's help.* **σὺν νηὶ ἐμῇ πέμψω**: *will send with my ship.* **ἦλθε σὺν ἀγγελίῃ**: *came with tidings.* Cf. **ξύν**.
συν-άγω: *bring together, assemble.*
σύν-ειμι, impf. dual **συνίτην** (**εἶμι**): *go (or come) together.* Z 120.
συν-έπηξε: aor. of **συνπήγνυμι**, *thicken, curdle.* E 902.
συν-έχω, impf. **σύνεχον**, perf. partic. **συνοχωκότε**: *join, come together.* **τῷ ὤμῳ συνοχωκότε**: *the shoulders drawn together.* B 218, Δ 133.
συν-θεσίη [**συνθήκη**]: *compact, injunction.*
συν-ορίνομαι: *set (myself) in motion.*
συν-τίθεμαι, aor. impv. **σύνθεο**: *give heed, attend.* A 76.
σὺς, gen. **συός** (**ῦς**, **sus**, **sow**): *hog, boar.* E 783.
σφάζω, aor. **ἔσφαξαν** [**σφάττω**]: *cut the throat, slaughter by opening the large artery of the neck.*
σφείων gen., **σφίσι(ν)** or **σφί(ν)** dat., **σφέας** acc.: pl. 3d pers. pron., *them.* § 42 a. Δ 535.
σφέτερος (**σφεῖς**): *their.* § 42 b. Δ 409.
σφός (**σφεῖς**): *their.* § 42 b. Δ 162.
σφυρόν: *ankle.*
σφῶέ nom., acc., **σφῶιν** gen.; dat.: enclitic, dual 3d pers. pron., *they two.* § 42 a. A 8, 338.
σφῶι, **σφῶ** nom., acc., **σφῶιν** gen., dat.: dual 2d pers. pron., *ye two.* § 42 a.
σφῶίτερος: *of you two.* § 42 b. A 216.
σχεδὶν: *at close quarters.* E 830.
Σχεδῖος: son of Iphitus, a Phocian leader. B 517.
σχεδόν, adv.: *near, at close quarters.*
σχεθόν, **σχέθε**: aor. of **ἔχω**, *have, hold, check.* A 219, Δ 113.
σχέτλιος (**ἔχω**) 3: *terrible, cruel.*
σχίζῃ (**σχίζω**, *schism*): *cleft wood.*
σχοῖατο: *refrain (cease) from; aor. opt. mid. of ἔχω, hold, check.*
Σχοῖνος: Boeotian town. B 497.
σῶμα, -ατος: *dead body, carcass.* This is not used as in Attic for the living body, which is **δέμας** or **χρῶς**. § 17.

T

ταί: for αἱ, *the, these, they*. See δ.

Ταλαιμένης, -εος: a Maeonian. B 865.

Ταλαϊονίδης (§ 39 j): *son of Talaüs, Mecisteus*. B 566.

ταλασί-φρων, -ονος (φρήν): *steadfast*. Δ 421.

ταλα-ύρινος (φρυός): *shield-bearing*. Cf. σακέσπαλος.

Ταλθύβιος: *Talthybius*, principal herald of Agamemnon. A 320, Γ 118, Δ 192. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds.

τάλλα: by 'crasis' for τὰ ἄλλα, *the rest*. § 26. A 465, B 428.

ταμεί-χρως, -οος (τάμνω): *flesh-cutting, flesh-cleaving*. Δ 511.

ταμίη: *housewife*. Z 381, 390.

ταμίης (τάμνω): *steward, master*.

τάμνω, aor. τάμε [τέμνω]: *cut*. Victims were slain in confirmation of a solemn oath, hence ὄρκια ταμόντες: *concluding a solemn treaty*. Cf. foedus icere, ferire foedus, 'strike a treaty.' Γ 105.

τανύ-πεπλος: *with trailing robes*.

τανύω, aor. τάνυσσαν: *stretch, place along*. A 486.

ταράσσω, aor. subjv. παράξῃ, plpf. τετρήχει: *disturb (with σύν)*; plpf. *was in commotion*. A 579.

ταρβέω, aor. τάρβησεν (torvus): *am frightened, fear*. B 268.

Τάρνη: *Lydian town, at the foot of Mt. Tmolus*. E 44.

Τάρφη: *Locrian town, near Thermopylae*. B 533.

τάρφος, -εος: *thicket*. E 555.

ταῦρος (taurus): *bull*. B 481.

τάχα: *soon, quickly, presently*. A 205.

τάχιστα, adv. superl. of ταχύ: *most quickly, very quickly*. ὅτι τάχιστα: *as quickly as possible, quam celerrime*. Γ 102, Δ 193.

ταχύ-πῶλος: *with swift horses*. Δ 232.

ταχύς, -εῖα, -ύ: *swift, fleet*. B 527.

τέ (-que), enclitic conj.: *and*. τέ . . . τέ, τέ . . . καί are correlated, *both . . . and*. τέ is appended to conjunctions, relative pronouns, and adverbs of time and cause in order to connect the clause closely with its antecedent. Cf. ὅς τε: *just who*. τέ . . . τέ are sometimes combined with other conjunctions, as μέν τε . . . δέ τε, μέν τε . . . ἀλλά τε, to show close correlation. Sometimes the exact force of τέ is uncertain.

Τεγέη: *Arcadian town, — one of the most important in Peloponnesus before the Dorian invasion*. B 607.

τέγος (tego): *covered, roofed*. Z 248.

τεθηπότες (ταφών): *perf. partic. from the root θαπ, astonished, dazed, stupefied with fright*. Δ 243.

τεθναίη opt., τεθηῶτα partic.: *perf. of θνήσκω, die*. Γ 102.

τείνω, aor. (ἐ)τανε, plpf. τέτατο, τε-τάσθην (tendo?): *draw tight, stretch, stretch out*. Γ 372, Δ 536.

τείρω: *oppress, press hard, weigh heavily upon, distress*. Z 85.

ΤΕΙΧΕΣΙ-ΠΛΗΤΗΣ: *stormer of walls.*

Epithet of Ares (Mars). E 31.

ΤΕΙΧΙΟ-ΕΙΣ, -ΕΣΣΑ: *well walled.* B 559.

ΤΕΙΧΟΣ, -ΕΟΣ: *wall of a city.* Z 388.

ΤΕΚΕ: aor. of *τίκτω*, *bring forth, bear, beget.* A 36, B 313.

ΤΕΚΜΑΙΡΟΜΑΙ, aor. *τεκμήραντο*: *ordain.*

τέκμων: *surety, pledge.* A 526.

τέκνον: *child, offspring, young.*

τέκος, -ΕΟΣ (τίκτω): *child, young.*

ΤΕΚΤΑΙΝΟΜΑΙ, aor. *τεκτήνατο*: *build.*

Τέκτων, -ονος: (*Carpenter*), *Tecton*, a Trojan shipbuilder. E 59.

τέκτων, -ονος (τέχνη, τέχνο): *artisan, carpenter.* Δ 110.

ΤΕΛΑΜΩΝ, -ΩΝΟΣ: *broad strap supporting the shield or sword.* B 388.

ΤΕΛΑΜΩΝΙΟΣ: *of Telamon.* Αἴας Τελαμώνιος: *Ajax, son of Telamon.*

τέλειος: (*complete*), *unblemished, full grown.*

τελείω [§ 47 g] or τελέω, fut. *τελέεσθαι*, aor. *τέλεσσας, έτέλεσσεν*, perf. partic. *τετελεσμένος (τέλος)*: *complete, fulfill, accomplish.* A 388.

τελή-ΕΙΣ, -ΕΣΣΑ: *perfect, unblemished.*

τέλλω, plpf. *έτέταλτο*: with *έπί*, *enjoin upon, command, intrust.*

τέλος, -ΕΟΣ: *end, accomplishment.*

τέμενος (τέμνω, templum): (*ground set apart*), *consecrated ground, consecrated field, royal domain.* Cf. ἄλσος.

Τένεδος: *Tenedos*, an island in the Aegean Sea near the coast of the Troad. A 38, 452.

Τενθρηδών, -όνος: *father of Prothoos, a Magnesian.* B 756.

τένων, -οντος: *tendon, sinew.* Δ 521.

τέο [τίνος]: gen. of τίς, *who?* § 42 c.

τεός [σός] (tuus) 3: *thine, thy.* § 42 b.

τέρας, -ατος: *sign, portent.* Δ 76.

τέρην, -εῖνα: *soft, delicate.* Γ 142.

ΤΕΡΠΙ-ΚΕΡΑΥΝΟΣ (τρέπω): *wielder of the thunderbolt.* Epithet of Zeus.

τέρπομαι, aor. pass. subjv. *τραπέομεν* (§ 45 a): *take delight, enjoy myself.* Γ 441.

ΤΕΣΣΑΡΆΚΟΝΤΑ: *forty.* B 524.

τέσσαρες, acc. *τέσσαρας*: *four.* B 618.

ΤΕΤΑΓΩΝ: redupl. aor. partic. from the root *ταγ* (*tangere*), *seize.* § 43 e.

τέταρτος (τέσσαρες) 3: *fourth.* τὸ τέταρτον, adv.: *the fourth time.*

ΤΕΤΆΣΘΗΝ, τέταντο: plpf. of *τείνω*, *stretch.* Δ 536.

τέτηκα: perf. of *τήκω*, *melt away.*

τέτληκα, imv. *τέτλαθι*, partic. *τετληγότες*: *bear, endure, suffer; have the heart.* See *τλήσομαι*. A 228, 586.

τέμνεν, aor.: *found, came upon.*

ΤΕΤΡΑΜΜΕΝΟΙ: perf. pass. partic. of *τρέπω*, *turn.* E 605.

ΤΕΤΡΑ-ΠΛΗ: *fourfold.* A 128.

ΤΕΤΡΑ-ΦΆΛΗΡΟΣ: *with four knobs (or protuberances)*, which seem to have been used to strengthen the helmet, and perhaps to catch the blow of a sword. E 743.

ΤΕΤΡΑΧΘΆ: *into four pieces.* Γ 363.

ΤΕΤΡΗΧΕΙ: *was in commotion; plpf. of ταρασσω*, *disturb.* B 95.

ΤΕΤΡΪΓΩΤΑΣ: with *έλευνά*, *uttering piteous cries; perf. partic. of τρίζω*, *make a shrill noise.* B 314.

τέττα: *old fellow, informal address to an elder.* Δ 412.

τέττιξ, -ῖγος: *cicāda, locust*. Γ 151.

τέτυκται perf., τετυγμένον perf. partic.,
τετύκοντο redupl. aor.: of τεύχω,
build, make ready. τέτυκται: *is pre-
pared, appointed*. τέτυκτο: *was*.
A 467, Γ 101, Ζ 7.

τεῦ [τινός]: enclitic gen. of τίς, *any
one, many a one*. § 42 c. B 388.

Τευθρανίδης: *son of Teuthranus,*
Axylus. Ζ 13. Cf. Τεύθρας.

Τεύθρας, -αντος: a Greek. E 705.

Τεύκρος: *Teucer, son of Telamon,*
half-brother of Ajax, best bowman
in the Greek army. Ζ 31.

Τευταμίδης: *son of Teutamus, Lethus*.
B 843.

τεύχος, -εος, pl.: *arms, armor*. Ζ 28.

τεύχω, fut. inf. as pass. τεύξεσθαι,
aor. (ἐ)τεύξε, τετύκοντο, ἐτύχθη,
perf. τέτυκται: *make, build, make
ready, appoint, cause; pass. is built,
is appointed, occurs, is*. A 4, B 101.

τέχνη: *art, skill*. Cf. τέκτων.

τῇ, adv.: *there, thither*. E 858.

τήκω, perf. τέτηκα (*thaw*): *melt away,
waste away*. Γ 176.

τῆλε (*telephone*): *far, far away*. Cf.
τηλόθεν, τηλόθι, τηλοῦ.

τηλεθόω-σα: *flourishing; fem. partic.*
of τηλεθάω. § 47 c. Ζ 148.

τηλε-κλειτός: *far-famed*. Ζ 111.

Τηλέμαχος: *Telemachus, only child*
of Odysseus and Penelope. B 260,
Δ 354. He was an infant when
his father embarked for Troy.

τηλό-θεν: *from far away*. A 270.

τηλό-θι, with gen.: *far from*. A 30.

τηλό-σε: *to a distance, far away*.

τηλοῦ: *far away*. E 479.

τηλύγετος 3: *last-born, dearly beloved*.
(Of doubtful meaning.)

Τηρεΐη: a high mountain in Mysia.
B 829.

τιέσκειτο: iterative impf. of τίω, *prize,*
honor. § 54. Δ 46.

τίθημι, fut. θήσεν, aor. (ἐ)θηκε, (ἐ)θε-
σαν, aor. subjv. θήης [θής, § 52 c],
aor. opt. θείην, aor. inv. θές, aor.
inf. θεῖναι, θέμεναι (*do*): *place, put,*
cause, make, put in order (with εἶν).
A 433, B 285, Ζ 273.

τιθήνη: *nurse, attendant*. Ζ 132.

τίκτω, aor. τέκον, ἔτεκες: *bring forth,*
bear, beget, am father of. Cf. τέ-
κος, τέκνον, τοκεύς. B 628.

τίμαω, fut. τιμήσουσι, aor. τίμησας:
honor, gain honor for. A 505.

τιμή: *recompense, retribution, satisfac-
tion, honor*. Cf. ποιμή. A 159.

τινάσσω, aor. ἐτίναξε: *pluck, twitch*.

τίνυμαι: *punish*. Γ 279.

τίνω, fut. τίσεσθαι, aor. τίσειαν, ἐτί-
σατο (τιμή): *pay the penalty, atone
for; mid. exact satisfaction, punish*.
A 42, Γ 366.

τίπτε, τίπτ' or τίφθ' (τί ποτε): *why?*
why pray? A 202, Δ 243.

Τίρυνς, -θος, f.: *town in Argolis, fa-
mous for its Cyclopæan walls*.
B 559.

τίς, τί, gen. τέο (quis), interrog.
pron.: *who? what? eis τί: how
long? τί (acc.): why? wherefore?*
§ 42 c.

τις, τι, gen. τεῦ, enclitic indef. pron.:
any one, some one, many a one. τι:
any, in any way, at all. § 42 c.

τιταίνω (τείνω): *draw, stretch*. B 390.

Τίτανος: mountain of Thessaly.
B 735.

Τιταρήσιος: river in Thessaly which
flows into the Peneüs. B 751.

τιτύσκομαι: *make ready, aim.* F 80.

τλήσσομαι fut., (ξ)τλη aor., τλαίης aor.
opt., τέτληκας perf., τέτλαθι imv.,
τετληότες partic. (from root τάλ-,
cf. tuli): *bear, endure, suffer, dare,*
have the heart. B 299.



THE BOWMAN HERACLES

From the East Pediment of the Temple at Aegina

τίω, iterative impf. **τιέσκειτο**, aor.
ἔτισας (τιμή): *prize, honor.* Δ 46.

τλήμων, -ονος: *enduring.* E 670.

Τληπόλεμος: *Tlepolemus*, son of
Heracles (Hercules), leader of
the Rhodians. B 653, E 656.

Τμῶλος: a mountain in Lydia, near
Sardis. B 866.

τό: *therefore.* Adv. acc. of ὅ, ἧ, τό.
τοί [σοί] (tibi), dat. of 2d pers.
pron. σύ: *thou.* § 42 a.

τοί, asseverative particle: *indeed, of*

a truth, you may know, I assure you.
(Originally the preceding, as an
ethical dative.) Enclitic.

τοί, for οἱ: *the, these*; or for οἷ: *who*.

τοιγάρ: *therefore, and so*. A 76.

τοῖος 3: *such*. Γ 46.

τοιόσδε, -ήδε, -όνδε: *such, such as this,*
such as that. With inf. *such as*
to. -δε is 'deictic.' § 42 c. B 129.

τοιούτος, τοιάντη, τοιούτο: *such*.

τοκῆς, pl. (τίκτω): *parents*. Γ 140.

τομή (τέμνω): (*cutting*), *stump*.
A 235.

τόξον: *bow*, often pl., referring to the
three parts of one bow, — the two
ends being made of horn, and the
connecting piece
(πῆχυς) being of
wood. Its manu-
facture from goat
horns is described
in Δ 105 ff., where
the bow of Pan-
darus seems to
be about six feet
in length (some-
what longer than
the old English bow). Horn is
the material also of Odysseus'
bow (ν 395), but it has so little
elasticity that the wooden part of
the bow would seem the most im-
portant. The bowman generally
shot from a kneeling posture.



τόξον

τοσούδε, τοσήδε, τοσόνδε: equiv. to
τόσος. -δε is 'deictic,' *so great as that*.

τόσ(σ)ος 3: *so great, so much, so far,*
so long; pl. often *so many*. τόσ-
(σ)ον: adverb.

τοσσοῦτος, τοσσαύτη, τοσσούτο: equiv.
to τόσος. § 42 c. B 328.

τότε: *then*. A 92.

τούνεκα (τοῦ ἔνεκα, § 26): *therefore,*
on that account. A 291.

τόφρα: *so long*. A 509.

τραπέλομεν [ταρπῶμεν]: aor. pass.
subjv. of τέρπομαι, *enjoy myself*.
§§ 31, 51 d. Γ 441.

τράφεν [ἐτράφησαν, § 44 m]: aor. pass.
of τρέφω, *nurture, bring up*.

τράφον: *grew up*; aor. of τρέφω.

τρεῖς, τρία (tres, three): *three*. B 671.

τρέπω, aor. ἔτρεψε, (ἔ)τραπε, perf.
partic. τετραμμένοι: *turn, turn*
from (my) purpose; mid. *turn*
myself, turn. E 605.

τρέφω, aor. θρέψε and ἐτραφέτην, aor.
pass. τράφη, τράφεν [ἐτράφησαν]:
nourish, nurture, rear. The 2d aor.
is intrans., *grew up*. A 251.

τρέχω, aor. ἔδραμε: *run*. E 599.

τρέω (terror): *flee in fright*. E 256.

τρήρων, -ωνος (τρέω): *timid*. E 778.

τρητός: of uncertain meaning; per-
haps *inlaid*, with reference to
decorations; perhaps *pierced*, with
reference to the holes in the frame-
work of the bedstead for the straps
which supported the mattress.
Γ 448.

Τρηχίς, -ῖνος: *Trachis*, a Thessalian
town near Thermopylae. B 682.

Τρήχος: an Aetolian. E 706.

τρηχύς, -εῖα: *rough, uneven, jagged*.

τρι-γλῶχιν, -ῖνος:

(*three-edged*),
three-barbed.

E 393.



τριγλώχιω

τρῖζω, perf. partic. τετρίγῳτας: *make a shrill noise*. τετρίγῳτας ἐλεεῖν: *uttering piteous cries*. B 314.

τρήκοντα: *thirty*. B 516.

Τρίκ(κ)η: *Tricca*, Thessalian town. B 729, Δ 202.

τρι-πλῆ (triplex): *threefold*. A 128.

τρίς: *three times, thrice*. A 213.

τρις-καί-δεκα: *thirteen*. E 387.

τρίτατος (τρίτος) 3: *third*. τρίτατοι: *those of the third generation*. A 252.

Τριτογένεια: *Trito-born*. Epithet of Athena (Minerva). Δ 515. It is perhaps best treated as a proper name.

τρίτον, with τό: *third, for the third time*. Γ 225, Z 186.

τρίχα (τρίς): *in three parts*. Cf. τριχθά.

τρίχες: nom. pl. of θρίξ, *hair*. Γ 273.

τριχθά (τρίχα, § 30 i): *in three parts, into three pieces*. Γ 363.

Τροϊζήν, -ήνος: *Troezen*, town in Argolis, near the coast. B 561.

Τροίξηνος: son of Ceas, father of Euphemus. B 847.

Τροίη: (1) *sc. γῆ*, the *Troad*, in the northwest corner of Asia Minor, with Ilios as its capital. B 162, 237, Γ 74, 257, Δ 175, Z 315. (2) *Sc. πόλις*, *Ilios*, *Troy* itself. A 129, B 141.

τρόμος (τρέμω): *trembling*. Γ 34.

τροχός (τρέχω): *wheel*. Z 42.

τρυ-φάλεια (φάλος): *helmet*. Γ 376.

Τρωαί or Τρωάδες, pl.: *Trojan women*.

Τρώες, -ων, pl.: *Trojans*. A 256.

Τρώϊος: *of Tros*. E 222. Τρώϊοι ἵπποι: *horses which Zeus gave to Tros in exchange for Ganymed*.

Τρώος 3: *Trojan*. (Or, Τρῳός.)

Τρῳς, gen. Τρῳός: *Tros*, king of Troy, son of Erichthonius, father of Ilus, Assaracus, and Ganymed. E 265. See § 7 e.

τυγχάνω, aor. partic. τυχήσας, 2d aor.

(ἐ)τυχε (τύχη): *hit, hit upon*. μὲν

οὐτα τυχών: *hit and wounded him*.

τύχε ἀμάθοιο βαθείης: *struck in deep sand*. Δ 106, E 587.

Τυδεΐδης: *son of Tydeus*, Diomed. E 1, 281.

Τυδεύς: *Tydeus*, son of Oeneus of Calydon, brother of Meleager (B 642), father of Diomed. Having slain some kinsman, he fled to Argos, where he married a daughter of King Adrastus. He was one of the 'Seven against Thebes.' B 406, Δ 365 ff., E 126, 800 ff., Z 222.

τυκτός (τεύχω) 3: *well made*. τυκτὸν κακόν: *a thorough evil*. E 831.

τύμβος (tomb): *burial mound*.

τύνη [σύ], 2d pers. pron.: *thou*.

τυπή (τύπτω): *blow*. E 887.

τύπτω, aor. τύψε: *smite, strike*.

τυτθός: *little, young*. τυτθόν: *a little*.

οὐδὲ τυτθόν: *not even a little*.

τυφλός (deaf, dumb): *blind*. Z 139.

Τυφωεύς, -έος: *Typhoeus*, a giant buried by Zeus beneath a mountain. His efforts to rise cause earthquakes. B 782 ff.

τύχε, τυχήσας: aor. of τυγχάνω, *hit*. Δ 106, E 587.

τῷ or τῶ, adv.: *then, therefore*.

τῶς, adv.: *thus*. τῶς is related to ὥς as τοί to the article οἱ. Γ 415.

Υ

Ἰάμπολις: town in Phocis. B 521.

ὑβρις, -ιος: insulting conduct, insolence. A 203.

ὑγρός (*hygrometer*) 3: watery, liquid. A 312, E 903.

ὕδρος (*otter*): water snake. B 723.

ὕδωρ, gen. ὕδατος (*wet*): water.

υἱός, gen. υἱός, dat. υἱί, υἱέϊ, acc. υἱόν, voc. υἱέ, dual υἱε, nom. pl. υἱες, υἱέες, υἱεῖς, dat. υἱάσι, acc. υἱέας, υἱας: son. See § 37 c. A 21, 162, B 20.

υἱωνός (υἱός): son's son. E 631.

ὕλη and ὕλη: *Hyle*, town on a height near Lake Copais. B 500, E 708.

ὕλη (*silva*): wood, forest. Γ 151.

ὑλή-εις, -εσσα: *woody*. Z 396.

ὑμεῖς or ὕμμες, gen. ὑμείων, dat. ὑμῖν, ὕμμι(ν), pl. 2d pers. pron.: you, ye. § 42 a. A 274, Δ 348.

ὑμέτερος or ὕμός (ὑμεῖς) 3: your.

ὑπάλ: for ὑπό, under. § 55 d.

ὑπ-αἰσσω, aor. partic. ὑπαίξας: dart from under. B 310.

ὑπ-αντιάω, aor. partic. ὑπαντιάσας: face, meet. Z 17.

ὑπατος (*summus*) 3: most high. E 756.

ὑπ-έδισαν: aor. of ὑποδίδω, fear a superior power. A 406.

ὑπ-εἰκω, fut. ὑπεἶξομαι, aor. subjv. ὑποεἶξομεν: concede, yield, give way. A 294, Δ 62.

ὑπερ-έχω: for ὑπερέχω, hold over, tower above. B 426, Γ 210.

ὑπερ-οχος: preëminent. Z 208.

Ὑπείρων, -ονος: a Trojan, slain by Diomed. E 144.

ὑπ-έκ: out from under, away from.

ὑπ-εκ-φέρω, impf. ὑπεξέφερον: bear out of, carry away from. E 318.

ὑπ-εκ-φεύγω, aor. ὑπέκφυγε: escape. E 22, Z 57.

ὑπ-ένερθε(ν), adv.: beneath, from under. With gen. B 150.

ὑπέρ (super, over), prep. with acc. and gen.: over, above, beyond, contrary to.

(1) With acc. ὑπὲρ ὤμον ἦλυθε ἀκωκή ἔγχεος: the spear point came above (over) the shoulder; ὑπὲρ αἶσαν: beyond what is fitting; ὑπὲρ ὄρκια: contrary to the compacts.

(2) With gen. στή ὑπὲρ κεφαλῆς: took his stand above (his) head; στέρνον ὑπὲρ μαζοῖο: breast above the nipple; ἐκατόμβην ῥέξαι ὑπὲρ Δαναῶν: sacrifice a hecatomb in behalf of the Greeks; ὑπὲρ σθένειν αἶσχε' ἀκούω: I hear reproaches on thy account (about thee).

ὑπέρ: for ὑπέρ, when it follows its case. § 55 c. E 339.

ὑπερ-άλλομαι, aor. partic. ὑπεράλμενος: leap over. E 138.

ὑπερ-βασίη (ὑπερβαίνω): transgression. Γ 107.

Ὑπέρεια: *Hyperēa*, spring at Pherae in Thessaly. B 734, Z 457.

ὑπερ-έχω or ὑπειρέχω, aor. subjv. ὑπέρσχη: hold over, tower above.

οἱ χεῖρας ὑπέριεχε: held his hands over him, i.e. defended him. E 433.

ὑπερ-ηνορέων, -οντος (ὑπέρ, ἀνήρ): haughty. Δ 176.

Ἵπερηστή: an Achaean town on the Corinthian Gulf. B 573.

ὑπερθε(ν): above, on top. B 218.

ὑπέρ-θυμος: high-spirited. B 746.

ὑπερ-κύδαντες: glorying overmuch, exulting; pl. of ὑπερκύδας (κύδος).

ὑπερ-μενής, -ές (μένος): all powerful. Epithet of Zeus. B 116.

ὑπέρ-μορα: beyond what is fated.

ὑπεροπλή: arrogance; pl. arrogant acts. A 205.

ὑπέρ-σχη: aor. subjv. of ὑπερέχω, hold over. Δ 249.

ὑπερφίαλος: insolent, man of violence.

ὑπερώιον (ὑπέρ): upper chamber.

ὑπ-έστην, ὑπ-έστην [ὑπέστησαν]: aor. of ὑφίστημι, promise. B 286.

ὑπ-έχω, aor. partic. ὑποσχών: hold under, put mares to the stallion.

ὑπ-ήνικαν: aor. of ὑποφέρω, bear away from danger. E 885.

ὑπ-ισχνέομαι, aor. inv. ὑπόσχεο, aor. inf. ὑποσχέσθαι: promise. A 514.

ὑπνο: (somnus): sleep. B 19.

ὑπό and ὑπαί (§ 55 d) (sub), adv. and prep.: under, beneath. ὑπὸ ἥρεον ἔρματα νηῶν: took props from under the ships. ὑπὸ δ' ἔρματα τάνυσσαν: (stretched) placed props beneath. ὑπαί ἴδεσκε: always looked down. ὑπὸ τρόμος εἶλεν Ἀχαιοὺς: trembling seized the Greeks beneath (i.e. in their knees). ὑπὸ χθών κονάβιζε: the earth rumbled beneath. ὑπὸ Τρῶες κεκάδοντο: the Trojans withdrew before (him).

(1) With acc. ὑπὸ στέος ἤλασε μῆλα: drove his flock under (the

shelter of) a cave; ὑπὸ ζυγὸν ἤγαγε: led under the yoke; ὑπὸ Ἴλιον ἦλθε: came under the walls of (i.e. to) Ilios; ὑπὸ τείχος ἀγαγόντα: leading under the wall; ὑπ' ὀστέον ἦλυθ' ἄκωκή: the point penetrated to the bone; ὑπὸ Κυλλήνης ὄρος: at the foot of Mt. Cyllene; ὑπαί πόδα Ἰδῆς: at the foot of Mt. Ida.

(2) With dat. ὑπὸ πλατανίστῳ: under a plane tree; ὑπ' οὐρανῷ: beneath the heavens; ὑπὸ Τμώλῳ: at the foot of Mt. Tmolus; εἶσαν ὑπὸ φηγῷ: placed under an oak; ὑπὸ χερσὶ, ὑπὸ δουρί: under (i.e. by) hands, spear; ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες: the ranks were driven before the son of Tydeus; θεῶν ὑπὸ πόμπῃ: conducted by the gods; Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε Ἀλκηστis: Eumelus, whom Alcestis bore to Admetus.

(3) With gen. under, by. ὑπὸ τελαμώνος: under the strap; θνήσκοντες ὑφ' Ἑκτορος: slain at the hands of Hector; νῆες κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν: the ships resounded as the Greeks shouted (as a result of their shouting); θεινόμεναι ὑπὸ Λυκούργου: smitten by Lycurgus; πέλεκυς εἰσιν διὰ δουρὸς ὑπ' ἀνέρος: the axe (goes) is driven through a beam by a man. ὕπο: for ὑπό in some instances when it follows its case. § 55 c. ὑπο-βλήδην: interrupting. A 292. ὑπο-δεῖδω, aor. ὑπέδεισαν, plpf. ὑπεδείδισαν: fear, shrink before. ὑπο-δέχομαι, aor. ὑπεδέξατο: receive,

ὑπό-δρα (δέρομαι): *askance, darkly.*

A 148, B 245, Δ 349.

ὑπο-είξομεν: aor. subjv. of ὑπείκω,
yield, give way. Δ 62.

Ῥποθηβαι: *Lower Thebes, situated*
on the plain. B 505.

ὑπο-κύομαι, aor. partic. ὑποκῦσαμένη:
become pregnant, conceive.

ὑπο-λευκαίνομαι: *grow white.* E 502.

ὑπο-λύω, aor. ὑπέλυσε, ὑπελύσας:
loose beneath, loose from under,
loose by stealth.

ὑπο-μένω, aor. ὑπέμειναν: *stand my*
ground. E 498.

ὑπο-πεπτηῶτες: perf. partic. of ὑπο-
πτῆσσω, *crouch under.* § 49 a.

ὑποπλάκιος 3: *lying at the foot of Mt.*
Placus. Z 397.

ὑπο-στεναχίζω: *groan beneath, rumble*
beneath. B 781.

ὑπο-στρέφω, aor. opt. ὑποστρέψειας:
turn around, turn back. E 581.

ὑπό-σχο, ὑποσχεσθαι: aor. of ὑπι-
σχνέομαι, *promise.* A 514, Z 93.

ὑπό-σχεσις, -ιος (ὑπισχνέομαι): *a*
promise. B 286, 349.

ὑπο-σχών: aor. partic. of ὑπέχω, *hold*
under. E 269.

ὑπό-τροπος: *coming back, back.*

ὑπο-φέρω, aor. ὑπήνεκαν: *bear away*
from under impending danger.

ὑπο-χωρέω, aor. ὑπεχώρησαν: *retire,*
withdraw. Z 107.

ὑπό-ψιος (ὄψομαι): *despised, an object*
of contempt. Γ 42.

ὑπίος (supinus): *on one's back,*
backwards, supine. Δ 108.

Ῥρή: Boeotian town near Tana-
gra. B 496.

Ῥρμίνη: town in the northern part
of Elis. B 616.

Ῥρτακίδης: *son of Hyrtacus, Asius.*
B 837 f.

Ῥρμίνη, local dat. Ῥρμῖνι: *battle, con-*
flict. B 40, 863.

Ῥρμῖνιν-δε: *to battle.* B 477.

Ῥρτατος 3: superl. of Ῥρτερος, *last,*
hindmost. Ῥρτατα, adv.: *for the*
last time. A 232, E 703.

Ῥρτερος: *later.* Ῥρτερον: *adv.*

Ῥραινω (web, woof): *weave.* πᾶσιν
Ῥραινον: "set forth before all."

Ῥρ-ῆνιοχος: *charioteer.* Z 19.

Ῥρ-ῆμμι, aor. partic. Ῥρέντες: *let*
down, lower. A 434.

Ῥρ-ῆστημι, aor. Ῥρέστην, Ῥρέσταν
[Ῥρέστησαν]: *promise.* B 286.

Ῥρ-ερεφής, -ές: *high-roofed.* E 213.

Ῥρ-ηλός (Ῥρτατος) 3: *high.* B 395.

Ῥρ-ήνωρ, -ορος: a Trojan, son of
Dolopion. E 76.

Ῥρ-ηχής, -ές (Ῥρ-ή): *loudly neighing.*

Ῥρ-ῆμετης (Ῥρ-έμω): *high-thunderer.*
Epithet of Zeus. A 354.

Ῥρ-ῆζυγος (ζυγόν): *high-throned.* Epi-
thet of Zeus. Δ 166.

Ῥρ-ῆπυλος (πύλη): *high-gated.*

Ῥρ-ῆροφος (Ῥρ-έφω): *high-roofed.*

Ῥρ-οῦ, adv.: *high.* A 486, Z 509.

Φ

φάανθεν [Ῥφάνθησαν, § 44 m]: aor. of
φαείνω, *flash, gleam.* A 200.

φάγε: aor. of ἐσθίω, *eat.* B 317.

φαινός (φάος) 3: *flashing, shining.*

φαινώ, aor. pass. φάανθεν [Ῥφάν-
θησαν]: *gleam.* Cf. φαίνω.

- φαίδιμος**: *illustrious, glorious*. Z 27.
φαίην, φαίμεν: opt. of **φημί**, *say*.
Φαίνοψ, -οπος: *Phaenops*. E 152.
φαίνω, aor. **ἔφηνε**, aor. pass. (ἐ) **φάνη**,
 perf. sing. **πέφανται**: *show, cause to appear*; pass. *appear*. A 477.
Φαῖστος: son of Borus, an ally of the Trojans. E 43.
Φαιστός: Cretan town. B 648.
φάλαξ, -αγγος (*phalanx*), fem.: *rank, column*. B 558, Γ 77.
φάλος: *horn of metal on the helmet which strengthened the helmet and caught the blow of a sword*. Z 9. Cf. **τετραφάλῃος**.
φάν [**ἔφασαν**]: impf. of **φημί**, *say (think)*. Z 108.
φάνη, φανέντα: *appeared*; aor. pass. of **φαίνω**, *show*. Γ 31.
φάος, -εος [**φῶς**]: *light, light of safety*.
φαρέτρη: *quiver*. A 45.
Φᾶρις, -ιος: Laconian town. B 582.
φάρμακον (*pharmacy*): *drug, herb*.
φᾶρος, -εος: *a linen cloak, worn only by princes*. See **χλαῖνα**.
φάσαν, φάτο [**ἔφη**] impf., **φάσθαι** inf.: of **φημί**, *say, assert*. B 278.
φάσγανον (**σφάζω**): *sword*. A 190.
φάτνη: *manger*. Z 506.
φέβομαι: *flee*. Cf. **φόβος**.
Φειδιππος: grandson of Heracles. B 678.
φείδομαι: *spare (with gen.)*. E 202. (**φεν**), aor. **ἔπεφνε, πεφνέμεν**, perf. pl. **πέφανται**: *kill, slay*. Cf. **φόνος**.
Φενεός: Arcadian town. B 605.
Φεραί: Thessalian town. B 711.
Φέρεκλος: son of Tecton. E 59.
φέριστος: *best*. **φέριστε**: *good sir*.
φέρτατος, superl.: *best, bravest*.
φέρτερος, comp.: *better, more powerful*. A 169, 186.
φέρω, fut. **οἴσει**, aor. subjv. **ἐνείκω**, aor. inf. **οἰσέμεναι** (§ 48 i) (*fero, bear*): *carry, bear, bring, carry off, draw*.
φεύγω, fut. **φεύξονται**, aor. **φύγον**, perf. partic. **πεφυγμένον** (*fugio*): *flee, escape*. B 175.
φῆ [**ἔφη**, § 43 b]: impf. of **φημί**, *say*.
φή: *as, like as*. B 144.
Φηγεύς, -ῆος: son of Dares, slain by Diomed. E 11 ff.
φήγινος: *of oak*. E 838.
φηγός (*fagus*): *oak tree, oak*.
φημί, opt. **φαίην**, partic. **φάντες**, 2d sing. impf. **ἔφησθα** [**ἔφης**], 3d sing. **φῆ** [**ἔφη**], 3d pl. **φάν** [**ἔφασαν**] (*fateor*): *say, assert, believe (often of an incorrect view)*. See **εἶπον** and **εἶρω**. B 129, 248.
φήρ, gen. **φηρός** (*fera*): the Thessalian form of **θήρ**, *wild animal*. It is used by Homer only of centaurs. The centaurs are not described by Homer, but their dual nature (half horse and half man) seems not yet developed in the story.
Φηρή: at or near the site of the modern Kalamata, at the head of the Messenian Gulf. E 543.
Φηρητιάδης: *son (or grandson) of Pheres*. B 763.
φθάνω, aor. partic. **φθάμενος**: *get the start of, anticipate*. **μ' ἔβαλε φθάμενος**: *hit me first*. E 119.
Φθίη: *Phthia*. (1) Thessalian town on the Sperchēus, home of Peleus.

B 683. (2) Country about the town. A 155, 169.

Φθιγηδε: *to Phthia*. A 169. § 33 *e*.

φθινύθω, iterative impf. φθινύθεσκε: *consume, pine, waste away, perish*.

φθίνω, fut. φθίσεις, plpf. ἐφθίατο: *waste away, pine, perish, die; fut. destroy, kill*. Z 407.

Φθιρῶν or Φθειρῶν: a mountain in Caria. B 868.

φθισ-ήνωρ, -ορος (άνήρ): *man-destroying*. B 833.

φθογγή (diphthong): *voice*. B 791.

φθόγγος: *voice*. E 234.

φθονέω: *grudge, deny*. Δ 55.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case. § 33 *a*.

φιλέω, iterative impf. φιλέεσκειν, aor. φίλησα, ἐφίλατο, imv. φίλαι, φίληθεν [ἐφίληθησαν]: *love, entertain as a friend, receive hospitably*.

φιλο-κτεανώτατος (κτέανον), superl.: *most greedy of gain*. A 122.

Φιλοκτήτης: *Philoctetes*, a famous bowman, who had the bow and arrows of Heracles. B 718.

φιλο-μμειδής, -ής (smile): *laughter-loving*. Epithet of Aphrodite. Δ 10.

φίλος 3: *dear, beloved, pleasing; as subst. a friend*. Superl. φίλτατος. φίλος is often used in Homer in a familiar tone, where the less emotional Eng. idiom would

not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind. A 86, B 56.

φιλότης, -ητος: *love, friendship, hospitality*. B 232, Γ 73.

φίλως: *gladly*. § 56 *c*. Δ 347.

φλόγεος (φλόξ, fulgeo): *flashing*.

φλοιός: *bark of a tree*. A 237.

φλοίσβος: *din of battle*. E 322.

φοβέομαι, aor. φόβηθεν [ἐφοβήθησαν], φοβηθείς (φόβος): *flee in fright*. § 17. Z 135.

φόβον-δε: *to flight*. E 252.

Φόβος: *Flight*, brother of Terror (Δειμός). Δ 440. See Ἄρης.

φόβος: *flight*. Not simply *fright*.

Φοῖβος: *Phoebus (shining?)*. Epithet of Apollo. A 43.

φοῖνιξ, -ίκος: *purple*. Δ 141, Z 219.

φοιτάω, impf. φοίτων [ἐφοίτων]: *go to and fro, wander up and down*. B 779.

φολκός (falx): *bandy legged*. B 217.

φόνος: *slaughter*. Cf. φεν.

φοξός: *peaked*. B 219.

φορβή: *fodder*. E 202.

φορέω, iterative impf. φορέεσκον, inf. φορέειν and φορῆναι (§ 47 *h*) (φέρω): *bear, carry, wear, draw, carry off*. B 107.

Φόρκυς, -ῦνος: a leader of the Phrygians. B 862.

φόρμιγξ, -ιγγος, f.: *lyre*. A 603.

φώς or better φῶς (φάος, φῶς): *light, i.e. help, safety.*

φῶσ-δε: *to the light.* B 309.

φράζομαι, aor. inv. φράσαι (φρήν): *make clear to (my)self, consider, plan, think.* A 83, 554.

φρήν, gen. φρενός, fem.: *the diaphragm as seat of intelligence and feeling, mind, heart; often in pl.* A 103, B 33, Γ 45, 442.

φρήτρη, dat. φρήτρη-φιν (§ 33 a) (frater): *brotherhood, clan.* B 363.

φρίσσω, perf. partic. as pres. πε-φρίκνυαι: *bristle.* Δ 282.

φρονέω (φρήν): *think, consider, plan.* φίλα φρονέων, ἐν φρονέων: *well-disposed, friendly.* A 73, Δ 219.

Φρύγες, pl.: *Phrygians.* B 862, Γ 185.

Φρυγίη: *Phrygia, district of Asia Minor.* Γ 184.

φῦ [ἔφυ]: *grew; 2d aor. of φύω, put forth.* ἐν οἱ φῦ χειρί: (grew to) *clung to his hand.* Z 253.

φύγε, φύγοι: *escape; aor. of φεύγω, flee.* Δ 350, Z 59.

φύη (φύω): *form, nature.* B 58.

Φυλάκη: *Thessalian town.* B 695 ff.

Φυλακίδης: *son of Phylacus, Iphiclus.* B 705.

Φύλακος: *Phylacus, a Trojan.* Z 35.

φυλάσσω (φύλαξ): *guard, watch.*

Φυλείδης: *son of Phyleus, Meges.* B 628.

Φυλεύς: *Phyleus, son of Augēas, father of Meges.* B 628.

φύλλον (φύω, folium): *leaf.* A 234.

φῦλον (φύω): *tribe, race.* B 363.

φύλοπις, -ιδος: *din of battle, battle field.* Δ 82, Z 1.

φῦσιᾶω, partic. φνσιῶντας: *snort.*

φῦσιζοος (φύω, ζωή): *life-giving.*

φῦταλή (φυτόν): *fruit land, vineyard or orchard land.* Z 195.

φυτεύω, aor. ἐφύτευσαν (φυτόν): *set out, plant.* Z 419.

φύω, fut. φύσει, 2d aor. φῦ, perf. πεφύασι, plpf. πεφύκει (fui, be): *put forth, cause to grow; 2d aor. and perf. grow, and also φύει in Z 149.*

Φωκείς, gen. Φωκίων, pl.: *Phocians, people of Phocis.* B 517.

φωνέω, aor. φώνησεν (φωνή): *speak, let one's voice sound.* μὴν φωνήσας προσηύδα: *he lifted up his voice and addressed him.* A 201, 333.

φωνή (φημί, -phone): *voice.* Γ 161.

φώς, gen. φωτός: *man.* Γ 53.

X

χ': for κέ. Γ 53, E 351.

χάζομαι, aor. κεκάδοντο (§ 43 e), aor. partic. χασσάμενος: *withdraw, give way.* Δ 497, 535.

χαίνω, aor. opt. χάνοι: *yawn.* Δ 182.

χαίρω, aor. ἐχάρη, χάρησαν, aor. opt. χαρείη, κεχαροίατο (yearn): *rejoice, am delighted.* χαίρετε: *hail, the customary form of greeting.*

χαίτη, pl.: *hair, mane.* Z 509.

χαλεπαίνω: *am angry.* B 378.

χαλεπός 3: *hard, harsh, cruel.* A 546.

χαλκεο-θώρηξ, -ηκος: *clad in bronze.*

χάλκεος or χάλκειος 3: *of bronze, bronze, bronze pointed (of a spear).*

χαλκεό-φωνος: *with brazen voice, loud-voiced*, of Stentor. E 785.

χαλκεύς: *with ἀνὴρ, smith, worker in bronze*. Δ 187.

χαλκ-ήρης, -ες: *bronzed, fitted with bronze, bronze-tipped*. Γ 316.

Χαλκίς, -ίδος: *Chalcis*. (1) Principal town of Euboea. B 537. (2) Aetolian town. B 640.

χαλκο-βατής, -ές: *with bronze (covered) threshold*. A 426.

χαλκο-κορυστής (κορύσσω): *helmeted with bronze, in bronze armor*.

χαλκός: *bronze, copper; bronze tool, sword (cf. the Eng. use of steel), armor*. Bronze was the most important metal of the Homeric age for armor, weapons, tools, and utensils. Iron was but little used.

χαλκο-χίτων, -ονος: (*with bronze tunic*), *bronze-clad*. A 371.

Χαλκωδοντιάδης: *son of Chalcodon, Elephēnor, leader of the Abantes*. B 541, Δ 464.

χαμάδις (χθών, humi): *to the ground*. Γ 300.

χαμάζει: *to the ground*. § 33 e. Γ 29.

χαμαί: *on the earth, on the ground*.

χανδάνω, aor. ἔχαδε (prehendo): *check, contain*. Δ 24.

χάνοι: aor. opt. of χαίνω, yawn.

χαράδρη: *ravine*. Δ 454.

χάρη, χαρείη: aor. of χαίρω, rejoice.

χαρ-εῖς, -εντος: *graceful, beautiful, pleasing; superl. χαριέστατος*.

χαρίζομαι, aor. opt. χαρίσαιο, perf. partic. κεχαρισμένη (χαίρω): *do a favor, gratify, give gladly*. χαρίζομένη, *in order to please; pass. am*

dear. ἐμῷ κεχαρισμένῃ θυμῷ: *delight of my heart*. E 243.

χάρις, -ιτος, acc. χάριν: *grace, favor*.

Χάριτες, pl.: *the Graces, goddesses of grace and beauty*. E 338.

χάρμα, -ατος (χαίρω): *joy, delight*.

χάρμη (χαίρω): (*joy of battle*), *battle*.

Χάροπος: *father of Nireus*. B 672.

χασσάμενος: aor. partic. of χάζομαι, *withdraw, give way*. Δ 535.

χατίζω: *lack, desire*.

χείμαρος (ῥέω): *swollen with rains and melted snow*.

χειμέριος 3: *of winter, wintry*. B 294.

χειμών, -ώνος (hiems): *winter*. Γ 4.

χείρ, gen. χειρός,

dat. pl. χείρεσσι

or χερσί: *hand,*

arm. χείρας ἀνα-

σχών: *with up-*

lifted hands.

This was the

usual attitude of

prayer. A 450.

Χείρων, -ωνος: *Chi-*

ron, 'the most

just of the cen-

taurs,' famous

for his knowl-

edge of medi-

cine and divina-

tion, teacher of

Asclepius (Aes-

culapius) and

Achilles. Δ 219, Λ 832.

χεριώτερος, comp.: *worse, inferior*

χερείων, -ωνος, comp.: *worse, inferior*.

τὰ χερείονα νικᾷ: *worse plans prevail*.

χέρης, dat. χέρη, acc. χέρη, comp.:



χείρας ἀνασχών

worse, inferior, an inferior, a subject, a man of low degree.

χερμάδιον: stone for throwing.

χερ-νίπτομαι, aor. χερνίψαντο (χείρ): wash (my) hands. A 449.

χερσί: dat. pl. of χείρ, hand.

χέρσος, fem.: the land, shore.

χέω, aor. ἔχεεν or ἔχευε, χύντο, perf. κέχυνται, plpf. κέχυτο (fundo, gush): pour, heap (of a funeral mound), throw into a heap. σὺν ὄρκια ἔχευαν: broke (threw into a disorderly heap) the oaths. ἀμφὶ υἱὸν ἐχέυατο πῆχέα: threw (her) arms about (her) son. δάκρυ χέων: weeping. Γ 270.



Χίμαιρα

χήμεις: for καὶ ἡμεῖς, we also. § 26.

χῆν, gen. χηνός (anser): goose. B 460.

χῆρη: bereft, widowed, widow. Z 408.

χηρώ, aor. χήρωσε (χῆρη): empty, make deserted. E 642.

χηρωστής: distant relative, "next of kin." E 158.

χῆτος, -εος: lack, want. Z 463.

χθιζός (heri), adj.: yesterday, hesternus. § 56 a. χθιζά: adv.

χθών, gen. χθονός (χαμαί, humus): earth, ground.

Χίμαιρα: the Chimaera, a monster slain by Bellerophon; described in Z 179 ff.

χίμαιρα: a she-goat. Z 181.

χιτών, -ῶνος (Phoenician *Kitonet* = linen; cotton): tunic of linen; the principal male garment, often the only garment worn at home. The χιτών worn under the warrior's armor was short; that worn in peace was long 'and ungirt.'

χλαῖνα (laena): cloak, woolen mantle.

This was often dyed purple.

χολάς, -άδος, fem. pl.: entrails, guts. Δ 526.

χόλος: (gall), sudden anger. A 387.

χολός, fut. inf. χολωσέμεν, aor. partic. χολωσάμενος, perf. partic. κεχολωμένον, fut. κεχολώσεται, aor. pass. χολώθη (χόλος): anger, vex. Pass. and mid. am angry. A 78.

χολωτός: angry. Δ 241.

χορόν-δε: to the dance.

Γ 393.

χορός (chorus): (yard, place of dance), dance. Γ 394.

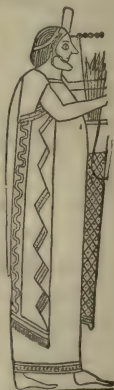
χραισμέω, aor. χραῖσμε: avail, help, ward off a foe from another.

χραύω, aor. subjv. χραύσῃ: wound slightly, graze. E 138.

χρειώ, -οῦς (χρή): need. A 341.

χρή: necessity. Generally used like χρή ἔστι: it is necessary, one ought.

Χρομῖος: (1) son of Priam slain by Teucer. E 160. (2) Son of Neleus and Chloris. Δ 295, λ 286. (3) A Lycian, slain by Odysseus. E 677.



χλαῖνα

Χρόμις, -ιος: a leader of the Mysians.

B 858.

χρόνος (*chronometer*): time. B 299.

χροός gen., χροά acc.: of χρώς, *skin*, *body*. Δ 130.

χρῦσ-άμπυξ, -υκος: with golden frontlet (*headband*). I.e. the straps were adorned with gold. E 358.

χρῦσ-ἄορος (ἄορ): with golden sword.

χρύσει(ι)ος 3: golden. A 246, Δ 111.

Χρύση: Chrysa, town on the coast of the Troad with a temple to Apollo. A 37, 100, 390, 431, 451.

Χρῦσηϊς, -ίδος: daughter of Chryses, captured by Achilles and given to Agamemnon. A 111, 143, 182, 310, 369, 439. She is never called by her own name, and the 'patronymic' may have meant originally only 'maiden from Chrysa.' Cf. Βρισηΐς. The demand for her return to her father caused the quarrel of the princes.

χρῦσ-ήνιος: flashing with gold. Perhaps, with golden reins (ήνι). Epithet of Artemis. Z 205.

Χρύσης: Chryses, priest of Apollo at Chrysa. A 11, 370, 442, 450.

χρῦσό-θρονος: golden-throned. A 611.

χρῦσός: gold. B 875, Z 48.

χρώς, gen. χροός: *skin*, *body*. Δ 510.

χύντο: aor. of χέω, *pour*. Δ 526.

χυτός (χέω) 3: *heaped up*. Z 464.

χωλός: lame. B 217.

χόωμαι, aor. ἐχόωσατο: *am angry, am full of rage*. A 64.

χωρέω, aor. χώρησαν: *give way*.

χώρη: *place*. Z 516.

χώρος: *place, space*. Γ 315.

Ψ

ψάμαθος (ἄμαθος), fem.: *sand*. A 486.

ψεδνός 3: *sparse*. B 219.

ψευδής, -ές (ψευδομαι): *false, liar*. Δ 235.

ψεύδομαι, aor. partic. ψευσάμενη: *lie*.

ψευδόμενοί φασι: *say falsely*.

ψεύδος, -εος: *lie, deceit*. B 81.

ψυχή: *breath, soul, life*. τὸν δ' ἔλιπε

ψυχή: *the breath of life left him, i.e. he fainted*. E 296.

ψυχρός: *cold*. E 75.

Ω

ὦ, interjection: *O*, used before the vocative.

ὦ, interjection followed by μοί or πόποι, expressing surprise or displeasure: *oh! alas!* A 254, 414.

ὦδε: *thus, in this way, as follows*.

ὦδε . . . ὥς: *so . . . as, as . . . as,*

or ὥς . . . ὦδε: *as . . . so*. Γ 224.

ὠθέω, aor. ὠσε(ν), ὠσατο: *thrust, drive off*. A 220.

ὠίγνυντο: impf. of οίγνυμι, *open*. B 809.

ὠκα (ὠκίς), adv.: *quickly, swiftly*.

ᾠκαλήη: Boeotian village. B 501.

ᾠκεανός: Oceanus, a broad stream which flowed about the earth.

(2) God of this stream. A 423,

Γ 5, E 6.

ᾠκηθεν [ᾠκήθησαν]: aor. of οικήω, *inhabit, colonize*. B 668.

ὠκύ-μορος: (*of early death*), *short-lived*.

Superl. ὠκυμωρότατος. A 417.

ὠκύ-πορος: *swift, swiftly sailing* (of ships). A 421.

ὠκύ-πους, -ποδός: *swift-footed, fleet.*

ὠκύ-ροος (ῥέω): *swiftly flowing.*

ὠκός, ὠκέα or ὠκέα, ὠκύ: *swift, fleet.*

Ὀλενίη πέτρη: said to be the peak of Mt. Scollis in Achaea near the frontier of Elis. B 617.

Ὀλενος: Aetolian town. B 639.

ὠλεσα: aor. of ὀλλυμι, *destroy, lose.*

ὠμίλησα: aor. of ὀμιλέω, *am with, associate with.* A 261.

ὠμο-θετέω, aor. ὠμοθέτησαν (ὠμός, τίθημι): *place pieces of raw meat (upon).*

ὠμος, gen. and dat. dual ὠμοῖν (umerus): *shoulder.* A 45.

ὠμός: *raw, uncooked.* Δ 35.

ὠμο-φάγος (φαγεῖν): *raw-flesh-eating.*

ὠμωξεν: aor. of οἰμώζω, *groan.* Γ 364.

ὠνησας: aor. of ὀνίνημι, *help, please.*

ὠπασαν: aor. of ὀπάζω, *grant.* Z 157.

ὠπτησαν: aor. of ὀπτάω, *roast.* A 466.

Ὀραι, pl.: *the Hours, Seasons, door-keepers of Olympus.* E 749.

ὠρέξατο: aor. of ὀρέγνυμι, *reach, stretch out.* E 851.

ὠρεσσιν: dat. pl. of ὄαρ, *wife.*

ὠρη (year, hour): *season (of spring).*

ὠρμαινε: impf. of ὀρμαίνω, *revolve, ponder.* A 193.

ὠρμῆτο impf., ὠρμησε aor.: of ὀρμάω, *rush, hasten.* Γ 142.

ὠρνυτο impf., ὠρσε, ὠρτο, ὠροπε (§ 43 f) aor.: of ὀρνυμι, *rouse, ex-cite; mid. arise, hasten.* A 10, Γ 13.

ὥς or ὡς, adv.: *thus, so, in this way.*

ὥς . . . ὥς: *thus . . . as, or ὡς . . .*

ὥς: *as . . . thus.* ὥς αὐτως: *thus in the same manner.*

ὥς, adv.: *as.*

(1) It introduces relative and

comparative sentences in the sense of *as, like as*, often corresponding to a ὥς, τῶς, or οὕτω.

(2) As a conj. ὥς introduces (a) temporal sentences, *as, when*; (b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that*!

When ὥς follows its noun in the sense of *like, as*, it is accented ὦς, e.g. θεὸς ὦς: *as a god.* When it thus follows the noun which it modifies, it generally makes the preceding syllable long by position. § 32 a.

ὠσαν, ὠσατο: aor. of ὠθέω, *thrust, drive off.* Δ 535, Z 62.

ὥς εἰ: *as if.* B 780.

ὥς περ: *just as.*

ὥς τε: *as, just as.* (Never, *so that.*)

ὠτειλή: *wound.* Δ 140.

Ὀπτος: son of Poseidon (Neptunus), brother of Ephialtes. E 385.

ὠτρυνε: aor. of ὠτρύνω, *impel, arouse, urge on.* Δ 73.

ὠντός: for ὁ αὐτός: *that very one.* § 26. E 396.

ὠφελ(λ)ον or ὠφειλον: *ought*; aor. of ὀφείλω, *owe.* It is used with αἶθε and ὥς to express a wish which cannot be realized. Z 350.

ὠχετο: impf. of οἴχομαι, *go away.*

ὠχθησαν: aor. of ὀχθέω, *am out of temper, vexed.* A 570.

ὠχρος: *pallor, paleness.* Γ 35.

ὠψ, gen. ὠπός (ὄπωπα): *face, countenance.* εἰς ὠπα: (when one looks) *in the face, in countenance.*

WORDS EASILY CONFOUNDED

ἀγείρω: *collect.*

ἄγεν (ἄγνυμι): *were broken.*

ἄγομεν: *we lead.*

ἄγων: *leading.*

ἀέκων: *unwilling.*

ἄζομαι: *dry.*

ἄκων: *javelin, dart.*

ἄλιος: *in vain.*

ἄνα (voc.): *O King.*

ἄρα (conj.): *so, then.*

αὐτή (αὐτός): *herself.*

βήσομεν (aor. subjv.): *let us cause to go.*

βίος: *life.*

βροτός: *mortal.*

γαῖα [γῆ]: *earth.*

γέρας: *prize of honor.*

γόον (aor.): *they lamented.*

δεδημημένοι (δέμω): *built.*

δείκνυμαι: *greet, pledge.*

δεύομαι: *need.*

δήμος: *country.*

Δία, acc. of Ζεύς. δια (δῖος): *godlike.*

δύω: *enter.*

ἔα (imv. of εἶω): *allow.*

ἐάνός: *pliant.*

ἐήος (gen. of εὖς): *valiant.*

εἶδομεν [εἰδῶμεν]: *let us know.*

εἶη: opt. of εἰμί, *am.*

εἰμέν [ἐσμέν]: *we are.*

εἶμι: *I go.*

εἰρύαται, perf. pass. of ἐρύω, *draw up.*

ἐγείρω: *rouse.*

ἦγεν (ἄγω): *he led.*

ἀγέμεν [ἄγειν]: *to lead.*

ἀγών (agony): *assembly, contest.*

ἀκέων: *in silence.*

ἀχέων: *grieving.*

ἄζομαι: *reverence.*

ἄκων: *unwilling.*

ἄλιος (ἄλς): *of the sea.*

ἄνα (adv.): *up.*

ἀνά (prep.): *up.*

ἄρά: *prayer.*

αὐτή (αὖθ): *cry, shout.*

βησόμεθα: *we will go.*

βιός: *bow.*

βίη: *might.*

βρότος: *gore.*

γαίων: *rejoicing.*

γῆρας: *old age.*

γόον (acc.): *lamentation.*

δεδημήμεσθα (δάμνημι): *we are subject.*

δείκνυμι: *point out.*

δεύω: *moisten.*

δημός: *fat.*

διά (prep.): *through.*

δία: *feared.*

δύω or δύο: *two.*

ἔα (eram): *I was.*

ἐανός: *robe.*

ἰός (suus): *his.*

ἑῆς: *of hers.*

εἶδομεν: *we saw.*

εἶη: aor. opt. of ἵημι, *send.*

εἶμεν [εἶναι]: *to be.*

εἶμι: *I am.*

εἰρύαται, pres. mid. of ἐρύομαι, *guard.*

εἶσατο (εἶδω) : *seemed.*

ἔκατος (of Apollo) : *far-darter.*

ἕκτος (ἕξ) : *sixth.*

ἔλαφος : *deer.*

ἐνείμην (εἰμί) : *we are within.*

ἐπεῖ (ἔπος) : *by word.*

ἐπειμι (εἰμί) : *am upon.*

ἐρύομαι : *protect.*

ἔχε (ἔμν.) : *hold.*

ἰωγρέω (ἀγρέω) : *take alive.*

ἦ : *quoth, said.*

ἦγειρα (ἐγείρω) : *roused.*

ἦδη (οἶδα) : *he knew.*

ἦκα (ἵημι) : *I hurled.*

ἦρατο (ἄρνυμαι) : *gained.*

θεῖον : *brimstone.*

θεόν (θέω) : *they ran.*

ἶδε [εἶδε] : *he saw.*

ἔμαι : *desire, hasten.*

ἔμεν [ἔναι] : *to go.*

ἵνα, acc. of ἵς : *strength.*

ἶος : *arrow.*

ἔσαν (εἶμι) : *they went.*

καρπός : *harvest.*

κεῖνος [ἐκεῖνος] : *that, you.*

κῆρ (καρδία) : *heart.*

κόμη : *hair.*

κράτος : *strength.*

λᾶας : *stone.*

λίμνην : *harbor.*

λύω : *loose, release.*

μήτις : *wisdom, device.*

νηῖς : *naiad, nymph.*

νηός (νηός) : *of the ship.*

νομός : *pasturage.*

εἶσατο (ἵμαι) : *hastened.*

ἐκατόν (centum) : *hundred.*

ἐκτός (ἐκ) : *outside of.*

ἐλέφας : *ivory.*

ἐνειμαν (νέμω) : *distributed.*

ἐπεῖ : *since, when.*

ἐπειμι (εἶμι) : *come upon.*

ἐρύω : *draw.*

ἔχε [εἶχε] : *he held.*

ἰωγρέω (ἀγείρω) : *revive.*

ἦ : *truly.*

ἦ : *in questions.*

ἦγειροντο (ἀγείρω) : *they assembled.*

ἦδη : *already.*

ἦκα : *softly.*

ἦκω : *I come.*

ἦρατο (ἄρά) : *prayed.*

θεῖον : *divine.*

θεόν (acc.) : *god.*

θεόν (acc.) : *swift.*

ἰδέ (conj.) : *and.*

ἵημι : *send.*

ἵομεν : *let us go.*

ἵνα (conj.) : *in order that.*

ἰὼ [ἐνί, dat.] : *one.*

ἴσασιν (οἶδα) : *they know.*

καρπός : *wrist.*

κεῖνός : *empty.*

κῆρ : *fate, death.*

Attic κώμη : *village.*

κράτος (καρή) : *of the head.*

λαός : *people.*

λειμών : *meadow.*

λίμνη : *lake.*

λούω : *wash, bathe.*

μή τις : *no one.*

νηῖς (φιδ-) : *willess.*

νηός [νεώς] : *temple.*

νέος : *new.*

Attic νόμος : *law.*

ὅ [ὅς] : <i>who.</i>	ὅ : <i>which.</i>	ὁ : <i>he.</i>
οἶος : <i>alone.</i>	οἶος : <i>of what sort.</i>	οἰῶν (οἷς) : <i>of sheep.</i>
ὄρωρε (perf. of ὄρνυμι) : <i>he is aroused.</i>	ῶρωρε (aor.) : <i>he aroused.</i>	
ὅς (rel.) : <i>who.</i>	ὅς (φός, possessive) : <i>his.</i>	
ὄσσα : <i>rumor.</i>	ὄσσα (ὄσος) : <i>how great.</i>	ὄσσε : <i>two eyes.</i>
οὔδας : <i>ground.</i>	οὔδος : <i>threshold.</i>	
οὔρος (ὄρος) : <i>mountain.</i>	οὔρος : <i>wind.</i>	οὔρος : <i>trench.</i>
ὄψ (ὄψ) : <i>voice.</i>	ὄψ (πρός-ωπον) : <i>face.</i>	οὔρεϋς : <i>mule.</i>
πείρω : <i>pierce.</i>	πειράομαι : <i>attempt, essay.</i>	
πείσεσθαι (fut. of πάσχω) : <i>suffer.</i>	πείσεσθαι (fut. of πείθω) : <i>obey.</i>	
πέφανται (φαίνω) : <i>he appears.</i>	πέφανται (φειν-) : <i>they are slain.</i>	
πλείον (πλείος, plenus) : <i>full.</i>	πλείον [πλέον] : <i>more.</i>	
πολλές [πολλοί] : <i>many.</i>	πόλεις [πόλεις] : <i>cities.</i>	
πολέων [πολλῶν] : <i>of many.</i>	πολιών [πόλεων] : <i>of cities.</i>	
πόλιος (gen. of πόλις) : <i>of a city.</i>	πολιός : <i>gray.</i>	
πόσις (potens) : <i>husband.</i>	πόσις (potio) : <i>drinking.</i>	ποσί (πούς) : <i>with feet.</i>
πῦρός : <i>wheat.</i>	πυρός (gen. of πῦρ) : <i>of the fire.</i>	
ῥίνός : <i>hide.</i>	ῥίνός (ρίς) : <i>of the nose.</i>	
σπένδω : <i>pour a libation.</i>	σπεύδω : <i>hasten.</i>	
στη, aor. subjv., and στη [ἔστη], aor. ind. of ἵστημι.		
τίω : <i>honor.</i>	τίνω : <i>punish.</i>	
τοί [σοί] : <i>for thee.</i>	τοί [οἱ] : <i>these.</i>	
υῖός (nom.) : <i>son.</i>	υῖος (gen.) : <i>of a son.</i>	
φή [ἔφη] : <i>he said.</i>	φή (conj.) : <i>as.</i>	
φῶς [φάος] : <i>light.</i>	φῶς : <i>man.</i>	
ῶμος (umerus) : <i>shoulder.</i>	ῶμός : <i>raw, cruel.</i>	
ῶς : <i>as.</i>	ῶς or ὥς : <i>thus.</i>	

SELECTED GROUPS OF WORDS FROM A-Z.

ἀγάλλομαι, *delight*. ἄγαλμα, *source of delight*. ἀγλαός, αἰγλήεις, *splendid*.
ἀγλαΐη, αἶγλη, *splendor*.

ἀγείρω, *collect*. ἀγορή, *assembly*. ἀγοράομαι, ἀγορεύω, *hold or address an assembly*. ἀγορητής, *orator*. ἡγερέθομαι, *assemble*. ὀμηγερής, *collected*.

ἄγω (ἀν-, ἐξ-, ἐς-, κατα-, ξυν-, συν-), *lead*. ἀγός, ἡγέμων, ἡγήτωρ, *leader*; ἡγέομαι, ἡγεμονεύω, *am leader*. ἀγυιά, *street*. εὐρύνᾳγυια, *broad-streeted*. ἀγέλη, *herd*. ἀγελείη, *giver of booty*. ἄξιος, ἀντάξιος, *equivalent*.

αἰδέομαι, *am abashed, reverent*. αἰδώς, *reverence*. αἰδοῖος, *revered, reverend*. ἀναιδής, *shameless, pitiless*. ἀναιδείη, *shamelessness*.

ἄλς, *sea*. ἄλιος, *of the sea*. ἀγχίαλος, *near the sea*. ἔφαλος, *on the sea*.

ἀργός, *white*. ἀργεινός, ἀργής, ἀργινόεις, *gleaming*. ἀργυρός, *silver*. ἀργύρεος, *of silver*. ἀργυροδίνης, *of silver eddies*. ἀργυρόσηλος, *silver studded*. ἀργυρόπεζα, *silver footed*. ἀργυρότοξος, *with silver bow*.

ἀρκέω, *protect*. ἀλέξω, *ward off* (cf. Ἀλέξανδρος). ἐπαρκέω, ἀρήγω, *bring aid to*. ἀρηγών, ἀρωγός, *helper, defender*. ἀρωγή, ἀλκή, ἄλκαρ, *defense*. ἔρκος, *bulwark*. ἄλκιμος, *brave*. ἀναλκείη, *cowardice*. ἀναλκις, *cowardly*.

ἄρχω, *begin, rule*. ἀρχός, *ruler*. ἀρχή, *rule*. ἀρχεύω, *am ruler*. ἐπάρχω, *begin*. ἀναρχος, *without commander*. ἀρχέκακος, *beginning of ills*.

αὖω, *shout*. αὐδάω (ἐξ-, μετ-), *speak*. αὐδή, *voice*. ἀντή, *outcry*.

βαίνω (ἀμφι-, ἀνα-, ἀπο-, ἐκ-, ἐμ-, ἐπι-, κατα-, περι-, προ-, προσ-), βάσσω (ἐπι-), βίβημι, *go*. ἀμφίβασις, *surrounding*. ὑπερβασίη, *transgression*. βηλός, *threshold*. βωμός, *altar*.

βάλλω (ἐκ-, ἐμ-, ἐπι-, κατα-, ξυν-, συν-), *hurl, throw*. ἀνάβλησις, *postponement*. ἀντιβολέω, *go to meet*. ἀπόβλητος, *cast off*. παραβλήδην, *with a side hit*. προβλής, *projecting*. βέλος, *missile*. ἑκατηβελέτης, ἑκηβόλος, *far darting*. ἑκηβολίη, *long shooting*. ἐπεσβόλος, *one who bandies words*.

βούλομαι, *wish*. βουλεύω, *advise*. βουλή, *council, counsel*. βουλευτής, βουλευφόρος, *counselor*.

γῆρας, *old age*. γηράσκω, *grow old*. ἀγήραος, *ever young*. γέρων, γεραίός, *old, old man*. γρη῏ς, *old woman*. γερούσιος, *of the elders*. γεραρός, *stately*.

γίγνομαι (ἐκ-, ἐπι-), *become*. γένος, γενεή, γενέθλη, *race*. γαίνομαι, *bring forth, beget*. γόνος, ἔκγονος, *offspring*. ἄγονος, *unborn*. γενναῖος, *in the blood*. προγενέστερος, *older*.

δατέομαι, *divide*. **δαίνυμαι**, *feast*. **δαίζω**, *cleave*. **δαΐς**, *feast*. **δαιτρόν**, *portion*. **δασμός**, *division*.

δεῖδω (ὑπο-), **δίω**, *fear*. **δειδίσσομαι**, *frighten*. **δειδήμων**, *fearful*. **δειλός**, *cowardly*. **δεινός**, *dreaded*. **δέος**, **δεῖμα**, *fear*.

δέμω, *build*. **δόμος**, **δῶ**, **δῶμα**, *house*. **εὐδμητος**, *well built*.

έκών, *willing*. **έκηλος**, *undisturbed*. **άεκαζόμενος**, **άέκων**, *unwilling*.

έχω (άν-, άπ-, δι-, κατα-, παρ-, ύπ-, ύπειρ-), **ίσχω** (παρ-), *hold*. **ύπισχνέομαι**, *hold out, promise*. **ύπόσχεσις**, *promise*. **άνεκτός**, *endurable*. **άάσχετος**, *irresistible*. **έξοχος**, **ύπείροχος**, *eminent*. **έχεπευκής**, *bringing bitterness*. **αίγιος**, *aegis bearer*. **σκηπτούχος**, *scepter bearer*.

ύστημι (άν-, άφ-, δια-, έξ-, έπαν-, έφ-, μεθ-, παρ-, περι-, προ-, ύφ-), *set, place*. **ίστός**, *mast, loom*; **ιστίον**, *sail*; **ιστοδόκη**, *mast receiver*. **σταθμός**, *stable*; **στατός**, *stabled*.

κείμαι (έπι-, κατα-), **κοιμάω** (κατα-), *lie*. **κακκείοντες**, *lying down*. **κειμήλιον**, *keepsake, treasure*. **άκοιτις**, **παράκοιτις**, *spouse*.

μέμα, **μέμονα**, **μαιμάω**, *am eager*. **μνάομαι**, *am mindful*. **μενεάινω**, *desire eagerly*. **μαίνομαι** (έπι-), *rave*. **μμνήσκω**, *remind*. **μένος**, *spirit*. **μνηστός**, *wooed, wedded*. **μάντις**, *seer*. **μαντεύομαι**, *predict*. **μαντοσύνη**, *prophecy*. **μανθάνω** (?), *learn*.

μέρος, **μοΐρα**, *portion, fate*. **μόρος**, *fate*. **μόρσιμος**, *fated*. **μοιρηγενής**, *child of destiny*. **άμμορος**, *ill-fated*. **ύπέρμορα**, *contrary to fate*. **μείρομαι**, *receive as portion*.

πάς, **άπας**, **πρόπας**, **σύμπας**, *all*. **πανημέριος**, *all day long*. **παννύχιος**, *all night long*. **πανσυνδή**, *with all haste*. **παντοῖος**, *of every sort*. **πάμπαν**, **πάγχυ**, *altogether*. **πάντη**, *in every way*. **πάντοσε**, *on all sides*.

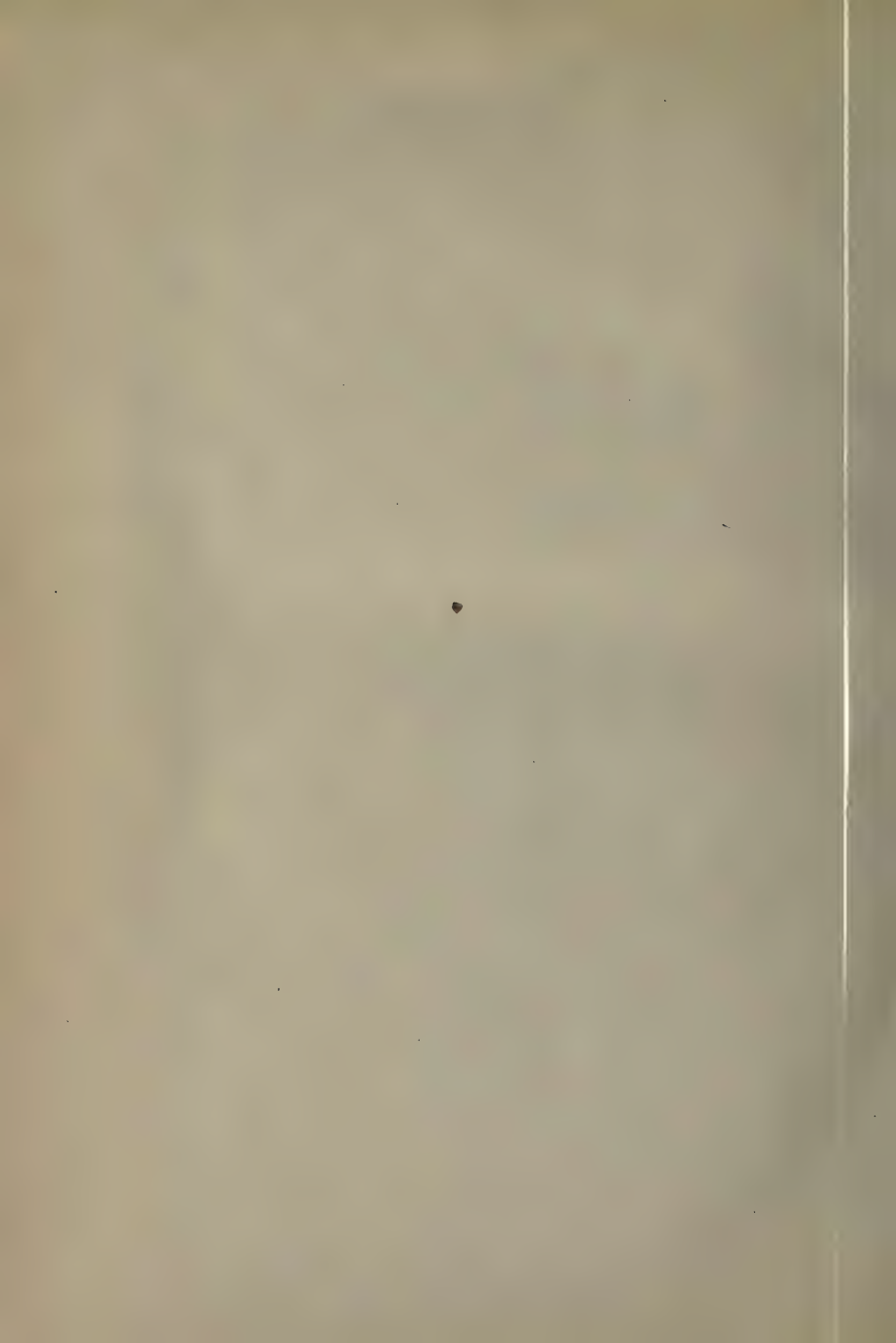
πέτομαι (άπο-, έπι-), *fly*. **ποτάομαι** (άμφι-), *flit*. **πετεηνός**, **πετροείς**, *winged*. **πτέρνξ**, *wing*.

πούς, *foot*. **πεδάω**, *fetter*. **πέδιλον**, *sandal*. **πεδίον**, *plain*. **πεζός**, *on foot*. **ποδάρκης**, **ποδώκης**, *swift of foot*. **ποδήνεμος**, *swift as the wind*. **ποδώκεια**, *swiftness of foot*.

τίκτω, *bear*. **τέκνον**, **τέκος**, *child, offspring*. **τοκεύς**, *parent*.

τέλος, *end*. **έκτελέω**, *complete*. **άτέλεστος**, *incomplete*. **άτελεύτητος**, *unaccomplished*. **ήμυτελής**, *half finished*.

φρήν, *diaphragm, mind*. **άφραδέως**, *foolishly*. **άφραδή**, *folly*. **άφραίνω**, *am foolish*. **άφρων**, *a fool*. **εύφρων**, *cheerful*. **μελίφρων**, *kindly hearted*. **περίφρων**, *prudent*. **πρόφρων**, *zealous*. **φρονέω**, **φράζομαι** (έπι-, μετα-), *consider, plan*. **περιφραδέως**, *considerately*. **εύφραίνω**, *cheer*. **εύφρονέων**, *well disposed*.



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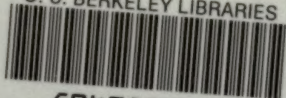
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